LINGUA SACRA:

IN THREE PARTS.

PART I.

Contains a complete HEBREW GRAMMAR, with POINTS, clearly explained in *Engliſh*, and digeſted in ſo eaſy a Manner, that any Perſon capable of underſtanding the *Engliſh* Grammar may, without the Aſſiſtance of a Maſter, arrive at a competent Knowledge of the *Hebrew* Language; the HEBREW GRAMMAR being more conformable to the *Engliſh*, than the *Latin* or *Greek*. The whole enriched with Notes; in which are ſhewn the Grammatical Errors and Inaccuracies of the moſt diſtinguiſhed Grammarians, and other Writers in the *Hebrew* Language.

PART II.

A complete HEBREW-ENGLISH DICTIONARY; containing all the Words in the whole Four-and-twenty Books of the Old Teſtament (being pure *Hebrew*); the *Chaldee* Words in *Daniel* and *Ezra*; the *Targums* of *Onkelus*, *Jonathan*, and *Jeruſalem*; and ſuch Words in the *Talmud*, and Writings of the moſt eminent Rabbins, as ſerve to illuſtrate Scripture; or treat of Philoſophy, Arts, or Science; whether derived from the *Chaldee*, *Perſic*, *Arabic*, or *Greek*. The *Hebrew* and *Chaldee* to be arranged under their genuine Roots, and the ſpecific Signification of the Derivatives from thence illuſtrated. The *Talmudical* and *Rabbinical* to be arranged alphabetically, according to the three firſt Letters of the Word, except ſuch as are derived from ſome *Hebrew* Word, which will be placed under the proper *Hebrew* Root. The whole moſt copiouſly explained, and exemplified by Paſſages cited at Length from Scripture, and the moſt correct Rabbinical Writers; by which, the more difficult Words and Paſſages in the Sacred Writings will be explained, according to their true Meaning, and the *lively Oracles of GOD* reſcued from the Errors of real or diſguiſed Friends, and the Attacks of open and profeſſed Enemies, whether Deiſts or Atheiſts.

PART III.

To contain all Words, both appellative and proper, Terms of Art, and Phraſes uſed in the *Engliſh* Tongue, arranged in alphabetical Order, and explained in *Hebrew*.

By DAVID LEVI,

AUTHOR of The CEREMONIES of the JEWS, &c.

VOL. I.

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PREFACE.

THE neceſſity of a revelation towards the ſalvation of mankind, is an axiom univerſally granted: And, the nearer we approach to the divine original, the greater will be the effect. This grand object can only be obtained, by a competent knowledge of the Sacred Language in which the Supreme Being was pleaſed to reveal his will to mankind; for the *Hebrew* hath ſuch an emphatic energy, a comprehenſiveneſs, and ſublimity, which it is impoſſible for the verſions to reach. Conſequently, no juſt, or critical knowledge of the Sacred Writings of the Old Teſtament, can be obtained through their means; and which I opine to be the principal cauſe of the encreaſe of Deiſm. And as to the difficulty of obtaining an acquaintance with this Language, it is not more, or greater, than that of any other, provided proper rules are laid down for its attainment, which hath been my principal care, and the ſole aim of this undertaking; in order, that the generality of mankind may be enabled to partake of the happineſs of being made acquainted with the word of GOD, in its primitive tongue; which muſt, certainly, be a great felicity to a rational mind. For which reaſon, I ſuppoſe, the reverend *Anſelm Bayly*, in his Preface to his *Hebrew* and *Engliſh* Bible ſays, "It is a ſhame, if not a crime, for the "Clergy to be unacquainted with this Language." And the reverend Mr. *Romaine*, on the *Song of Songs*, ſays, "Without being acquainted with the nature of the *He*-"*brew* tongue, no man can be a Critic upon the Writings "of the Old Teſtament."

But, the critical claſſical Reader may, perhaps exclaim, What compariſon can exiſt between *Moſes* and the other Prophets, and the ancient Heathen Hiſtorians and Poets, for inſtruction and entertainment? To which I anſwer, That to a perſon who thoroughly underſtands the *Hebrew*, and really values a book for its intrinſic merit, and not by prejudice, a higher entertainment cannot be enjoyed, than what the Scriptures afford, excluſive of their influence on Religion. For inſtance, *Moſes*, who ſtands at the head of the *Hebrew* Writers, in point of time, as well as literary merit*; who, if conſidered as an Hiſtorian, an Orator, and a Poet, can be equalled by few, but ſurpaſſed by none. For, whatever defects may be noted in his Hiſtory, upon the whole, by the refined Critic, when compared with the more regular, and more laboured productions of the poliſhed Hiſtorians of *Greece* and *Rome*; yet, in many parts of it, he has given evident marks of ſuperior abilities in the character of an Hiſtorian. Whoever carefully examines the Hiſtory of *Joſeph*, will find it to be, an example of ſimple, noble, elegant, intereſting, and pathetic narration; of a juſtneſs, neatneſs, and perſpicuity of hiſtorical compoſition, to which, I opine, nothing equal, or in any degree comparable, can be produced from *Herodotus* or *Xenophon*, *Salluſt* or *Livy*. As an Orator, his Exhortations on the book of *Deuteronomy*, carry with them a force, a ſpirit, and an elegance, equal at leaſt (conſidering the ſubject) to any thing ever penned. As a Poet, his beautiful Ode, recorded in *Exodus*, is ſuperior to any thing of the kind; but his Prophetic Poem in *Deut*, is not to be equalled. It contains Six Parts§. The firſt part conſiſts of the firſt five verſes, and is a prefatory introduction to the Poem: The ſecond part contains nine verſes; the ſubject of which is, the kindneſs and beneficence of the Supreme Being to-

* The only two to be put in compariſon with *Moſes*, are *Iſaiah* and *David*.

§ *Abarbanel* on *Deuteronomy*,

wards

wards *Iſrael*: The third part conſiſts of the next four verſes, in which he deſcribes the ſin and wickedneſs of the nation: The fourth part conſiſts of the next ſeven verſes, in which he recounts the afflictions with which GOD would puniſh them for their diſobedience: The fifth part contains the next eight verſes, wherein he deſcribes the final deſtruction, which the Supreme Being might have been induced to have brought upon them for their enormous crimes, had it not been for one particular reaſon, and which he inimitably deſcribes: The ſixth and laſt part contains the laſt ten verſes of the Poem, in which he rehearſes the conſolation of *Iſrael*, and the vengeance which GOD will take on their enemies.

Now, if we conſider the importance of the ſubject, the purity of the diction, the grandeur and ſublimity of the ſentiments, the force and beauty of the imagery, or the harmony of the numbers*. I ſay, if taken in the aggregate, we ſhall find, was never ſurpaſſed by any of the ancient poets, either *Greek* or *Roman*; nor never could be imitated, not even by any of the other Prophets†. Examples without number might be produced from Scripture; but, as I am not at preſent writing a Diſſertation on *Hebrew* Poetry, but only endeavouring to point out the neceſſity and uſefulneſs of the language, as far as my poor abilities will allow, the producing of any more would only

* This Poem is a moſt excellent example of the poetical conſtruction, or true ſententious ſtyle, characteriſtic of *Hebrew* poetry; and which appears here in its juſt form, and full beauty.

† The Prophet *Iſaiah* comes the neareſt to *Moſes* of any of the inſpired writers; more eſpecially as an *Hebrew* Poet, as may be ſeen in his Odes, chap. v. and xiv. and may, perhaps, by ſome, be accounted a more correct compoſer in the ſententious ſtyle. For although in *Moſes*'s Poem it appears in its juſt form, and full beauty, yet is it properly tempered, not carried to its utmoſt preciſion, and moſt laboured accuracy; and which, would certainly not have been ſo ſuitable to the great ſublimity of the ſubject,

ſerve

ſerve to ſwell the Preface to a much larger bulk than I intend; for which reaſon, I ſhall paſs on to take notice of another heavy charge brought againſt the *Hebrew* Language, viz. its being the moſt barren of all languages†. This I take to be a charge, which thoſe who make it, will find themſelves unable to prove: For although I readily grant, that, if ſeveral of the works of the antient *Hebrew* writers (which are now loſt to us) had been preſerved, ſuch as *Solomon*'s Botanical writings, *&c.* they might, perhaps, have added to our ſtock of *Hebrew*; yet, am I free to aſ-

† In the catalogue of thoſe who have exhibited this charge againſt the *Hebrew* Language, may be reckoned *M. de Voltaire*, who, in his Philoſophical Dictionary, Philoſophy of Hiſtory, Toleration, *&c.* has endeavoured to impreſs on his Readers, the idea of the barreneſs of the *Hebrew* Language. The authority of ſo celebrated and illuſtrious a writer, muſt certainly have had great weight with the generality of readers, and might poſſibly have done much miſchief, in regard to the *Hebrew* Language, as the means of deterring ſuch who otherwiſe might have been inclined to acquire a knowledge of the *Hebrew* tongue, had it not been for an antidote applied to the poiſon, by the letters of certain JEWS ‖; in which they have abundantly confuted what the illuſtrious writer hath advanced, and clearly ſhewn, that his knowledge of the Oriental languages, and the *Hebrew* in particular, was very ſuperficial; and that a writer, who preſumes to decide with ſuch authority on languages, ought to have, at leaſt, a decent knowledge of them. For ſpeaking of the inſurmountable difficulties under which the *Hebrew* language labours, he ſays, "The *Hebrews* never had but "two moods for the verbs, the preſent and the future: The other "moods are gueſs work." [Toleration] Now, as the Authors of the *Jews* Letters have obſerved, "A real Grammarian would have ſaid "*two tenſes*; for the preſent and the future are tenſes, *not moods*." To which may be added, that the *Hebrew* has a preſent tenſe alſo, which is the participle of the preſent, called בינוני, *benuni*, intermediate; *i. e.* between the paſt and the future. But, as the above-mentioned Authors facetiouſly obſerve, we muſt forgive ſuch little grammatical ſlips in a great man, who is taken up with twenty ſciences at once! That this has been the preciſe caſe of ſeveral other writers, with regard to the *Hebrew*, may be fully evinced, by any perſon that hath a thorough knowledge, and taſte of the Sacred Language.

‖ Vide *Jews* Letters, Vol. II. page 360.

ſert,

ſert, that the *Hebrew* writers never were in want of words and phraſes to expreſs themſelves properly and fully on the different ſubjects of which they treated. Nay, I farther contend, that from the Sacred Writings might be produced examples of amplification, ſet off with as great a copiouſneſs of expreſſion, as from any authors whatever. And a learned writer* takes notice, that in ſeveral inſtances there are, in the *Hebrew*, as many ſynonymous terms and phraſes to expreſs the ideas, as perhaps can be produced, in a like number of inſtances, taken at pleaſure, even in the *Greek* language itſelf. Having clearly proved, I preſume, the great utility of the *Hebrew* language, I ſhall now take notice of the method I have purſued, for the attainment of it: And, as the proper pronunciation of the language is one of its moſt eſſential qualities, I have, for that reaſon, immediately after the *Hebrew*, placed the true pronunciation in *Engliſh*; by which means (and the plain rules laid down in the grammar) any perſon may be enabled, without the help of a maſter, to attain a competent knowledge of the Sacred Language, which is the principal motive of my preſent undertaking; becauſe a number of obſtacles, at this time, lie in the way of an *Engliſh* Reader, in his purſuit of the attainment of the *Hebrew*; and that only, for want of proper aſſiſtance, the Dictionaries of real uſe being in *Hebrew*‡, conſequently are not adapted to an *Engliſh* reader. The ſame may be ſaid of *moſt* of the Grammars: For although ſome attempts have been made towards a *Hebrew* Grammar in *Engliſh*, yet none have hitherto

* *Carpzovii Critica Sacra*, Part I. cap. v. ſect. 4.

‡ We muſt except *Buxtorf*'s, which is in *Latin*: But that is ſo loaded with extraneous matter, as greatly to diminiſh its value. And as to his Grammar, it is but what he calls, *Epitome Grammaticæ Hebræ*; conſequently, the learner can receive but little benefit from it, as will be abundantly and clearly ſhewn, when we come to treat of the *Dagaſh* in particular.

been

been produced, that are clear and explicit enough to enable a perſon to attain a thorough knowledge of the language: Beſides, they are generally without points, on which account, can be but of little uſe to thoſe who wiſh to approach as near as poſſible to the true pronunciation of the *Hebrew*. I ſhall, therefore, juſt mention my differing from thoſe that have preceded me in the taſk of compiling and publiſhing HEBREW GRAMMARS in *Engliſh*, as well as thoſe who have attempted to give the true pronunciation of the *Hebrew*, in *Engliſh* characters. This difference is principally in the pronunciation of the letters ב, *beth*, and י, *yod*. As to the former, when *dageſhed*, it is pronounced as *b*, in *bad*, or *boy*; but without *Dageſh*, its true pronunciation is as *v*, in *vow*, or *voice*. As to the *yod*, its proper pronunciation is as *y*, in *young*, or *your's*, *&c.* but never pronounced as *j* in the *Hebrew*. And, as nothing can be more proper or uſeful in this kind of inſtruction, than the pointing out what is wrong, in order to avoid it*, I have, for that reaſon, enriched the work with notes; in which are ſhewn, the grammatic inaccuracies that have eſcaped the pens of ſome of the moſt diſtinguiſhed writers in the *Hebrew* Language: The oppoſite opinions of the *Hebrew* Grammarians compared, and the errors and miſtakes which ſome of them fell into, clearly pointed out. In the purſuit of which, truth, and the moſt exact impartiality, have been my guide.

D. LEVI.

* This I think is the more neceſſary; for that, no proper rules have been laid down in the *Hebrew* Grammars, written in *Engliſh*; either, with regard to the peculiar properties of the long and ſhort vowels, or the *Dageſh*, much leſs of the accents; and which, are ſo eſſential towards a true interpretation of Scripture.

HEBREW GRAMMAR.

CHAPTER I.

SECTION I.

THE Hebrews, as moſt of the Oriental nations, read from the right to the left. Their alphabet conſiſts of twenty-two letters, five of which are double; their characters, names, and power, as follows:

Fig.	Name	Finals	Power	No.	Fig.	Name	Finals	Power	No.
א	Aleph,		a*	1	ל	Lamed,		l,	30
ב	Beth,		b, v,	2	מ	Mem,	ם	m,	40
ג	Gimel,		g, hard,	3	נ	Nun,	ן	n,	50
ד	Daleth,		d,	4	ס	Samech,		s ſmooth,	60
ה	He,		h,	5	ע	Aain‡,		ngn,	70
ו	Vau,		v,	6	פ	Pe,	ף	p and ph,	80
ז	Zain,		z,	7	צ	Tſadi,	ץ	ts,	90
ח	Cheth,		ch,	8	ק	Koph,		k,	100
ט	Teth,		t,	9	ר	Reſh,		r,	200
י	Yod,		y,	10	ש	Shin,		ſh,	300
כ	Caph,	ך	c, as before a, u, r, &c. and as ch	20	ת	Thau,		th, t,	400

Of

* The Aleph is only a ſoft breathing, and the ſound of Beth, without Dageſh, is the ſame nearly as ו Vau.

‡ There is a diverſity of opinion among the Chriſtian writers, concerning the true ſound or pronunciation of *ע ain*. Some are ſo bold,

Of the foregoing alphabet, four are gutturals, viz. א ה ח ע: Four more are Palatines, ג י כ ק; five are Linguals, viz. ד ט ל נ ת; five more are Dentals, ז ס צ ש ר; and four Labials, ב ו מ פ.

The learner muſt be careful not to confound thoſe letters, which nearly reſemble each other in form, but differ widely, both in ſound and meaning; which are theſe, ה ת ח י ו ן ד ר ך ב כ נ ג ס ם. — It muſt farther be obſerved, that the letter שׁ *ſhin* has not only two different ſounds, but two ſignifications alſo: The diſtinction of which is, by the placing a dot, or point, either on the right or left ſide thereof; for if placed on the right thus, שׁ, it is pronounced as *ſh*; but if the point is on the left, thus שׂ, it

as at once to pronounce, that the true ſound thereof is loſt, or at leaſt very uncertain; others, that it is only a rough breathing. Some again pronounce it as *gn*, at the beginning of a word, *ngn* in the middle, &c. But the truth of the matter is, that at the beginning of a word, it has nearly the ſound of Aleph, only ſomewhat rougher; but in the middle of a word, with a vowel point under it, or at the end of a word, it is pronounced as *ng*, in ſtrong. Example, וַיִּשְׁמַע *vayiſhmang*, תַּעֲנֶה *taangſe*, אַשְׁבִּיעֲךָ *aſbeeanghu*, לְעֹלָם *leenglom*. Now, according to this reading, it is a ſtrong gutteral, as it really is, being one of the four gutterals; but if, as ſome ſay, it ſhould be pronounced at the beginning of a word as *gn*, viz. *gnain*, it would not be a gutteral; for the *g* hard is equal to the ג *gimel*, which is a *Palatine*; and the *n* is equivalent to the נ *nun*, which is a lingual; and being pronounced one after the other, *viz.* the *g* firſt and *n* after, they cannot form a gutteral; but when the ע is pronounced according to the rule here laid down, whether at the beginning, middle, or end of a word, it is a gutteral; for being pronounced at the beginning as *aleph*, only ſomewhat rougher, it is a gutteral, for *aleph* is likewiſe a gutteral; and, in the middle and end, being pronounced as *ng* in long, it is a ſtrong gutteral.

שׂ, it

ס, it is pronounced the ſame as the letter *ſamech*, or s in *Engliſh**.

SECT. II.

HAVING in the foregoing Section ſhewn the diviſion of the Alphabet, into five forms of ſpeech, we ſhall now take notice of the utility of ſuch diviſion; for to every form is annexed ſome general rules. The firſt and moſt eſſential of which is, that thoſe letters, which are of one and the ſame form of pronunciation, are frequently ſubſtituted for each other. Example of the letters א ח ה ע, *aleph, cheth, he, ain*, מָתַאב אָנֹכִי אֵת גָּאוֹן יַעֲקֹב *mathaiev anochi eth gaen yaangkov*. I abhor the ex-

* That this is the true reading, is clear from that paſſage in *Judg.* xii. 6. "Then they ſaid unto him, ſay now שִׁבֹּלֶת *Shibboleth*; and he ſaid, סִבֹּלֶת *Sibboleth*; for he could not frame to pronounce it right." For if the reading of the שׁ *ſhin*, with the point on the right hand was ſimilar to the pronunciation of the שׂ *ſhin*, with the point on the left, it is very ſurpriſing, by what criterion the *Gileadites* were enabled to judge, whether the *Ephraimites* pronounced right, or not; for they required them to pronounce *Shibboleth* with the point on the right, and they ſaid *Sibboleth*, with the point on the left; and had the pronunciation of both been alike, it would never have been ſaid in Scripture, "For he could not frame to pronounce it right." We are conſequently obliged to grant, that the true and ancient reading of the *ſhin*, שׁ with the point on the left ſide, is ſimilar to the pronunciation of the ס *ſameth*; and of this opinion was that great luminary, *Mamonides*‖. And, that not only the pronunciation of it is different, but the ſignification thereof, by far more ſo. Example, שִׂבְרוֹ עַל יְהוָה אֱלֹהָיו *ſivro ongal adonai elohov*, i. e. *Whoſe hope is on the Lord, &c.* Whereas, if it ſhould be read שִׁבְרוֹ, *ſhivrou*, with the point on the right, it would ſignify, whoſe *breaking* or *fracture* is on the Lord, which would be groſs blaſphemy.

‖ Vide, *Hilchoth Tephila*, chap. xv.

cellency of *Jacob*, *Amos* vi. 8. Here מְתָאֵב is written with an *aleph*, א, although the true meaning of the word is, as if written מְתָעֵב *mathangiev*, with an *y*. וַיִּפְשְׂחוּ עַל־הַמִּזְבֵּחַ *vayiephaſchu ongal hamiſbaach*, *and they leapt upon the altar*, *Kings* firſt, xviii. 26. This is written with a *cheth* ח; and the true meaning of the word is, as if written, וַיִּפְשְׂעוּ, *vayiephaſung*, with an *y*. וְלִפְנֵי הִתְגַּלַּע דָּרִיב נְטוֹשׁ *vieliphna hithgallang dariv nietoſh*; *therefore leave off contention before it be meddled with*, *Prov.* xvii. 14. Here the word is written with an *ain*, ע, and the true grammatic form is הִתְגַּלָּה, *hithgallah*, with ה, *he*. The ſame in the form of the letters ד ט ל נ ת *daleth*, *teth*, *lamed*, *nun*, *thau*, where the נ is ſubſtituted inſtead of the *lamed*, ל. Example, לַעֲשׂוֹת לוֹ נִשְׁבָּה, *laangſoth lo niſhcha*, *Nehem.* xiii. 7. The meaning, the ſame as if written לִשְׁכָּה, *liſhcho*, *a chamber*, as in the fifth and eighth verſes. The like will be found of all the other forms.

SECT. III.

THERE is another form, where the א *aleph* is placed inſtead of a double letter. Example, אֲשֶׁר בָּזְאוּ נְהָרִים אַרְצוֹ, *aſher bazieu nieharim artſo*, *Iſai.* xviii. 2. Here the word בָּזְאוּ, *bozyu*, is written with an א *aleph*, although the true grammatical form is, בָּזְזוּ *baziezu*, with two *zains*‡. יְמַאֲסוּ כְּמוֹ מָיִם, *yimaaſu chamou mayim*, *Pſalm* lviii. 8. This, according to the rules of grammar, ought to be written, יִמָּסוּ *yimaſaſu*, with two *famechs*§. The reaſons given by the *Jewiſh* grammarians† for this change is, in order to lighten the difficulty, which muſt naturally occur to the

‡ Vide, *Kimchi* and *Aben Ezra*, on *Iſai.* xviii.

§ *Ibid* on *Pſalm* lviii.

† Vide, *Binyon Shlome*.

Reader,

Reader, in pronouncing two letters of one form and pronunciation, immediately following each other; and, as the א *aleph* is (to uſe their words) the lighteſt of all the letters, as being only a ſoft breathing, it is for that reaſon made uſe of in preference to any other. Sometimes the two letters are written, and but one of them pronounced; which the grammarians, and the authors of the *Maſorah*, call כתבין ולא קריין, *kathavin velo kraiin*, i. e. written but not read. Example, וְלַחֲלָתָם וְדָגָן, ſecond *Samuel* xvi. 2. the firſt ל *lamed* is not read, and the word is pronounced as if written וְחַלָתָם, *vyhalechem*. בְּאֶרֶן עֲלִין, *Dan.* iv. 4. אֶרֶן עֲלִין, *ibid.* v. 8. לְבֵית מַתְוָתָא עֲלֵת, *ibid.* v. 10; all of which are read, as if written with but one *lamed*‖.

SECT. IV.

OF the letters א ה ו י, *aleph, he, vau, yod*. It muſt be obſerved that, to theſe letters are annexed ſome particular properties, not applicable to the other letters. Firſt, when any of the other letters are quieſcent, *i. e.* without any vowel point under them, they are nevertheleſs always perceived in the pronunciation; for which reaſon, ſuch are called נָחוֹת נִרְאוֹת, *nachos niros*, viſible quieſcents. Example, פָּקַד שָׁמַר, *pakad, ſhamar*: The ד *daleth* and ר *reſh* are both perceived in the pronunciation, notwithſtanding their being quieſcent; but the letters א ה ו י *aleph, he, vau, yod*, are ſometimes viſible quieſcents, and ſometimes not: An example of each kind will make this clear; אֵלִי אֵלֵיו לֹה *aeloy, aelov, loh*. Here the *yod, vau*, and *he*, are pronounced, conſequently are viſible quieſcents; but in בָּנָה, אָבִי, יָצָא בְּנוֹ *banah, avee, yatſa, beno*, they are what the grammarians call נָחוֹת נִסְתָּרוֹת, *nachoth niſtaroth*, inviſible or defi-

‖ Vide, the *Maſorah* on *Dan.* iv. 5.

cient

cient quiescents; because they are deficient, or lost in the pronunciation; for the word would be of equal sound and force without them, as with. Second, the letters א ו י, *aleph, vau, yod,* are quiescent, either at the end, or middle of a word; but ה *he,* is never quiescent in the middle of a word; the former, are quiescent in the middle of a word, בִּינְבֵּחַ בֵּין בִּיסְפַּנְגַּל *bien beeaach, bien* bispangal*; *i. e.* whether virtual, or actual, after the following vowels; after *kamets,* the א *aleph* is quiescent, as in קָרָא *kara*: after *chirik,* and *tsirie,* the *yod* is quiescent, as in פִּנִּי, אֲנִי, תֵּת, *pienie, anee, tiphet.* After *cholim* and *shurick,* the *vau* is quiescent, as in בּוֹ, צִדְקוֹת, הֲלֵלוּ, יִקְרָאוּ, *bou, tsidakouth, halelu, yikrau.* The reason assigned by the grammarians†, for the letters א ו י *aleph, vau, yod,* being quiescent, after the fore-mentioned vowels, is, that as the *kamets* is pronounced by the throat, and the א *aleph* being a gutteral likewise; therefore the *aleph* is quiescent after *kamets*; and the *chirik* and *tsirie* being pronounced by the palate or roof of the mouth, from whence the י *yod* also proceeds; for that reason, the *yod* is quiescent after *chirik,* or *tsirie*; and *shurik* and *cholim* being pronounced by the lips; and as ו *vau* is a labial, it is for the same reason quiescent after *shurik* or *cholim.*

SECT. V.

THE letters א ה ו י *aleph, he, vau, yod,* by reason of the similitude in the form of their pronunciation, are often substituted in the room of each other. Example, אֶשְׁתּוֹלְלוּ אַבִּירֵי לֵב *eshtoulilu abeerie liev, Psal.* lxxvi. 5.

* If written, they are called actual; but if not, virtual: For although the quiescent letter is not written, yet the sound is the same; and, when written, is according to the *Masorah,* called מְלֵא, *malie*; *i. e.* full; when not written, חָסֵר, *chasar*; *i. e.* deficient.

† *Mikna Abram.*

Here,

Here, the א *aleph* is put in the room of ה *he*, *hithpangal*; but the proper grammatic form is, הִשְׁתּוֹלֵלָה. * לִידִידוֹ שֵׁנָא *leedeedo Shiena*, *Pſalm* cxxvii. 2. Which ought to be, שֵׁנָה, with ה *he*; but the א *aleph* is inſtead of ה *he*. Sometimes the *aleph* is ſubſtituted for the י *yod*, as אַשְׁרוּ חֲמוֹץ, *aſhru chamots*, *Iſa.* i. 17. which ſhould be יַשְׁרוּ, *yaſhru*, with י *yod*†, &c.

* Vide, *Aben Ezra*, and *Kimchi*, on *Pſalms*.

† Vide, *Aben Ezra*, and *Kimchi*, on *Iſaiah*.

CHAP.

CHAPTER II.

SECTION I.

OF the twenty-two letters of the alphabet, one half are called שָׁרְשִׁיוֹת, *ſharſheeyoth*, *i. e.* radicals; becauſe they compoſe the root or theme; and are as follows, צ ד ט פ ס ר ח ג ז ע ק *tſadi*, *daleth*, *teth*, *pe*, *ſamech*, *reſh*, *cheth*, *gimel*, *zain*, *ain*, *kaph*. The other half are called שְׁמוּשִׁיוֹת *ſheemuſheeyoth*; *i. e.* ſerviles*, and are as follows, א נ י ש ל מ ה כ ו ת ב, *aleph*, *nun*, *yod*, *ſhin*, *lamed*, *mem*, *he*, *caph*, *vau*, *thau*, *beth*.

SECT. I.

Of the SERVILE LETTERS.

THE uſe and form of the ſervile letters, are as follows, *viz.* the letters א ל ב ש *aleph*, *lamed*, *beth*, *ſhin*, are

* The ſervile letters do ſometimes ſerve to form the root, as well as being ſervile. Example, מָלַךְ הָלַךְ *malach*, *halach*. Theſe two words are the root of the verbs, to go, &c. to reign, &c. although the letters are what are called ſerviles: For which reaſon, I am ſurpriſed at the vague, general, and undeterminate manner, in which ſeveral Grammarians and Lexicographers have preſumed to lay down rules for finding the roots of the words; for, on the contrary, as the learned Author of *Binyon Shlomo* ſays, "Verily to find the root in every place, requires great conſideration, accuracy, and minuteneſs; for that ſeveral words, which, on a curſory view, appear to be of one and the ſame form, when in truth their derivations are far different. Example, שְׁבוּ לָכֶם פֹּה *ſhievu lachem po*, *i. e.* abide you here, *Gen.* xxii. 5. בְּנוּ בָתִּים *bienu vatim*, build ye houſes, *Jer.* xxix. 5. תְּנוּ לָהּ *tienu lah*, give unto her, *Prov.* xxxi. 31. Now, שְׁבוּ is, from an irregular, or quieſcent verb, whoſe firſt radical is י *yod*, *viz.* יָשַׁב: and בְּנוּ from an irregular verb, whoſe laſt radical is ה he, *viz.* בָּנָה: and תְּנוּ from a defective verb, whoſe firſt radical is נ *nun*, *viz.* נָתַן: All which will be clearly demonſtrated, in the proper derivations of each root.

always

always prefixed, never poſtfixed, nor ſuffixed; but the letters ת כ נ ה י ו מ *thau, caph, nun, he, yod, vau, mem,* are ſometimes prefixed, and ſometimes poſtfixed: For inſtance, the ת *thau* is uſed both as a prefix and poſtfix: An example of each will ſuffice, תִּפְקֹד פָּקְדָתָּ *tiphkod, pakadta.* The ſame of the כ *caph,* כִּפְקֹד פְּקַדְתִּיךְ *kiphkod, pieckadteecha:* the נ *nun,* נִפְקֹד פְּקַדְתִּין *niphkod, pickadten;* the ה *he,* הָפְקִיד הָפְקַדְתָּן *hiphkid, pakdoh:* the י *yod,* יִפְקֹד פָּקְדוּ *yiphkod, pakdu:* the ו *vau* וּפָקַד פָּקְדוּ *uphakad, pakdu;* the מ *mem* מַפְקִיד פְּקַדְתֶּם *maphkid, piekadtem.* The letters ה מ י ת נ ו *he, mem, yod, thau, nun, vau,* are poſtfixed to the verbs in the preter tenſe. Example, פְּקַדְתֶּם פְּקַדְתִּי פָּקַדְתָּ פְּקַדְתִּין פָּקְדוּ פָּקְדָה *piekadtem, pakadtee, pakadta, piekadten, pakadnu, pakdah:* And the letters א י ת ן *aleph, yod, thau, nun,* are prefixed in forming the verbs in the future tenſe: Example, אֶפְקֹד יִפְקֹד תִּפְקֹד נִפְקֹד *aephkod, yiphkod, tiphkod, niphkod.* The ſum of all is, that all the ſerviles in the preter tenſe, are poſtfixed; but in the future, they are prefixed; the reaſon of which will be fully explained, when we come to treat of the verbs.

SECT. III.

THE letters י ו נ ה *yod, vau, nun, he,* are poſtfixed in forming the imperative mood. Example, פִּקְדִי פִּקְדוּ פִּקְדְנָה *pakdee, pikdu, piekadna;* and the letters ב כ ל מ *beth, caph, lamed, mem,* are prefixed in the infinitive. Example, בִּפְקֹד כִּפְקֹד לִפְקֹד מִפְקֹד *biphkod, caphkod, liphkod, miphkod.* The letters ה כ נ ו י מ *he, caph, nun, vau, yod, mem,* are poſtfixed to nouns, pronouns, and verbs. In nouns, דִּבְרָה דִּבְרְךָ דִּבְרָן דִּבְרוֹ דִּבְרִי דִּבְרָם *deivarah, divarcha, dievaran, dievaro, deivaree, dievaram;* in pronouns, אֵלֶיהָ אֵלַיִךְ אֲלֵיהֶן אֵלָיו אֵלַי אֲלֵיהֶם *elieha, eliecha, auliehen, elav, elay, auliehem;* and in verbs, פִּקְדָה פִּקְדְךָ פִּקְדָן פִּקְדוֹ פִּקְדִי פִּקְדָם *piekadah, pickadcha,*

piekadcha, piekadan, piekada, piekadanee, piekadam. The letters ו ת י מ ה *vau, thau, yod, mem, he,* are poſtfixed to the בֵּינוֹנִי *bienuni**, as פְּקֻדּוֹת פְּקֻדִים פְּקֻדָה *paukdouth, pokdim, pokdah.* The letters ש ו ה *ſhin, vau, he,* are prefixed both in the future and preter tenſe, with the letters א י ת נ ו ה מ *aleph, yod, thau, nun, vau, he, mem;* but in the imperative mood, the ו *vau* only is prefixed. Finally, the ו *vau* is uſed as a prefix, at times, to all words. Note, for the ſake of brevity, I have not produced examples of the letters which ſerve to form the conjugations of the ſeveral verbs, but in *kal* only; becauſe, all that I have ſaid in this ſection, is only meant as a general rule; but the proper and particular form of each, will be fully explained in its proper place.

SECT. IV.

Of the Letters called HEMANTIV.

THESE letters are ſo called, becauſe they are compoſed of the following, *viz.* ה א מ נ ת י ו *he, aleph, mem, nun, thau, yod, vau*; and which, together, make the word *hemantiv.* Theſe letters are called, by the Grammarians, נוֹסָפוֹת *noſaphos*; *i. e.* additionals or pragogics; becauſe they are added to all words, nouns, pronouns, and verbs, by prefix, poſtfix, and ſuffix; though ſometimes without neceſſity†, either for forming the root, or the conjugation.

* *Bienuni.* This is the participle of the preſent tenſe, and therefore called *bienuni*, intermediate, *i. e.* between the future and the paſt.

† Without neceſſity, as the *aleph* in וּבְאֶזְרוֹעַ נְטוּיָה *uvexroang netuya, Jer.* xxxii. 21. Here, as *Kimchi* obſerves, וּבְאֶזְרוֹעַ בְּאַלֶ"ף נוֹסָפוֹת מְאוֹתִיוֹת אמתי"ן *i. e.* the א *aleph* is an additional from the letters *amthin.* And, הַמַּגְבִּיהִי לָשָׁבֶת, הַמַּשְׁפִּילִי לִרְאוֹת, מְקִימִי מֵעָפָר דָּל, לְהוֹשִׁיבִי עִם נְדִיבִים עִם נְדִיבֵי עַמּוֹ all in *Pſalm* cxiii. In theſe,

SECT. V.

Of the HEMANTIV NOUNS.

THOSE are Nouns which are derived from the root of a verb, and formed by means of prefixing, poſtfixing, or ſuffixing, one or more of the letters called האמנתיו *hemantiv*. As תִּפְאֶרֶת זְבֻרוֹן אֲצֶבֶת מִזְרֶה מִזְבֵּחַ מִקְדָּשׁ מִשְׁכָּן, &c.: An example of each will make this clear. Firſt, from the verb שָׁכַן *ſhachan*, he abode; by prefixing the מ, is formed the noun מִשְׁכָּן *miſhcan*, a ſanctuary. Secondly, from the verb פָּדָה *padah* he redeemed; by poſtfixing the ם, is formed פִּדְיוֹם *pidyom*, redemption. And thirdly, from the verb חָלַק *chalak* he divided, by prefixing the מ, poſtfixing the ת, and ſuffixing the ו, is formed the noun מַחֲלוּקֶת *machlouketh* a courſe.

theſe, ſays *Kimchi*, the *yods* are נוֹסָפוֹת additionals; *i. e.* without neceſſity: And ſo ſays *Aben Ezra* לְהוֹשִׁיבִי הַיּוֹד נוֹסֵף כְּמוֹ מְקִימִי; *i.e.* the *yod* in *liehouſheevee*, is additional; as in *miekeemee*.

* In *Rabbinical Hebrew*, this noun ſignifies diſſention, or controverſy.

CHAP.

CHAPTER III.

Of the VOWEL POINTS.

SECTION I.

Of the Neceſſity of the POINTS.

AS I have thought proper to make uſe of the Vowel points, as eſſential to the attainment of a thorough knowledge of the Sacred Language, it is fit, that I ſhould ſay ſomething in vindication of my hypotheſis. The reaſons which have induced me to embrace this opinion, are too numerous, to be all taken notice of in this place. I muſt however, take notice of a few, in order to invalidate the idle notions of thoſe who have broached the *novel* doctrine, of the *late inſtitution* of the points; the firſt and moſt conſiderable of whom is, ר׳ אליהו בחור *Rabbi Eyliyahu bachur*, known by the name of *Elias Levita*; a *German Jew*, who flouriſhed in the ſixteenth century. He aſcribed the invention of the points, to the *Jews* of *Tiberias*, contrary to the ſentiments and perſuaſion of his whole nation; who either ſuppoſe that the points were formed by *Ezra*, and the men of the great ſynagogue, who were his cotemporaries; or were delivered by *Moſes*, who received them on mount *Sinai*, when he received the law; or from *Adam*, who had them from GOD, coeval with the language. This *Elias Levita* aſſerted*, "That, after the finiſhing of the *Talmud*, which he places in the year four hundred and thrity-ſix from the deſolation of the Temple, aroſe the men of *Tiberias*: Wiſe and eminent men, well ſkilled in Scripture; and in eloquence, and purity of language, excelled all the *Jews* of thoſe times. Neither after them did there ever ariſe any like them; and theſe men of *Tiberias* were the

* Preafat, III. *ad Maſorath Hamaſorath.*

authors

authors of the points." This is mere aſſertion without proof; and that, by a perſon who lived near a thouſand years after the ſuppoſed tranſaction. It is really very ſtrange, that he only ſhould be in the ſecret*; that no hiſtory, Jewiſh or Chriſtian, ſhould make mention of it for ſuch a courſe of years. It is not at all probable, that there were ſuch a ſet of men at *Tiberias* about the time ſuggeſted, ſince a great deſtruction of the *Jews* was made in it, in the year three hundred and fifty-two, by *Gallus*, at the command of *Conſtantius*‡; and, as promotion to doctorſhip ceaſed in the land of *Iſrael* with הלל הנשיא *Hillel Hanaſi*, *i. e. Hilel* the prince, who flouriſhed about the year three hundred and forty†; for about this time, the ſchools which the *Jews* had in *Judea*, were wholly diſſipated, and ſuppreſſed§, and no learned men there left, of ſufficient ability for ſuch a work. And, the flouriſhing univerſity of the *Jews* being at *Babylon*, at the very time of this pretended invention, it ſeems very unlikely, that it ſhould be undertaken, and actually done without their knowledge, advice, or aſſiſtance; and what is more ſtrange, without either approbation of it, or oppoſition to it, by any of them, for ought that appears; and that it ſhould be univerſally received at once every where, and not any one perſon to find fault. All this muſt appear very extraordinary. But what is ſtill more ſurpriſing, that it ſhould be received by the *Karite Jews*, profeſſed enemies to tradition and innovation, as will be ſhewn hereafter. But, however vague and ill founded this opinion was, it ſoon

* Dr. *Gill* on the Antiquity of the *Hebrew* Language, page 146.

‡ Dr. *Gill* on the points, page 146.

† *Gans in Tſemach David*, fol. xxxvii. 1. and *Shalſhalath Hakabala*, fol. xxv. 2.

§ *Prideaux*, *Connect.* Part I. Book V.

gained

gained proſelytes. Some Proteſtants*, at firſt received it, through their too great credulity, and their high eſteem for the above-mentioned *Elias*, by whom they were taught the *Hebrew* language, of the uſefulneſs of which they were fully ſenſible. Many of the Papiſts greedily catched at it, and commended the Proteſtants for receiving it; and who were not aware of the ſnare laid for them, nor the aim of the Papiſts, who hoped in the iſſue to avail themſelves of their credulity; ſince it would appear from hence, that the ſenſe of Scripture the Proteſtants had given into, depended on the invention of men; even of ſome *Jews*, long ſince the time of Chriſtianity. This being the caſe, they might hope that, on this account, they would at length be induced to neglect the points; and then, as words would undoubtedly be ſubject to various ſenſes without them, and ſome contrary to each other, they would at laſt be convinced of the neceſſity of one infallible interpreter of Scripture‡. We ſhall now take notice of the arguments urged by thoſe who contend for the late inſtitution of the points. The principal one, and which they urge with the greateſt weight is, that the *Babylonian Talmud* being finiſhed about the year five hundred of the Chriſtian æra; and no mention being made therein of the vowel points and accents, conſequently the invention of them muſt be later than that work†. But, on a candid enquiry, it will be found to be far otherwiſe; for, in ſeveral places, mention is made of the diſtinction of the ac-

* Dr. *Gill* in his Diſſertation on the Antiquity of the *Hebrew* language, page 151.

‡ *Morinus*, in *de Heb. & Graec. Text. Sinceritate*, L. firſt, *Exercitat*, 6. c. 2. ſect. viii. page 198, 199.

† Praefat, III. *ad Moſorath.*

cents;

cents*; and, in particular, of the accents of the law†, which might be ſhewn and pointed at by the hand, conſequently they muſt be viſible marks or figures: and which are to be underſtood both of the vowel points and accents. And, in another place it is ſaid, that *Solomon*‡ inſtructed the people in the marks and figures of the points and accents; for ſo are thoſe words paraphraſed in it, *he taught the people knowledge*; that is, he inſtructed them, בְּסִימָנֵי טַעֲמִים *bieſemonie tangamim*; *i. e.* in the ſigns, marks, figures, or characters of the accents. And, on the paſſage, קְוֻצּוֹתָיו תַּלְתַּלִּים *kievutſothav taltalim. His locks are buſhy*, it is remarked, from hence we learn that he, *(Solomon)* ſought out, and explained every tittle, or point of the law, heaps of heaps of the conſtitutions or deciſions of it§. And in another place‖, mention is made of ſome words in the Bible, "written, but not read;" and others, "read, but not written." Thoſe that are read but not written, are ſuch, whoſe vowel points only are in the text, and the conſonants in the margin; as, *Ruth*, iii. 5. 17. *Jud.* xx. 13. *Jer.* xxxi. 38. and l. 29, *&c.* Thoſe that are written, but not read, ſtand in the text without the vowel points, as in *Jer.* li. 3, *&c.*

This plainly ſhews, that the ſtate of the *Hebrew* text, in regard to theſe *Keries* and *Cathivs*, was the ſelf ſame at the compilation of the *Talmud*, as at preſent; and that the Talmudiſts muſt certainly have been acquainted with

* *T. Bab. Megillah*, fol. iii. 1. and *Nedorim*, fol. xxxvii. 2.

† *T. Bab. Berocoth*, fol. lxii. 1.

‡ *T. Bab. Eruvin*, fol. xxi. 2.

§ Ibid.

‖ *T. Bab. Nedorim*, fol. xxxvii. 1. *Maſſechſeth, Sophrim*, chap. vi. ſect. 7, 8.

pointed

pointed Bibles; conſequently, points muſt have been in uſe ſome time before the finiſhing of the *Talmud*. But, when the paſſage in the *Talmud*§, which explains the words in *Nehemiah* viii. 8. is duly conſidered, it will not only prove that the vowel points were mentioned in the *Talmud*, but that the Talmudiſts were of the opinion, that they were made uſe of by *Ezra*: For thus they interpret them; *and they read in the law of GOD*, (this is the Scripture;) *diſtinctly*, (this is the Targum;) *and they gave or put the ſenſe*, (theſe are the verſes;) *and cauſed them to underſtand the reading* (theſe are the diſtinctions of the the accents). This clearly ſhews the opinion of the Talmudiſts; for they underſtood the words, "and *they* read in the law of GOD," to have reference to the whole congregation of *Iſrael*, reading in the law of GOD; for, before, they could not read the law, becauſe of the deficiency of the vowel points under the letters. But when *Ezra* and his aſſociates in this great work had affixed the points, they then, one and all, were capable of reading the law*. This is the true meaning of the words in the *Talmud*, זה מקרא לשון קריאה *ze mikro liſhon kieria*, *i. e.* reading: מפורש זה תרגום *maaurosh ze targum*, *i. e. diſtinctly*; this is the Targum; that is, they read in the Scripture, which was explained to them by *Jeſhua*, *Bani*, and *Sherebiah*, *&c.* by means of the *Targum*; and, agreeable to this, is the meaning of וישום שכל *vyſum ſiechel*, and they put or gave the ſenſe, theſe are the

§ *Nedorim*, fol. xxxvii. 2.

* For when the *Hebrew* language ceaſed to be the mother tongue of the *Jews*, by reaſon of the *Chaldee* growing up in uſe amongſt them, on account of the *Babyloniſh* captivity, it was ſcarce poſſible to teach that language without the vowel points(a).

(a) *Buxtorfius de Antiquitate Punctorum*, part ii. c. 10.

verſes,

verſes: And, וַיָּבִינוּ בַּמִּקְרָא *vayaveenu bawmikra*, and cauſed them to underſtand the reading, theſe are the diſtinctions of the accents: by which they inferred, that when they read the ſcripture, they were made to underſtand the ſubject matter thereof, by means of the accents: for the accents do ſo clearly explain the meaning of ſcripture, that thoſe who fully underſtand them, need no other*. This is a full confutation of the arguments advanced by *Elias Levita*†, *viz.* that no mention was made in the *Talmud* of the vowel points; the contrary of which hath been clearly proved I preſume; for in the paſſage which I have cited, concerning their interpretation of the words in *Nehemiah*, they are not only made mention of, but that they were actually made uſe of by *Ezra*, in order to make the congregation fully comprehend the true meaning of ſcripture. And, agreeable to this, is what *Moſes* ſays, *Deut.* xxvii. 8. וְכָתַבְתָּ עַל־הָאֲבָנִים אֵת כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת בַּאֵר הֵיטֵב *vychaſavta angl haevanim eth cal divre hatora hazoth baer hetev. i. e.* "and thou ſhalt write upon the ſtones, all the words of this law, very plainly." Now, if it was not for the vowel points and accents, it would not be poſſible to underſtand the law plainly; for inſtance, here is an unpointed word of four conſonants, as שלמה now, if pointed thus, שַׁלְמָה it means, for why, if שְׁלֵמָה whole, or perfect, if שְׁלֹמֹה *Solomon*, and if with the dot on the left ſide of the *ſhin* שִׂלְמָה it is raiment. The ſame may be obſerved of thouſands of words in ſcripture; now what becomes of the letters אוי *aleph, vau, yad*, called *Matris Lectiones*? and for which ſome ſo ſtrenouſly contend, as being deſigned ſay they for vowels; for here they can be of no ſervice to the anxious reader to help him to the determinate pronun-

* *Binyon Shlomo.*——† *Praefet* III. *ad Maſoreth Hamaſoreth.*

ciation or meaning of the word*. But, although it hath been urged in favour of reading the Bible without points, that *Rabbinical* books are always written without them, and yet are eaſily read. To this I anſwer, that, it ought to be obſerved, that they are eaſily read by thoſe who have firſt read the *Hebrew* Bible with points, and are perfectly maſter of the language, and well verſed in Bible *Hebrew*: by ſuch, the commentaries of *Aben Ezra*, *Jarchi*, *Kimchi*, *Abarbanal*, and ſome others, may be read with little difficulty, as their ſtyle is for the moſt part plain and clear; and by degrees, others of a more rough, crabbed and difficult manner of writing may be read alſo. But, as the learned *Buxtorf*†, and others have obſerved, there is a wide difference between the Bible and *Rabbinical* books, in ſtyle, in manner, and means of learning and reading them. For the greateſt part of the ſtyle of *Rabbinical* books is plain, and where it is not, as in the *Talmud* and ſome others, it is hard and difficult to read them, and much more ſo to underſtand them: Whereas the ſtyle of the Bible is generally ſhort, conciſe, full of ellipſes and other figures, eſpecially in the prophetic writings. To which may be added, that what is contained in *Rabbinical* writings, are for the moſt part, things uſually before known to thoſe who attempt to peruſe them, and may therefore, be eaſily read

* Beſides this example, there are a great number of words, both in the Bible, and *Rabbinical* writings, in which none of theſe letters are to be found; nay, ſcarce any in which ſome of the ſyllables are not without them; how then in the name of GOD, can theſe ſupply the place of vowels, and every where help the reading inſtead of them as ſome contend; ſince they every where are not to be found?

† *De Punct. Antiq.* part iii. page 378.

and

and underſtood without much ſtop or hindrance*; but as for the ſacred ſcriptures, they contain myſteries, things ſublime, and more remote from the capacities of men; conſequently, require more attention, and greater help and aſſiſtance in reading them perfectly; beſides, if a miſtake is made in *Rabinical* writings, it is not of that importance, as in the Bible, in which caſe we might be rendered guilty of not only perverting the word of GOD, but of groſs blaſphemy alſo. For inſtance, the authors of the ſeveral *Greek* verſions of the Bible, the Septuagint interpreters, *Aquila*, *Theodotion*, and *Symmachus*, were all *Jews*, except the laſt, and he was a *Samaritan*, and may be allowed to have a conſiderable ſhare of knowledge of the *Hebrew* language; yet theſe, eſpecially the ſeventy interpreters, neglecting the points, and tranſlating without them, what groſs ſenſes have they put upon the text†, ſometimes directly contrary to what is intended, often what is very abſurd, and even blaſphemous, or nearly ſo; as a proof, I ſhall juſt produce an inſtance of each, וְאֵל זֹעֵם בְּכָל יוֹם GOD is angry every day, *Pſalm* vii. 12. the *Greek* verſion is, "does not bring on anger," or, "is "not angry every day;" this is owing to the differently pointing of the word אֵל, which if pointed with *tſere* אֵל *el*, ſignifies GOD, but if with *pathach*, אַל *al* means the negative not. Again, the paſſage in *Iſaiah* xxiv. 23. וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה כִּי־מָלַךְ יְהוָה צְבָאוֹת *vechaphra halvana uvoſha hachama kee malach adona tſevoeth*, *i. e.* "then the

* I except from this general rule, the greateſt part of the *Talmud*, the Book of *Zohar*, &c. And which it is almoſt impoſſible to underſtand without a thorough knowledge of *Rabbinical* writing, intenſe ſtudy, and application.

† Doctor *Gill* on the *Hebrew* Language, page 265.

moon ſhall be confounded, and the ſun aſhamed, when the "Lord of hoſts ſhall reign." Here is a paſſage at once, ſo grand and magnificent, that as Dr. *Lowth**, juſtly obſerves, no tranſlation can expreſs, nor any altogether obſcure; and yet, this is moſt miſerably done in the *Greek* verſion of it, and a ſenſe given extremely mean, low, and abſurd; *viz.* "the brick ſhall waſte, and the wall ſhall "fall, when the Lord reigns, &c. for, לְבֵנָה *levana*, the moon, pointed לִבְנָה *leviena* ſignifies a brick; and חַמָּה *chama* the ſun, pointed חֹמָה *choma* ſignifies a wall. Innumerable examples might be produced, but theſe will ſuffice to ſhew the neceſſity of the points; and what groſs errors, thoſe, who diſregard them, are liable to fall into.

I ſhall now take notice of what I have before mentioned concerning the *Karites*. That they admitted, and made uſe of pointed copies of the law, is clear and manifeſt from their own writings; for in a book of theirs †, in great repute with them, it is obſerved, "that the pa"trons of tradition explain *boughs of thick trees*, uſed in "the feaſt of tabernacles," *Lev.* xxiii. 40, of a tree whoſe leaves are treble, according to *Exod.* xxviii. 14. "But," ſays the *Karite* writer, "this is contrary to the "nature of the language, for this ע *ain* in עָבֹת is pointed "with *kamets*, but that is with *ſheva*, עֲבֹת ‡." And, in another work § they ſay, "the *Rabbanites* affirm, that "what is written in the law needs explanation by tradi"tion; but we do not believe ſo; but that what is writ-

* *De Sacr. Poes. Heb. Prælect.* 6, page 69. 70.

† *Adareth Elihu apud Trigland, de Sect. Kar.* page 32.

‡ What he calls a *ſheva*, is more properly a *chateph pathac*.

§ *R. Caleb, Aſarah Maamoroth*, MS. *apud Trigland*, I. B. page 117.

"ten,

"ten, its explanation goes along with it;" meaning the vowel points, for a little after ſome pointed words are uſed. And, *Mordecai*, the famous *Karite* in 1699, and his aſſociates, are unanimous for the antiquity of the points, and their being coeval with the letters: his words, in anſwer to ſome queſtions propounded to him by *Triglandius*, are ‡, "all our wiſe men with one mouth affirm and pro-"feſs, that the whole law was pointed, as it came out of "the hands of *Moſes*, the man of God." This ſhews the fallacy of what *Morinus* ſays §, that "all the Jews, the "*Karites* alſo, though enemies to the traditions, and *Kabala*, believe, as a moſt certain tradition, that the book of the law, which Moſes delivered to the *Iſraelites*, was without points and accents; but *F. Simon* is againſt him, and affirms *, that the *Karites* readily receive the Bible with vowel points, accents, and *Maſora*. The aforeſaid *Karite* proceeds, and ſays, "far be it, that the invention "of points and accents was made after the finiſhing of "the *Talmud*, for this is largely to be confuted; for the "diviſion of the *Rabbans* and *Karites* was long before the "finiſhing of the *Talmud*, as has been proved; and if "there were no points nor accents in the time of the di-"viſion, but were found out only after the finiſhing of "the *Talmud*, then, there would be different copies of "the law and of the prophets in our hands; that is, co-"pies in the hands of the *Karites*, pointed different from "the pointing of the copies in the hands of the *Rabbans*; "for in the places where the *Rabbans* have contradicted "the vowels and accents, and ſay, do not *read ſo*, and

‡ *Dod. Mordecai*, chap. xii. page 150—157.

§ *Epiſt. Buxtorfio in Antiqu. Eccleſ. Orient.* Ep. 70, page 394.

* *Diſquiſit. Critic.* chap. 4, page 25. and c. 12, p. 93, 95.

"ſo,

" ſo, they would not have ſaid, *do not read*, but abſo-
" lutely they would have pointed according to their own
" will and ſenſe." He then produces inſtances in which they might have ſo done, and likewiſe obſerves, " that
" many of the *Rabbans* aſſert, that the points and accents
" were equally as ancient as the letters; as *R. Azariah*,
" in *Meor Enayim*, and *R. Samuel Arkuvalti*, in *Arugath*
" *Haboſam*:" and a little farther he ſays, that " the copy
" of the Scriptures which we have, is the ſame that the
" *Rabbans* have; in this there is no diviſion, no difference
" between us; for the diſpoſition or order of the Scrip-
" tures was from the men of the great ſynagogue, thoſe
" good ſigs, on whom be peace; at which time, there was
" no manner of diſſention between them: wherefore with
" us there is nothing full and deficient, neither firſt and
" laſt, no *keri* and *cathib*, but what are in the order of the
" Scriptures, which is now in the hands of the *Rabbans*:
" and the moſt correct books are the moſt in eſteem with
" us; and we follow, or depend upon the reading of *Ben*
" *Naphtali* *:" and it is certain that their Bible hath the ſame *Maſoretic* notes and obſervations in common with

* In the beginning of the eleventh century flouriſhed two famous *Maſorites*, namely, *Ben. Aſher*, and *Ben. Naphtali (a)*, who having ſpent many years labour in collecting and comparing the different copies of the *Maſorites* who preceded them, from the time of *Ezra* and the men of the Great Synagogue to their own time, they each of them produced and publiſhed a copy of the whole *Hebrew* text, as correct as they poſſibly could make it; ſince which, the Eaſtern *Jews* have followed that of *Ben. Naphtali*, and the Weſtern *Jews* that

(a) Zacutus in Juchſin, Shalſheleth Hakabala, Gans, in Tſemach Dawid, Elias Levita, &c.

thoſe

thoſe of the *Rabbanites*; for it is obſerved by one of them*, that the letter ה *he*, in twenty places is written at the end of a word, but not read, which agrees with the preſent *Maſorah*. And *R. Aaron*, a *Karite*, publiſhed a *Hebrew* grammar in 1581, in which he never deſerts, as may be obſerved, the modern punctuation of the Bible: nay, he even conſults the *Maſorah* in words written defectively, or in any other irregular manner, and is full of *Maſoretic* obſervations, ſuch as the *Rabbanites* produce †: and a *Karite*, of the ſame name ‡, who wrote a Commentary on the Pentateuch in 1294, frequently refers to the points, and makes mention of the names of them, as *Pathach*, *Tſere*, *Hataph-kametz*, *Sheva*, *Cholem*, *Shurak*, *Dagaſh*, &c. This plainly ſhews the opinion which the *Karites* entertained concerning the points; for this ſect would never have admitted the preſent punctuation, if they had not firmly believed that it obtained in the Bible of old, and came from God himſelf. This is with me an invincible proof of the great antiquity of the points; for from the time that this ſect roſe up, it was

that of *Ben. Aſher (a)*, in exactly copying after them, both as to the points and accents, as well as to the letters, and that, without making any more corrections, or *Maſoretical* criticiſms or obſervations whatever upon either.

* *Manachem in Dod. Mordecai*, chap. x. p. 130. That *Manachem* was a *Karaite*, may be ſeen by conſulting *Trigland, de ſect. Karaeorum*, c. xi. p. 187.

† Vide *Wolfii Acceſſ. ad Notitiam Karaeorum*, page 37; & *Biblioth. Heb.* page 119.

‡ Vide *Simon. Diſqui. Critic.* c. xii. p. 95, 96; & *Maſſachſeth Sophrim*, c. vi. ſect. 4.

(a) *Maimonides in yad Hachazaka, Hilchoth Sepher Torah*, chap. viii. ſect. 4.

not

not poſſible for the *Phariſees*, *Rabbanites*, *Maſorites*, or traditionary *Jews*, call them by what name you pleaſe, to have introduced ſuch an invention as the vowel points in any period of time whatever, but theſe men would have objected to them as an innovation, and conſequently would never have received them. This is a demonſtration that the vowel-points were in being long before the ſchiſm, and which happened in the time of *John Hyrcanus* *, and *Alexander Jannaeus*, his ſon, A. M. 3621, about 120 years before chriſtianity; and were univerſally regarded by the *Jews* ſo early, as being of divine original.

Another convincing proof of the antiquity of the points, is, that the *tetragrammaton*, or the word *Jehovah*, called in *Hebrew* שם הוהי, is always read *Adonai* †, a word not expreſſive of eſſence, as *Jehovah* is, but of lordſhip; and is likewiſe ſometimes pointed with the points of *Adonai*, and ſometimes of *Elohim*, as *R. Samuel Arkuvalti* hath obſerved ‡: and *Capellus* freely confeſſes § the ſame thing; and as there is no difference in the letters, but only in the points, it muſt of neceſſity be implied that they received this diſtinction from *Moſes*; for, otherwiſe, how could they juſtly fix the pronunciation of each? and to ſay, that they received the ſound or pronunciation without the marks or points thereof, is ſo futile an aſſertion, as ſcarcely to deſerve an anſwer; for the perfection of language requires vowels; conſequently, no language can be per-

* *Coſri*, part iii. ſect. 65. *Abarbanal in Nachlath Avoth. Juchſin*, fol. 51, 1ſt. *Shalſheleth Hakabala*, page 17, 2d.

† *Maimon, in Hilcoth Birchoth Cohanim.*

‡ *In Arug. Haboſam.* c. xxvi.

§ *Orat. de Nom. Tetragam*, p. 183, 191, 192.

ſect

fect without them: they are the life and ſoul* of language; letters without them are truly dead letters; the conſonants are ſtubborn and immoveable things; they cannot be moved or pronounced without vowels. And is it to be imagined, that the *Hebrew* language, the firſt and moſt perfect of all languages, ſhould be without them? Surely not; for in that caſe it would be the moſt imperfect of all the Oriental languages. Beſides, I contend, that the nature and genius of the *Hebrew* language requires points and accents; for without theſe it is impoſſible to mark the difference between verbs active and paſſive; between ſome of the conjugations, moods, tenſes, and perſons, in *kal*, *pingel*, and *pungal*, imperatives and infinitives. An example will render this clear, *kal*, פָּקַד *pakad*; *pingel*, פִּקֵּד *piked*; *pungel*, פֻּקַּד *pukad*: infinitive mood; פְּקֹד *paked*: imperative mood; פְּקֹד *paked*. Here we have three conjugations of a perfect verb, in *kal*, *pingel*, and *pungel*, and two moods of the ſame verb, viz. the imperative and infinitive, all with the ſame conſonants. Now, I would fain be informed by the moſt active oppoſer of the vowel points, how we are to diſtinguiſh between theſe but by means of the points, and which mark the characteriſtic of each, as will be ſhewn at large when I come to ſpeak of the verbs. And *Morinius* † himſelf ſays, "that without points a grammar cannot be written;" as *Elias* rightly obſerves; and *Walton* ‡ alſo owns the uſe of them in the inveſtigation of the roots. For all which reaſons, I am clearly of opinion that the vowel points, as well as the letters, were given by God himſelf; and herein, I do

* *Zohar* on *Song of Songs*, and Preface to *Sepher Tekunim*.

† *Epiſt. Buxtorfio in Antiqu. Eccl. Oriental*, p. 392.

‡ *Introduct. Orient. Ling.* page 5.

not ſtand ſingly; for not only ſeveral eminent *Jewiſh* writers were of this opinion, as the Author of *Coſri* *, and his commentator *R. Judah Muſkata* †, *R. Azariah* ‡, and others, but ſome eminent *Chriſtian* writers alſo §, who aſcribe them to *Adam*, who had them from God with the letters; and as *R. Samuel Arkuvalti* rightly obſerves, "All the generations from *Adam* till *Moſes*, who uſed the *Hebrew* language, made uſe of the vowels alſo; however, when *Moſes* received the law from GOD, on Mount *Sinai*, he likewiſe received the vowels and accents; but they were not to be written with the letters, as being of the ſame order as the *Oral* law: And all the generations from *Moſes* till *Ezra*, received them by Oral tradition. But *Ezra* and his colleagues perceiving the great decline of the Sacred Language, by reaſon of the troubles and afflictions of the captivity; and that the true reading of Scripture was in great danger of being loſt, fixed the points and accents to the letters; being compelled thereto by the ſame neceſſity, that afterwards induced *R. Judah Hakadaſh* to compile the *Miſhna*."

I muſt now take notice, of what is commonly objected againſt the Bible being written and read without points, that the copy of the Law every where kept in the *Jewiſh* Synagogues is without them. In anſwer to which, I may alledge the following reaſons. Firſt, that it might be a memorial, and manifeſt proof of the *oral* tradition of

* *Coſri*, Part IV. chap. xxv.

† Ibid, fol. 229. 1.

‡ *In Moer Enayim*, chap. lix.

§ *Alſted. Chron.* p. 267. & *Buxtorf. depunct. Antiqu.* Part II. page 309, 310.

the

the points and accents, from *Moſes* to *Ezra*, who affixed them to the *Pentateuch*; for they firmly believe that the points and accents were delivered by *Moſes*, and handed down by *oral* tradition from generation to generation, till the time of *Ezra*, in the ſame manner as the *Miſhna* or *oral* law; as above mentioned. As a full and clear demonſtration of this, it is well known, that all the ſaid laws are written, according to the tradition of the *Maſorah*, and according to the reading of *Ben Aſher**; and when read, are read according to the points and accents; and according to the *kere*‡. Secondly, the exactneſs and accuracy required in writing the law, is great; for if any one letter is wanting, or not rightly placed, or ſimilar ones put for each other, the copy is profane and rejected†: And, as it muſt be allowed, that it is ſtill more difficult to have the points and accents exactly put, I opine, that this is one reaſon of many, why the copies of the law are unpointed; on account of the difficulty, and almoſt impoſſibility of having a perfect pointed one. Thirdly, But what I take to be the principal reaſon of having unpointed copies in the ſynagogues is, that none but learned and pious men, well verſed in Scripture, and the Sacred Language, ſhould be admitted readers there§. But if the copies were pointed; then, as any common man might read them, ſo any ſuch perſon might, perhaps, through partiali-

* *Maimonides*, in *Hilchoth Sepher Torah*, c. viii. ſect. 4.

† *Shulchan Aruch*, *Aruch chayim*, *c.* cxli. ſect. 8.

† *Mamonides*, in *Hilchoth Sepher Torah*, c. x. ſect. 1. and where he enumerates twenty things requiſite, to conſtitute a perfect copy of the law; the failure of any one of which, renders ſuch copy profane, and conſequently muſt be rejected.

§ Vide, *Maimonides*, in *Hilchoth Tephila*, chap. viii.

ty, be chosen into the office of Reader, though otherwise very illiterate. And, to prevent as much as possible, any such being introduced into the office of Reader, is it, that unpointed copies are made use of in the synagogues. And though the copy is without points, or accents, yet are they read according to the points and accents, as aforementioned; for which reason, it has always been customary, and is, to this present day; for the Reader of the Synagogue, though ever so well versed in Scripture, and exact in the knowledge of the *Hebrew* language, to rehearse at home the day before the Sabbath, the portion appointed for that day, out of a *pointed* copy; that thereby, he may make himself so perfectly master of the exact reading thereof, as to be able the next day to read the said portion, without hesitation, and pronounce it in exact conformity to the present punctuation†.

SECT. II.

There are ten vowel points; which are divided by the grammarians into two species; five of which, are called תְּנוּעוֹת גְּדוֹלוֹת* *tenungoth gedaloth* i. e. great, or long vowels; *viz.* קָמַץ, חִירִק שׁאחריו יוד, צֵירֵי, שׁוּרֶק, חוֹלָם *kamets*, *chirik* with *yod* after it, *tsere*, *shurik*, *cholom*: and five, are called תְּנוּעוֹת קְטַנּוֹת *tenungoth ketanoth*, i. e. small or short vowels, viz. פַּתָח, חִירִק שׁאין אחריו יוד, סֶגוֹל, קִבּוּץ, קָמַץ חָטוּף *pathach*, *chirik* without *yod*, *segol*, *kibuts*, *kamats chataph*. As to the vowel point called שְׁוָא *sheva*, it is not (proper-

† *Maimonides* in *Hilchoth Tephila*, chap. xii. &c. *Shulchan Aruch*, *Aruch chayim*. chap. cxlii. sect. 1.

* A vowel point is called by the *Hebrew* grammarians תְּנוּעָה *tenuang*, *Motio*; because it moves, or gives motion to the letters in the pronunciation.

ly

ly ſpeaking) to be included in the general rule of the vowels; more eſpecially, as its rules differ from thoſe of the other vowels: For which reaſon, I ſhall appropriate a chapter for the ſole purpoſe of treating of the different uſes and properties of the *ſheva*.

SECT. III.

IT is to be obſerved, that the *Jewiſh* grammarians call the תְּנוּעוֹת גְּדוֹלוֹת *tenungoth gedoloth*, אָבוֹת *avoth*, i. e. fathers, and the תְּנוּעוֹת קְטַנוֹת *tenungoth ketanoth*, תּוֹלְדוֹת *toldoth*, i. e. a generation, or begetting: For to every long vowel, there is a certain ſhort one appropriated, and which is called its תּוֹלְדָה *toldah*, i. e. begotton; the ſound or pronunciation of which reſembles the long vowel, except in its velocity‡.

For the better underſtanding of which, the following Table is annexed.

Short Vowels.		Long Vowels.
אַ *pathach.*	וְתוֹלְדָתוֹ	אָ *kamets.*
אֶ *ſegol.*	*i. e.*	אֵ *tſcre.*
אִ *chirik* without *yod.*	his be-	אִי *chirik* with *yod.*
אָ *kamats chataph.*	gotton.	אוֹ *cholom.*
אֻ *kibuts.*		אוּ *ſhurik* with ו *vau.*

‡ To this rule, the reading of the *Portugueſe* and *Spaniſh Jews* is more conformable, than that of the *Poliſh* and *German Jews*. And which is really the true reading *(a)*.

(a) Vide, *Binyon Shlomo*.

SECT.

SECT. IV.

THE ſound of theſe Vowels I ſhall endeavour to expreſs as nearly as poſſible, by the correſponding ones in ſome *Engliſh* words.

אָ *kamets*, a, broad, as in all§.
אַ *pathach*, a, ſhort or open, as in laſs, man.
אֵ *tſere*, e, or ea; as e in penelope; or ea in great*.
אֶ *ſegol*, e, ſhort, as in fell, men.
אִי *chirik*, long, double ee, as in bee.
אִ ſhort *chirik*, i ſhort, as in fin, ſin.
אוֹ *cholom*, o long, as in bone, moan†.
אָ *kamets chataph*, o, as in rock, hock
אוּ *ſhurik*, u, long, as in uſe.
אֻ *kibuts*, u, ſhort, as in but, cut, run.

The learner muſt obſerve, that the conſonants in the *Hebrew*, are always pronounced before the vowels. Example בָּ גָ דָ הָ are pronounced *ba, ga, da, ha*, not *ab, ag, ad*, or *ah*.

SECT. V.

Some general RULES peculiar to the LONG VOWELS; and which evidently ſhew the utility of the POINTS.

FIRST, after a תְּנוּעָה גְּדוֹלָה *tenuag gedalah*, i. e. a long vowel, there never is a שְׁוָא נָח *ſheva nach*, i. e. a mute or quieſcent *ſheva*: nor a דָּגֵשׁ *dagaſh*: for as the ſound of

§ Some pronounce the *kamats* as o long in bone

* Some pronounce *tſere*, as I long in time.

† *Cholom* is pronounced by ſome as ow in now. In the other vowels there is no difference.

the

the long vowel is not interrupted, but allowed its full force, conſequently the *ſheva*, which follows it, cannot be joined to it, ſo as to become a quieſcent *ſheva*. For the *dagaſh*, which ſucceeds a vowel, is a *dagaſh* חָזָק *chazak*, i. e. *forti*, and which doubles the letters ſo, as if the firſt of the double letters was pointed with a quieſcent *ſheva*, according to the proper form of the *dagaſh* חָזָק *forti*, as fully explained in Chap. IV. Sect. III. And, it has already been ſhewn, that a שְׁוָא נָח *ſheva nach*, i. e. quieſcent *ſheva* can by no means ſucceed a long vowel. Secondly, when a letter is pointed with a long vowel, and there is a muſical accent* alſo annexed to ſuch letter, then, a *dagaſh*, or quieſcent *ſheva* may follow ſuch long vowel, as לָמָּה יָמָּה *lamah, yamah*†.

SECT.

* The muſical accents point to the true pronunciation as mentioned in Section ſixth, and as will abundantly appear when I come to treat of them.

† This general rule requires inveſtigation; eſpecially, as it is ſo oppoſite to the foregoing one. *Elias Levita* in his Commentary on the treatiſe called סֵפֶר הַמְהַלֵּךְ *ſepher hambalech*, hath attempted to give a reaſon for this rule: He ſays, that the מֶתֶג *metheg (a)* which is under the *kamets* divides the quieſcent from the *dagaſh* in ſuch a manner, as if it was a word by itſelf, and as if written לָא מָה יָא מָה *la mah ya mah*. But this is futile: For even allowing that they were actually two words, yet in that caſe the *mem* would not have been *dagaſhed* according to the rule after the letters אהוי *aleph, he, vau, yod*, without the abrogative form, as the learned Author of *Binyon Shlomo* hath juſtly obſerved. Beſides, if the accent was really a טַעַם מַפְסִיק *taangm maphſik, i. e.* an accent of a pauſe *(b)*, yet, is it not conſiſtent that the accent ſhould divide the word into two; for that is a thing, whoſe

(a) This is the ſtroke next the *kamets* under the *lamed* and *mem*.

(b) Vide, chap. v. ſect. 3.

SECT. VI.

General Rules peculiar to the SHORT VOWELS.

FIRST, after a תְּנוּעָה קְטַנָּה *tenuang ketanah, i. e.* a ſhort vowel, there never is a שְׁוָא נָע *ſheva nang, i. e.* a *ſheva* that is pronounced as a vowel: the reaſon is, that the rapidity required in the pronunciation of a ſhort vowel cauſes its adherence to the ſucceeding letter, in ſuch a manner, that the *ſheva* which follows ſuch ſhort vowel, muſt of neceſſity be quieſcent. Example, אַבְרָהָם יִצְחָק, &c. Secondly, after a תְּנוּעָה קְטַנָּה *tenuong katanah, i. e.* a ſhort vowel, there cannot be a letter which is רָפֶה *rapha, i. e. lax*, except ſuch letter has a quieſcent *ſheva* under it: the

whoſe congruity hath no exiſtence. Moreover, according to his hypotheſis, the *dagaſh* here ſpoken of muſt be a *dagaſh* קַל *kal, lene*; for he ſays, that the accent divides the quieſcent from the *dagaſh* in ſuch a manner, as if it was a ſeperate word, as לָא מָה יָא מָה and it is a general rule laid down by all the grammarians, that no דָּגֶשׁ חָזָק *dagaſh chazak, i. e. forti*, can take place in the firſt letter of a word, as is clearly ſhewn in chap. iv. ſect. 3. conſequently, according to the hypotheſis of *Elias*, the *dagaſh* in the *mem* of יָמָּה and לָמָּה muſt be a דָּגֶשׁ קַל *dagaſh kal, lene*; and this, is a flat contradiction to the general rule laid down by him in ſeveral places, *viz.* that in the letters, טֵ֫תֵ֫שׁ שִׂ֫ן סָ֫מֶךְ כָּ֫ף צָ֫דִי מֵ֫ם נוּ֫ן וָ֫ו לָ֫מֶד יוּ֫ד מֵ֫ם *teth, ſamech, ſhin, kaph, ſadi, nun, vau, zain, lamed, yod, mem*, no *dagaſh* קַל *kal i. e. lene*, can take place; but that the *dagaſh* in thoſe letters is always *dagaſh* חָזָק *chaſak, forti*; for which reaſon, I cannot admit the ſuppoſition of *Elias*: but ſhall mention what to me appears to be the true ſtate of the caſe: and for the better underſtanding of which, I muſt firſt premiſe, that, a long vowel in its pronunciation attracts the letters א ו י *aleph, va, yod*, either virtually, or actually, *i. e.* whether written or not *(a)*: now

(a) See the Long Vowels in the Table.

the reaſon the ſame as the foregoing rule; and therefore, if a quieſcent *ſheva* does not follow the ſhort vowel, then, the letter which follows ſuch vowel muſt be *dageſhed*; for the true reading of the *dageſh* is, as if the letter was doubled, and that, in ſuch a manner, as if the firſt of the ſaid double letters was pointed with a mute *ſheva*: example, דִּבֶּר סִפֶּר *ſiper, diber*, theſe are read as if written דִּבְּבֶר סִפְּפֶר *dibber, ſipper*. This will clearly account for the general rule, that after a תְּנוּעָה קְטַנָּה *tenuang ketana*, *i. e.* a ſhort vowel, muſt be either a quieſcent *ſheva*, or *dageſh*. Thirdly, when the letter which is pointed with a ſhort vowel ſhould have a נְגִינַת טַעַם *negeenath tangam*, *i. e.* a muſical accent, then a שְׁוָא נָע *ſheva nang*, or רָפֶה *rapha*, may follow, *i. e.* the *ſheva* is pronounced, or the letter may be without *dageſh*. The reaſon of this is, that the conjunction of the accent with the vowel point cauſes the pronunciation of ſuch ſhort vowel to be ſo lengthened, as to be equal to a long vowel; conſequently, it ob-

if it happens that a נְגִינַת טַעַם *negeenath tangam*, *i. e.* a muſical accent and the long vowel, are both under the ſame letter; in that caſe, the pronunciation of the long vowel, becomes ſo much more lengthened, as that the letter (whether *aleph*, *vau*, *yod*,) which follow ſuch vowel, receives alſo a kind of ſound from the long vowel (*a*) and the pronunciation which ſuch letter receives, is of the degree of a ſhort vowel; for it cannot be of the degree of a long vowel; for this reaſon, becauſe the ſound which it has, is only an emanation from the long vowel, conſequently its power muſt be leſs than that. This being granted, the whole will appear clear: for as ſuch letter has the power of a תְּנוּעָה קְטַנָּה *tenuang ketanah*, i. e. ſhort vowel, a דָּגֵשׁ חָזָק *dageſh forti*, muſt follow, according to the form of the ſhort vowel.

(*a*) This rule is the ſame, whether the letter attracted by the long vowel is written or not.

tains the ſame rule as a long vowel: example, וַיְהִי וַיָּשָׁב *vayeeven, vayaſhuvu*, &c.

SECT. VII.

IT muſt be obſerved, that the תְּנוּעוֹת קְטַנּוֹת, *tenungoth, katanoth, i. e.* ſhort vowels, are ſometimes ſubſtituted * for the תְּנוּעוֹת גְּדוֹלוֹת, *tenungoth gadaloth, i. e.* long vowels; but that is only of ſuch vowels as are of one and the ſame ſound, as *pathach* for *kamets*, *ſegol* for *tfere*, *kibuts* for *ſhurick*, *chirik* without *yod* † for *chirik* with *yod*. The reaſon

* Vide, *Sepher Seeach Yitſchak*, chap. ii. ſect. i.

† It muſt be obſerved that we ſometimes find *chirik* with *yod*, and *dagaſh* after it, as alſo *ſhurik* *vau*, and *dagaſh* following: but then they are reckoned as anomalies, and are marked in the *Maſorah* מָלֵא יוד מָלֵא ואו *malea yod, malea vau i. e.* a *yod* or *vau* redundant. Sometimes, *chirik* without *yod*, and after it a *rapha*, or pronounced *ſheva*: as alſo *kibuts* without *vau*, and after it a *rapha*, or a pronounced *ſheva*; in which caſe, they are marked in the *Maſorah*, חָסֵר יוד חָסֵר ואו *chaſer yod, chaſer vau*; *i. e. yod* defective, *vau* defective. And ſo, ſays *Elias Levita*, in *Sepher Maſorath Hamaſorath*, "It muſt be remembered," ſays he, "that all ſuch words as it is "uſual to point with *vau ſhurik*, are never marked in the *Maſorah* as *vau* redundant; becauſe, it is well known that it is impoſſible for *ſhurik* to be without *vau*; and, it is likewiſe well known, that no *dagaſh* can ſucceed it; for which reaſon, ſuch words wherein *dagaſh* follows *ſhurik*, as הוּכָה בָּעֲשָׂב, לַנַּעַר הַיּוּלָד *huco chaeaſev*, *Pſalm* cii. 5, *lananger hayulad*, *Judg.* viii. 8. or the like; and which the grammarians call, a quieſcent with *dagaſh*, are all marked in the *Maſorah*, מָלֵא *malea i. e.* redundant: but in thoſe words where the ו *vau* is defective, according to the *Maſorah*, inſtead of *ſhurik*, they are pointed with *kibuts*; and are marked חָסֵר *chaſer*, i. e. defective. It muſt, however, be noticed, that this *kibuts* is not, properly ſpeaking, a ſhort

reaſon of this change is, that theſe ſhort vowels may miniſter where the long vowels cannot; for, as after the long vowels no *dageſh* or quieſcent *ſheva* can ſucceed; and as

a ſhort vowel; becauſe, the long vowel can never be reduced to a ſhort vowel, by means of the adhering letter. But the truth is, there are two ſorts of *kibuts*; the one, that juſt mentioned, i. e. when the *kibuts vau* is defective in *ſhurik*; the other, a real ſhort vowel. And, if it ſhould be objected, that, as there are two ſorts of *kibuts*, how are we to diſtinguiſh the *kibuts*, which is a long vowel, and is placed inſtead of the *vau* defective in *ſhurik*, from the other? The anſwer is plain; for, it is well known that, according to the true form of grammar, after a ſhort vowel, muſt ſucceed either *dageſh* or quieſcent *ſheva*, and therefore, whenever we find a *kibuts* with *dageſh* or quieſcent *ſheva* after it, then we are ſure that it is a real ſhort vowel, and is never marked as defective; as in the conjugation פָּעַל *pungal*, פָּקַד פָּקְדָה *pukad, pukadta, pukadtee, aphukad, yepukad*; and in פָּעוֹל *pangal*, in the conjugation of the verb פָּעַל *pingel*, as מְפֻקָּד מְפֻקָּדִים *mephukad, mephuckadim*. But, when we find it without *dageſh*, or quieſcent *ſheva* after it, then, we may be ſure that it is inſtead of the *vau* of *ſhurik*, and is then marked in the *Maſorah*, *chaſer*, i. e. defective. Example, מְשֻׁלָּכִים בְּחֻצוֹת יְרוּשָׁלָיִם, *muſhlachim bechutſoth yeruſhalayim*, *Jer.* xiv. 16. Now, the *kibuts* of מְשֻׁלָּכִים is not marked חָסֵר *chaſar*, i. e. defective; becauſe it is a ſhort vowel, a quieſcent *ſheva* ſucceeding. But the *kibuts* of בְּחֻצוֹת is marked חָסֵר *chaſar*, no quieſcent *ſheva* or *dageſh* ſucceeding(*a*). The

(*a*) As *Elias* hath not not been explicit enough for the learner, I ſhall endeavour to ſupply the defect. What he means by, "no *ſheva* or *dageſh* ſucceeding," is, that as it then poſſeſſes the property of a long vowel, conſequently, it muſt be conſidered as ſuch, and therefore cannot be miſtaken for a ſhort vowel, i. e. a common *kibuts*, but one that is ſubſtituted for the *ſhurik*, where the *vau* is defective. This will ſuffice for the other examples of the ſame kind.

as the nature of the ſubject may ſometimes require that the word ſhould be pointed with *dagaſh*, or quieſcent *ſheva*; then the rule of the ſhort vowel, being ſubſtituted for the long vowel, takes place.

ſame may be obſerved of the words עֲקֻדִים נְקֻדִים וּבְרֻדִים *ekudim, nekudim, uvrudim*; none of which are marked as defective, being dageſhed. But the words, הָעַטֻּפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב *haengtuphim lelavan, vehak ſhurim lieyaengkov*, *Gen.* xxx. 42. are both marked חָסֵר *chaſar*, i. e. defective, becauſe no *dagaſh* ſucceeds. The ſame of שֻׁלְחָן, טֻמְאָה, חֻפָּה, סֻכָּה, חֻקָּה, *ſhulchan, tuma, chuppa, ſucca, chuka*, none of which are marked as defective; becauſe, they either have quieſcent *ſheva*, or *dagaſh*; and therefore, every *kibuts* at the end of a word, is marked חָסֵר *chaſar*; becauſe, it is not proper, according to the rules of grammar, that there ſhould be *dagaſh*, or quieſcent *ſheva* at the end of a word. Example, שָׁב, לָדֻשׁ, יַעֲרִיכֻן, תַּשְׁלִיכֻן, יָקֻם, זְעֻל, פְּדֻת, וְגָלֻת, גָּבֻל, *ſhuv, laduſh, yaerichun, taſhlichun, yakum, zevul, peduth, viegaluth, gavul*; all of which are marked defective. This rule of *Elias*, concerning the *kibuts*, is juſt, and conformable to the *Hebrew* language. It muſt farther be remarked, that *Elias* has laid down ſome rules, whereby to diſtinguiſh the *chirik*, which is a long vowel, from that which is a ſhort one(*a*); and which is nearly the ſame as that of the *kibuts*; namely, if there be a *dagaſh*, or quieſcent *ſheva*, after it, it is a ſhort vowel; but if not, it is a long vowel, and is marked according to the *Maſorah* חָסֵר *chaſar*; i. e. defective. Example, וַהֲקִמוֹתִי *vahakeemothee*, *Gen.* xxvi. 3. Here the *chirik* under the *kaph* is a long vowel, as no *dagaſh* follows; and is marked defective: but in וַהֲשִׁבוֹתִי *vahaſhicothee*, *Numb.* xvii. 20. the *chirik* under the *ſhin* is a ſhort vowel, as *dagaſh* ſucceeds.

(*a*) Vide, *Maſoreth Hamaſorath, Lucboth, Reſhonoth Diber Chameſhee.*

SECT.

SECT. VIII.

Some general Rules peculiar to the תְּנוּעָה קַלָּה *tienuang kala*, *i. e.* light vowel.*

FIRST, every ſhort vowel, which is not eſſentially ſuch, but is ſubſtituted for *ſheva*, in order that two שְׁוָאִין נָעִים *ſhevain nangeem*, *i. e.* two pronounced *ſhevas*, may not follow together; ſuch ſhort vowel is ſhorter, and more rapid in its pronunciation, than the other ſhort vowels, as it cannot reach its full ſound by means of either a quieſcent *ſheva* or *dagaſh*, no ſuch following it. Example, שִׁפְּחִי *ſhiphechee*, *Lament.* ii. 19; אִסְפוּ־לִי *iſephu lee*; *Pſalms* l. 5; קָרְבָה *kareva*, *ibid.* lxix. 19; שִׁכְבָה עִמִּי *ſhicheva eemee*, *Gen.* xxxix. 7. The *ſhevas* of all which, are pronounced according to the rule, when they precede the letters ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, when they are רָפֶה *vapha*, *lax*, *i. e.* without *dagaſh*; and this is, becauſe the ſhort vowel preceding *ſheva*, is only ſubſtituted in the room of *ſheva*; as the abſolute form of theſe verbs is, שָׁכַב קָרַב אָסוֹף שָׁפוֹךְ *ſhiechav*, *kerav*, *eſoph*, *ſhiphoch*, all with *ſheva*; but when another vowel is added to the verb in the conjugation, by which the vowel under the עַיִן הַפָּעַל *ain hapangul*, *i. e.* the ſecond radical, is changed to *ſheva*, it would then not be proper for the פֵּ֫ הַפָּעַל *pehapangul*, *i. e.* the firſt radical, to be pointed with *ſheva* likewiſe, but is then changed to a ſhort vowel, in order that two *ſhevas* may not come together in the beginning of a word: and to ſuch ſhort vowel, ſo ſubſtituted,

* A light vowel; it is ſo called to denote the quickneſs or ſpeed with which it is pronounced, its pronunciation being quicker and ſhorter than the ſhort vowel.

I have

I have appropriated the name of תְּנוּעָה קַלָּה *tenuang kala*, *i. e.* a light vowel; and the termination of its ſound is not perfected, either by quieſcent *ſheva*, or *dagaſh* ſucceeding it. The ſame rule obtains in the letters כ ל ב *caph*, *lamed*, *beth*, the primary pointing of which is *ſheva*; but when they are prefixed to a word, whoſe firſt letter is likewiſe pointed with *ſheva*, then, the *ſheva* of the prefix letters כ ל ב *caph*, *lamed*, *beth*, is changed to *chirik*; which *chirik* is a תְּנוּעָה קַלָּה *tenuang kala*, *i. e.* light vowel, after which neither quieſcent *ſheva*, nor *dagaſh* can follow; but on the contrary, the *ſheva* which ſucceeds ſuch light vowel, is a *ſheva nang*. This is abundantly manifeſt, for that the letters ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, which ſucceed ſuch *ſheva*, are always *rapha*, *i. e.* without *dagaſh*, according to the proper rule after a *ſheva nang*. Example, כִּדְבַר *kidevar*, *Levit.* x. 7; לִנְתָחֶיהָ *linethacheha*, *ibid.* i. 6; כִּלְבַב *kilevav*, *Kings* 1ſt. xi. 4; לִצְבִי *litſevee*, *Solom. Song*, ii. 9; בִּבְכֹר *bivechor*, *Deut.* xv. 19. This rule obtains in every form likewiſe where the firſt vowel is changed to *ſheva*, in forming the plural, as from מֶלֶךְ דֶּרֶךְ בֶּגֶד זָנָב כָּתַף כָּנָף *melech*, *derech*, *beged*, *zanav*, *cathaph*, *canaph*, is formed מְלָכִים, דְּרָכִים, בְּגָדִים, זְנָבוֹת, כְּתֵפוֹת, כְּנָפַיִם, *melachim*, *derachim*, *begadim*, *zenavoth*, *kethephoth*, *kenaphayim*; and, as when they are formed into relatives, by declining the vowel under the *ain hapangul*, *i. e.* the ſecond radical, is alſo changed to *ſheva*; then, the firſt *ſheva* is changed into a ſhort vowel, that two *ſhevas* may not come together at the beginning of a word; and the vowel ſo changed is a light vowel, and the *ſheva* following it is a *ſheva nang*: example, מַלְכֵי מִדְיָן *malechie Midyan*, the kings *of* Midian, *Numb.* xxxi. 8. עַבְדֵי פַרְעֹה

avdie

avdie Pharong, the ſervants *of* Pharaoh, *Exod.* x. 7. דַּרְכֵי צִיּוֹן *darechie tſeyon*, the ways *of* Zion, *Lament.* i. 4. בִּגְדֵי עֵשָׂו *bigedie eſav*, raiments *of Eſau*, *Gen.* xxvii. 15. כַּלְבֵי צֹאנִי *calevie tſonee*, the dogs *of my* flock, *Job* xxx. 1. חֶלְבֵי הַשְּׁלָמִים, *chelievie halſhamim*, the fat *of* the peace offering, *Lev.* vi. 5. זַנְבוֹת הָאוֹדִים, *zanevoth haudim*, the tails *of* theſe ſmoking firebrands, *Iſa.* vii. 4. כִּתְפֹת הָאֵפֹד *kithephoth haephod*, כַּנְפֵי נְשָׁרִים *canephie neſharim*, on *eagle*'s wings. And, notwithſtanding that we find בִּרְכֵי יוֹסֵף *birkie yoſeph*, *Gen.* l. בְּפִשְׁתֵי הָעֵץ *bepiſhtie hangets*, *Joſh.* ii. 6. where the letters ב ג ד כ פ ת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, are pointed with *dageſh lene*, and which ſeems ſo oppoſite to the rule here laid down. But the truth is, that the *ſheva* in theſe two examples is a quieſcent *ſheva*, for the *chirik* under the ב *beth* and פ *pe*, is a real ſhort vowel; as a proof of which, we find in the abſolute form, when plural or collective, בִּרְכַּיִם, פִּשְׁתִּים, *bircayim*, *piſhtim*, in both of which the *ſheva* is quieſcent, and *dageſh* follows according to the proper rule*.

Secondly,

* I muſt take the liberty to mention, that of *all* the Grammars that have been written, either in *Engliſh*, or *Latin*, from the learned *Buxtorf* to the modern *Bayley*, (at leaſt ſuch as I could procure, and I have been pretty earneſt in the ſearch after them;) I cannot find the leaſt trace of any of them having taken the ſmalleſt notice of this FORM of the תְּנוּעָה קַלָּה *tenuang kala*, or light vowel; nay, the *Jewiſh* grammarians *(a)* ſeem to have been unacquainted with it; by which means, they were led into the error of accounting the *ſheva*, which ſucceeded ſuch light vowel, a quieſcent *ſheva*; for which reaſon, when they have met with thoſe words, or the like, where the

(a) I muſt except that eminent critic and grammarian *R. Solomon*, author of *Binyon Shlomo*, *Tſohar Hatavo*, *Yieſod Hanikod*, &c.

letters

Secondly, when *metheg* is fixed to ſuch light vowel, then, quieſcent *ſheva*, or *dagaſh*, may follow. Example, וְחִיִּיתֶם *vichyeethem*, *Ezek.* chap. xxxvii. 14. וְהָיִיתֶם לִי *vee-yeethim lee*, *Exod.* xix. 5. תְּחִי לִי *teeyu lee*. ibid, 6. תְּחִיוּ *tichyu*, *Deut.* iv. 1. beſides innumerable others of the like conſtruction: all of which, are with quieſcent *ſheva*; (for quieſcent *ſheva* cannot take place under the letters א ח ה ע *aleph*, *he*, *cheth*, *ain*, but in conjunction with *pathach*, *ſegol*, or *kamats chataph*,) and this is, becauſe, the vowel which precedes *ſheva*, is a תְּנוּעָה קַלָּה *temuang kala*, *i. e.* a light vowel. For as we find יְחִי אוֹר *yiehee or Gen.* i. 3. יֶחֱבַבְכֶם *yiechee levavchem*, *Pſalm*, xxii. 27. תְּחִי נָא *tiehee na*, *Gen.* xxvi. 28. וַאֲחִי לָכֶם *vachee lahem*, *Hoſ.* xiii. 7. where the letters א ת י ן *aleph*, *thau*, *yod*, *nun*, are with *ſheva*, (according to the proper form;) and, when a word increaſes in vowels, by declining; and the accent being thereby removed to the ſucceeding letter, which alſo cauſes the vowel under the פ הפעל *pe hapangal i. e.* the firſt radical, to be changed to *ſheva* according to the idiom of the language; then, the *ſheva* which is under one of the letters אותן *aleph*,

letters בגדכפת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, were רָפֶה *rapha*, *i. e.* without *dagaſh*, they looked on them as *anomalies*; but what are we to ſay, when it is well known that thouſands of ſuch are to be found? Are they to be accounted as *anomalies?* Surely not; for that would be contrary to all the rules of true reaſoning, to allow in the definition of a general rule, that the perverted parts thereof ſhould exceed the conſiſtent. But, agreeable to the rules here laid down, we are free from this contradiction. It will alſo be clearly perceived, that no word is to be accounted, as deviating from the general rule, but what is marked as ſuch in the *Maſorah*; as רִשְׁפֵי אֵשׁ *riſhepie ieſh*, *Solom. Song*, viii. 6. the פ with *dagaſh*; and רִשְׁפֵי קֶשֶׁת *riſhephie keſheth*, *Pſalm*, lxxvi. 4. the ף is *rapha*, i. *e.* without *dagaſh*.

yod,

yod, thau, nun, (which are uſed as prefixes) muſt of neceſſity be changed to a vowel, which is תְּנוּעָה קְלָה *tienuong kala*, after which there ought to be a שְׁוָא נָע *ſheva nang*, *i. e.* pronounced *ſheva*; but, on account of the *metheg* being fixed thereto, it acquires the property of a real ſhort vowel, after which, ſimple, or quieſcent *ſheva* may ſucceed. All which, is a manifeſt proof of the exiſtence of the light vowel, for otherwiſe, all thoſe words would not be free from the charge of poſſeſſing two contraries in one ſubject; for the ה *he*, and ח *cheth*, in theſe words is pointed with ſimple *ſheva*, which is quieſcent; and the letter which precedes the *ſheva*, hath *metheg*, as pointed in all thoſe books which are correct; and, it is a general rule, that after *metheg*, quieſcent *ſheva* cannot ſucceed; we are conſequently neceſſitated to grant that, the ſhort vowel, which is ſubſtituted for *ſheva*, is a תְּנוּעָה קְלָה *ticnuang kala*, after which, there ought to be a *ſheva nang*; however, on account of the *metheg* being fixed thereto, it obtains the degree of a real ſhort vowel, after which, quieſcent *ſheva* may ſucceed, according to the proper form.

SECT. IX.

I SHALL now lay down ſome rules for to diſtinguiſh the *kamets chatuph* from the *chatuph kamets**, and the *ka-*

* It may perhaps be thought by ſome, to be needleſs to lay down rules to mark the *kamets chatuph*, from the *chatuph kamets*, as the former hath *ſheva*, which the latter hath not; and, therefore, it would have been neceſſary to have marked the diſtinction of the *chatuph kamets*, from the *kamets* only: but when theſe rules are duly conſidered, it will be found, that it is not by the *ſheva*, that the *kamets chatuph* is to be known; as it is found without *ſheva*, as a real ſhort vowel: as will be ſhewn in rules I am now treating of.

mets‡: as a great part of the knowledge of grammar, and true pronunciation of the language depends thereon.

First. *Kamets* without a musical accent affixed to the same letter, and *dagash* after it, is *kamets chatuph*; as רָנִּי עקרה *ranee akarah*, *Isa.* liv. 1. חָגִּי יהודה *chagee yehudah Naum.* ii. 1. This rule is plain; for after *kamets*, or *chatuph kamets*, *dagash* cannot follow, except a musical accent should be affixed to the letter in conjunction with great *kamets*.

Secondly, *kamets* without מֶתֶג *metheg* †, and *sheva* after it, is a *kamets chatuph*, as זָכְרָה לִי *zachra lee*, *Nehem.* v. 19. think on me; in the imperative and supplicative form, the *sheva* of which is quiescent: but, זָכְרָה יְרוּשָׁלַיִם *zacherah yerushalayim*, *Lamen.* i. 7. having *metheg*, the *kamets* is a *kamets gadol*, *i. e.* a long vowel, the *sheva* of which must be pronounced*, being in the preter tense, "*Jerusalem* remembered."

Thirdly, when we find two words joined together by means of a *hyphen*, and no *metheg* with the *kamets*, then, such *kamets* is *kamets chatuph*: example, יִפְרָץ־בָּם *yiphrats bam*, *Exod.* xix. 25.

‡ Called *Great Kamets*, being a long vowel.

† This will be explained when I come to treat of the musical accents.

* This may be plainly perceived by the pronunciation in the *English* characters, annexed to the *Hebrew*.

CHAPTER IV.

Of the SHEVA, its Nature and Quality.

SECTION I.

IT muſt be obſerved, that the *ſheva*, ſtrictly ſpeaking, hath no ſound or pronunciation, not even as much as a very ſhort vowel; and is therefore, called by the *Hebrew* grammarians עֶבֶד עֲבָדִים *eved evadim*, *i. e.* a ſervant of ſervants; and is not included in the number of vowels, as its true pronunciation is ſo rapid, as hardly to be diſtinguiſhed; for which reaſon, I have allotted this chapter to treat of it in an ample manner; for, as to what hath been mentioned of it in the preceding chapter, was only a neceſſary conſequence of treating of the other vowels. It muſt farther be remarked, that *ſheva* is ſubſtituted for a vowel, in the increaſe of them, and is done in order to make the pronunciation the eaſier to the reader: as, from עֶבֶד *eved*, עַבְדִּי *avdie*, not עֶבֶדִי *evedie*, &c. This, lightens the pronunciation, as it ſaves a vowel, the *ſheva* adhering to, and being pronounced with the *ain*; for which reaſon, it may well be called *eved avadim*, *i. e.* a ſervant of ſervants, as it miniſters even to the ſhort vowels, which are as ſervants to the long vowels.

SECT. II.

HAVING mentioned that the *ſheva*, ſtrictly ſpeaking, is no vowel, but that its proper pronunciation is the moſt rapid that can be conceived, ſo, that its ſound can hardly be perceived; I ſhall, before I proceed any farther, men-

tion my reaſons for not accounting the *ſheva* as a vowel. The learned author of *Miknah Abram*, ſays, "The *ſheva* "is not to be reckoned among the vowels, neither hath "it the power of a vowel, and its form is an evident "mark thereof; for its form is two points, one above the "other, thus (:), which ſhews the termination of the "pronunciation; for in like manner is there two points "between every verſe, to ſhew the termination of each "verſe." This fully agrees with what I have advanced, viz. that the true pronunciation of the *ſheva* is ſo rapid, as hardly to be perceived: and, agreeable to this, is what the author of *Shoraſh Yehudah* ſays*, "the true reading "of the *ſheva* is with *celerity* towards the ſucceeding let-"ter." This rule is right. And my opinion is, that there is little or no difference between a שְׁוָא נָע *ſheva nang* †, *i. e.* a pronounced *ſheva*, and a שְׁוָא נָח *ſheva nach*, *i. e.* a quieſcent *ſheva*; ſave, that the quieſcent *ſheva* adheres to the preceding letter, and the *ſheva nang* adheres to the ſucceeding one; and which letter, is always pointed with a vowel, ſo that it may be enabled to ſupport ſuch *ſheva*; for, as I have obſerved, the *ſheva* is the termination of pronunciation, and hath no power to ſtand by itſelf: this is abundantly evinced, in that, it is impoſſible to form a word of it, as is done with the other vowels, where we find two conſonants with one vowel make a ſhort word, as in *Gen.* chap. xxxv. 17. בִּי, גַם, זֶה, לָךְ, בֵּן, *kee, gam, ze, lach, bean.*

* Chap. V. Sect. I. On the points.

† Of this opinion is that eminent critic and grammarian, the learned Author of *Binyon Shlomo*.

SECT.

SECT. III.

IT muſt be obſerved, that when a שְׁוָא נָע *ſheva nang*, precedes a *guttural*, its pronunciation inclines towards that of the *guttural*, as קֻחוּ, יְהִי, *yehee*, *kechu*, and which are pronounced as if written קֻחוּ, יְהִי, *yeehee*, *kuchu*. The reaſon of this is, that as the pronunciation of the *guttural* letter is by extenſion, as the throat from whence the *guttural* proceeds is the moſt inwardly of any of the organs of ſpeech; and, as the pronunciation of the *ſheva* is the moſt rapid that poſſibly can be, for this reaſon, when the rapidneſs of the *ſheva* immediately precedes ſuch extenſion of the throat, then, the ſound of the *ſheva* is a near reſemblance of the ſucceeding *guttural*; this is clear and acceptable according to the right rules of reaſon, as the author of *Seeach Yitſchok* juſtly remarks*. For the very nature of the language is ſo agreeable thereto, that ſometimes the vowel point is removed from the *aleph*, or *he*, to the preceding letter, which ſhould have been pointed with *ſheva*: as, בְּשָׁמַיִם, רְאשִׁית, *reſheeth*, *baſhamayim*, the proper form of which is בְּהַשָּׁמַיִם, רְאֵשִׁית. And when a שְׁוָא נָע *ſheva nang* precedes *yod*, it then inclines towards the ſound of *chirik*, becauſe, the *yod* is pronounced by the palate or roof of the mouth, and the ſound of *chirik* iſſuing likewiſe from thence, for this reaſon, we ſeldom find *chirik* without *yod*. And if a שְׁוָא נָע *ſheva nang*, precedes *vau*, it then inclines towards the ſound of *ſhurik*, becauſe the *vau* is pronounced by the lips, from whence the *ſhurik* proceeds; for which reaſon, there never is *ſhurik* without *vau*.

* *Shangar Haſeecha*, chap. iii. ſect. i.

SECT.

SECT. IV.

THE *ſheva* is pronounced according to the ſix following forms:—

Firſt, *Sheva* at the beginning of a word is a שְׁוָא נָע *ſheva nang*, as שְׁמוֹר *ſhemor*; the reaſon is, as no letter precedes it to which it may adhere as a quieſcent *ſheva*; it conſequently muſt be a *ſheva nang*; but then, its pronunciation is in a rapid manner towards the ſucceeding letter pointed with a vowel.

Secondly, when two *ſhevas* are in the middle of a word, the firſt is a *ſheva nach*, *i. e.* quieſcent, and the ſecond, is a שְׁוָא נָע *ſheva nang*, *i. e.* pronounced; as יִשְׁמְרוּ *yiſhmieru*, the *ſheva* under the מ *mem*, is pronounced *.

Thirdly,

† The Author of *Secach Yitſchok*, in *Shangar Haſeecha*, chap. ii. ſect. ii. ſays, "That the reaſon for its being *a ſheva nang* is, that it is impoſſible for the preceding letter, which is pointed with a vowel, i. e. the *yod*, to poſſeſs ſufficient power, ſo as to cauſe two letters, both with quieſcent *ſheva*, to adhere to it." But this is not concluſive, as the very contrary of this, is often ſeen: For we find, that it is in the power of a letter, pointed with a vowel, to cauſe two quieſcent *ſhevas* to adhere to it at the end of a word. And, although it may be alledged, that it is not in the power of a vowel, in the middle of a word, to cauſe two *ſhevas* to adhere to it, becauſe we never find two *ſhevas* in the middle of a word, except after a ſhort vowel without a muſical accent; but, at the end of a word, we find two quieſcent *ſhevas* after a long vowel in particular; or after a ſhort vowel with a muſical accent, as וַיִּשְׁתְּ, וַיִּרְדְּ, *vayieſht*, *Gen.* xxv. 34. *vieyierd*, *Numb.* xxiv. 9. beſides ſeveral others, when the *chirik* is changed into *tſere*, that it may have the power of a long vowel, on account of the two quieſcent *ſhevas*, which ſucceed it. To this, I object, for two reaſons. Firſt, why not change the ſhort vowel in the

Thirdly, *ſheva* under a letter pointed with a *dagaſh* חָזָק, *chazak, i. e. forte*, is a *ſheva nang*, as סִפְּרוּ *ſiperu*, the form of which is the ſame as when two *ſhevas* happen* in the middle of a word; for the *dagaſh forte* doubles the letter in ſuch a manner, as if the firſt of ſuch double letter was pointed with quieſcent *ſheva* *, and therefore, the

the middle of a word, to a long vowel, ſo that it may have the power to cauſe the two quieſcent *ſhevas* to adhere to it? This might as eaſily be done in the middle, as at the end of a word. Secondly, we find two quieſcent *ſhevas* at the end of a word, as וַיִּשְׁבְּ *vaiyſhb*, *Jer.* xli. 10. and the vowel which precedes them, is *chirik* without *yod*, which is but a ſhort vowel. Then, why not have the ſame power in the middle of a word, as at the end? And, notwithſtanding it may be anſwered, that the example of וַיִּשְׁבְּ *vayiſhb*, is not a fair one, as the *chirik* has a muſical accent alſo, which makes it equal to the long vowel; and which the ſhort vowel in the middle of a word, with two *ſhevas*, wants. But, notwithſtanding that I ſhould be inclined to grant all that may be deduced from this reaſoning, ſtill, my objection remains in full force: for even with the accent, it is but equal to a long vowel. So then, when two *ſhevas* come in the middle of a word, let *teſre* miniſter in the room of *chirik*; and the *tſere* being a long vowel, it muſt conſequently have the ſame power in the middle, as at the end of a word; and yet, we never find two quieſcent *ſhevas* together in middle of a word: I ſhall, therefore, mention, what to me appears to be the true reaſon, why two quieſcent *ſhevas* do not follow in the middle of a word; which is this, that the quieſcent *ſheva*, in ſome meaſure, terminates the pronunciation by its adherence to the preceding letter (*a*). Now, if two quieſcent *ſhevas* were to follow in the middle of a word, the force required in the pronunciation, to cauſe the two quieſcent *ſhevas* to adhere to the vowel, would be ſuch, as almoſt entirely to terminate the ſound ſo, as to make it appear as two words, which would be very improper; for which reaſon, the ſecond *ſheva* is not quieſcent, but is pronounced according to the true idiom of the language.

(*a*) See, Sect. ii.

* Vide, Sect. ix.

letter

word is pronounced as if written סִפְּרוּ consequently, its form is the same as the preceding one, as the *sheva* is pronounced in the like manner, as the second *sheva* is in that form.

Fourthly, *sheva* after a long vowel, is a שְׁוָא נָע *sheva nang*; the reason of this is, that in the pronunciation of the long vowel, the sound is prolonged in such a manner, as if one of the letters א ה ו י *aleph, he, vau, yod,* were quiescent after it, either virtually, or actually*; consequently, the *sheva* cannot adhere to it so as to be a quiescent.

Fifthly. *Sheva* after a short vowel, which hath a musical accent affixed to it, is a שְׁוָא נָע *sheva nang*, because, the musical accent, joined to the short vowel, lengthens its sound in such a manner, as to make it equal to a long vowel, after which no quiescent *sheva* can follow.

Sixthly. When two letters resembling each other follow, and the first is pointed with *sheva*, then, such *sheva* is a שְׁוָא נָע *sheva nang*, notwithstanding, that the preceding vowel, is a short one; but then, such short vowel hath *metheg*. Example, לִשְׁמֶמָה *lieſheemiema, Ezek.* xxxv. 7. צִלְלוֹ *tſilielo, Job.* ix. 22. The reason of which is, that, it is impossible distinctly to pronounce two letters of one form and sound immediately following each other, if the first is pointed with quiescent *sheva*; but that the sound of the one, would be swallowed up by the other; and the

* It is this I imagine, was the cause of leading some into the error of contending, that the letters *aleph, vau, yod,* were designed for vowels, calling them *Matres Lectiones,*

perfection

perfection of the language is, that we pronounce every letter as diſtinct as poſſible; for which reaſon, the quieſcent *ſheva*, is changed to *ſheva nang*, or pronounced *ſheva*. However, as we find ſome words wherein are two letters of one form and ſound, and the firſt pointed with *ſheva*, (which *ſheva* is a pronounced *ſheva*,) and a ſhort vowel without *metheg*, precede it, as צְלֵלֵי־עֵרֶב *Jer.* lx. 4. חֲלָלֵי־חָרֶב *Ezek.* xxxii. 20. and which, at firſt view would appear as flat contradiction to this rule; for it is a rule, that every *ſheva* after a ſhort vowel which is without *metheg*, is a quieſcent *ſheva*; and it is likewiſe a rule, that every *ſheva* under the firſt of two letters which are of one figure, is a *ſheva nang*, or pronounced *ſheva*; but, when duly conſidered, it will be found that, this is ſo far from being a contradiction, that it is a manifeſt proof of what I have advanced concerning the תְּנוּעָה קַלָּה *tienuang kala*, or light vowel; and which will make the whole appear clear; for the *chirik* in the word צִלְלֵי is ſubſtituted for *ſheva*, which is in the abſolute form, as הַצְּלָלִים *Sol. Song.* ii. 17. The ſame of the *pathach* in חֲלָלֵי which is ſubſtituted for *ſheva* in the abſolute form, חֲלָלִים *Prov.* vii. 26. conſequently the vowel which precedes *ſheva* in theſe two words, is a light vowel, after which it is proper for a pronounced *ſheva* to follow, where *metheg* is not affixed, according to the form, of the light vowel; and likewiſe according to the form, where letters of one form and ſound follow, and the firſt hath *ſheva*.

From what hath been mentioned in this Section, it will appear, that the following general rules, are peculiar to the שְׁוָא נָע *ſheva nang*, or pronounced *ſheva*.

Firſt. That another *ſheva nang* cannot ſucceed it. The reaſon, becauſe the *ſheva nang*, in its pronunciation, haſtens

towards the ſucceeding vowel as it were, for ſupport; for which purpoſe, after a *ſheva nang*, muſt follow ſome other vowel.

Second, No quieſcent *ſheva* can ſucceed it. This is evident from the firſt rule; for it is neceſſary that a vowel ſhould ſucceed *ſheva nang* for its ſupport; and it is clear, that quieſcent *ſheva* hath no ſuch power; neither is it in the power of *ſheva nang* to cauſe ſuch quieſcent *ſheva*, as may follow, to adhere to *it*.

Third. No דָּגֵשׁ חָזָק *dagaſh chazak*, i. e. *dagaſh forte*, can ſucceed it; for *dagaſh forte* doubles the letter in ſuch a manner as if the firſt of them was pointed with quieſcent *ſheva*; and, it is clear, from Rule the ſecond, that it hath not power to cauſe a quieſcent *ſheva* to adhere to it.

Fourth, Neither can דָּגֵשׁ קַל *dagaſh kal*, i. e. *dagaſh lene* ſucceed it: for this reaſon, becauſe one of the properties of the *dagaſh lene*, is to ſhew, that the *ſheva*, which precedes it, does not adhere to it; for which reaſon, we generally find *dagaſh lene* at the beginning of a word, when preceded by another, which is pointed with an accent of a pauſe; or in the middle of a word after quieſcent *ſheva*, as will be explained in the next Section.

Fifth. That the letter pointed with it, cannot have a muſical accent affixed thereto. The reaſon of this is clear, for the muſical accent lengthens the ſound of the vowel, and the *ſheva* hath not the power of a vowel to be ſo lengthened. However, we ſometimes find גַּעְיָא *gangya* affixed to *ſheva*; but then, it muſt be conſidered that, *gangya*, is not, properly ſpeaking, an accent; but that its quality, among the

accents,

accents, is the ſame as that of the *ſheva* among the vowels; for which reaſon, I apprehend it is, that we ſometimes find this accent affixed to the *ſheva*, but no other.

Sixth. We never find a word conſiſt of two conſonants, and *ſheva* under one of them, in order to form a ſmall word, or particle by itſelf, as we find of other vowels; as already noticed*, and which clearly ſhews, that, it is not in the power of *ſheva* to cauſe the ſucceeding letter to adhere to it.

Seventh. That it cannot take place at the end of a word, becauſe it is the nature and property of the *ſheva nang*, to haſten towards the vowel, which is under the following letter, there not being a vowel after it, by which it can be ſupported, and it is not poſſeſſed of power ſufficient to ſupport itſelf.

SECT. V.

Some RULES appertaining to the שְׁוָא נָח *ſheva, nach*, i. e. Quieſcent SHEVA.

FIRST, every *ſheva* that follows a ſhort vowel, to which no muſical accent is affixed, is quieſcent *ſheva*; as אַבְרָהָם *avraham*, becauſe, the pronunciation of the ſhort vowel is ſuch, as to cauſe the following letter to adhere to it.

Second. *Sheva*, after a long vowel, to which a muſical accent is affixed, is quieſcent *ſheva*, a קָטַנְתִּי *katontee*, *Gen.* xxxii. 11. And ſo ſays that eminent Grammarian, *Rabbi Samuel Arkuvalti*, in *Arugath Habaſam*. "It is a general

* See Section II. in this Chap.

rule," ſays he, "laid down by all the grammarians, that *ſheva*, which ſucceeds a long vowel, is always pronounced, except the accent of the word is מִלְעֵיל *milengl*‡. Example, שָׁבְנָה כַלֹּתַי לָכֶן *Ruth* i. 12. כִּי יָרֵתִי *Deut.* ix. 19. But, if there ſhould be a מִלָּה זְעִירָא *milah zeingra*, i, e. a ſmall word, or a word accented *milengl*, which cauſes the preceding word likewiſe to be accented *milengl*; then, the *ſheva* is pronounced. Example, שָׁדְדֵי לַיְלָה *Obad.* i. 5. וְנִשְׁקָה לּוֹ *Prov.* vii. 13. וְתִפְּשׁוּ בוֹ *Deut.* xxi. 19. otherwiſe, the direct form of reading would not leave room to perceive the ſound of the letter pointed with ſimple, or quieſcent *ſheva*.

Third. Two *ſhevas* following in the middle of a word, the firſt is quieſcent, as יִשְׁמְרוּ *yiſhmeru*; for it cannot be a *ſheva nang*, on account of its inability to cauſe the ſecond *ſheva* to adhere to it. And, it is not poſſible that they ſhould be both pronounced *ſhevas*, as already mentioned: neither is it poſſible that they can be both quieſcent, as obſerved in ſect. ii. that, two quieſcent *ſhevas* cannot follow in the middle of a word.

Fourth. Two *ſhevas*, following at the end of a word, are both quieſcent; as by neceſſity they both adhere to the preceding vowel; there not being any vowel after them, by means of which, the *ſheva nang* can be ſupported according to the form of two *ſhevas* in the middle of a word. Hence, it will appear, that the properties of the שְׁוָא נָח *ſheva nach*, or quieſcent *ſheva*, are as follows:—Firſt, a

‡ This is when the muſical accent is fixed at the beginning of a word: all which, will be fully explained in treating of the muſical accents.

ſheva

ſheva nang cannot precede it. This is clear from Rule ſecond in the foregoing Section. Second, neither can another quieſcent *ſheva* ſucceed it, which is plain from what has been ſaid in Section IV. Rule third. Third. Quieſcent *ſheva* cannot take place at the beginning of a word. This, is ſelf-evident, there not being a preceding vowel to conſtitute it ſuch. Fourth. Neither can דָּגֵשׁ חָזָק *dagaſh forte* take place after it, becauſe the *dagaſh forte* doubles the letter in ſuch a manner, as if the firſt of them was pointed with quieſcent *ſheva*: and it has been ſhewn in Rule ſecond that one quieſcent *ſheva* cannot ſucceed another. Fifth. No דָּגֵשׁ חָזָק *dagaſh forte*, can take place in the letter pointed with quieſcent *ſheva*. This is clear from the nature of the *dagaſh forte*, explained in the foregoing rule; as by this means there would be two quieſcent *ſhevas* in the middle of a word, and, which can never take place. However, when quieſcent *ſheva* takes place at the end of a word, it may be pointed with דָּגֵשׁ חָזָק *dagaſh forte*, becauſe, two quieſcent *ſhevas* may obtain at the end of a word, as may be ſeen in Rule fourth. Sixth. Neither can דָּגֵשׁ קַל *dagaſh lene* take place in the letter pointed with quieſcent *ſheva*, becauſe, *dagaſh lene* cannot take place in the middle of a word, except after quieſcent *ſheva*, and which would reduce us to the neceſſity of having two quieſcent *ſhevas* in the middle of a word, which can never take place. However, quieſcent *ſheva*, at the end of a word, may have *dagaſh lene*, according to the preceding rule. Seventh. The accent called געיא *gangya*, cannot be affixed to the letter pointed with quieſcent *ſheva*; becauſe, the *gangya*, in ſome manner, aſſiſts the pronunciation of the *ſheva*, whereas the quieſcent *ſheva* is entirely mute.

SECT.

SECT. VI.

Of the Vowels called CHATUPH PATHACH, CHATUPH SEGOL, and CHATUPH KAMETS.

IT hath already been obſerved, that the *ſheva*, even when pronounced, is not poſſeſſed of power ſufficient to ſuſtain itſelf, but haſtens towards the ſucceeding vowel, as it were, for ſupport; for which reaſon, it cannot take place under the guttural letters א ח ה ע *aleph*, *cheth*, *he*, *ain*, as ſimple *ſheva*, but it muſt be in conjunction with *kamets*, *pathach*, or *ſegol*; for, on account of the lightneſs and rapidity in the pronunciation of the *ſheva*, the *guttural* could not be properly pronounced, if ſimple *ſheva* was placed under it; for which reaſon, one of theſe three, viz. *kamets*, *pathach*, or *ſegol*, is brought to its aſſiſtance; and the *kamets*, *pathach*, or *ſegol*, is affixed with *ſheva*. But it muſt be obſerved, that, notwithſtanding the vowels are affixed to the *guttural* letter, as an aſſiſtant to the *ſheva*, yet, is the *ſheva* the principal vowel of ſuch letter: nay, the *ſheva* weakens the power of the vowel; for, as the vowel ſtrengthens the *ſheva*, ſo that the *guttural* may be properly pronounced; ſo doth the *ſheva* in its turn weaken the vowel. However, as already obſerved, the *ſheva* is the principal; for which reaſon, the *chataph kamets*, *chataph pathach*, and *chataph ſegol*, have all the properties of the שְׁוָא נָע *ſheva nang*, or pronounced *ſheva*, viz. no *ſheva*, whether pronounced or mute, can follow after them; nor *dageſh*, either *forti*, or *lene*: neither can a muſical accent be affixed to them; nor can a word be formed of them alone, nor two of them follow, or *ſheva nang* precede them; and are called, חטף פתח*, חטף

* The word חטף ſignifies to ſnatch away ſuddenly, or haſtily.

קמץ חטף פתוח, becauſe, the *ſheva* ſnatches ſhort the pronunciation of the vowel which is aſſociated with it.

I have been thus clear and explicit with regard to the *chatuph pathach*, *chatuph ſegol*, and *chatuph kamets*; for that, I have obſerved, numbers to err in their pronunciation of theſe vowels; ſome pronouncing the *chatuph pathach*, as a real *pathach*; the *chatuph ſegol*, as *ſegol*; and the *chatuph kamets*, as *kamets*† ; and, here their error may plainly be perceived; for, as no *dageſh* follow theſe vowels, it is clear, that their ſound cannot be that of a real *ſegol*, *pathach*, or *kamets*; as then, *dageſh* muſt follow according to the form of the ſhort vowel§. Others pronounce them as ſimple *ſheva*. This is likewiſe not right; for then, theſe vowels would be affixed without any view of their utility, which is not eaſy to be imagined. Some, compound the two together, that is, the ſound of the vowel and the *ſheva*, and pronounce them through the noſtrils as *tſere**. To this, I can by no means agree: for how unreaſonable muſt it appear, that one letter ſhould receive two ſounds; for all which, I cannot forbear taking notice of what I have advanced concerning the true ſound of the *ſheva*, viz. its being ſo rapid, as ſcarcely to leave any perception of its ſound, as a vowel; for which reaſon, I contend, that the

† It is meant of *kamets chatuph*, which is a ſhort vowel.

§ Vide chap. ii. ſect. 6.

* This, I ſuppoſe to be the reaſon that ſeveral Chriſtian grammarians call theſe, compound *ſhevas*; and, this opinion, hath been embraced by the very laſt of them, the Rev. *C. Bayley*, in his "Entrance into the Sacred Language," where he ſays, "In thoſe caſes "wherein other letters would have a ſimple *ſheva*, the *gutturals* take a compound one.

chataph,

chatuph ſegol, or *chatuph pathach*, *&c.* cannot have a compound ſound; but that the *ſheva*, by means of its rapidity weakens the ſound of the vowel, and the vowel ſtops the rapidity of the *ſheva*, in ſuch a manner, that its ſound is a medium between the *ſheva*, and the ſhort vowel; ſo, that the *guttural* letter may be properly pronounced, and not ſwallowed up in the rapidity of the common *ſheva*, and which is the proper uſe of theſe vowels; and, as the *ſheva* is the principal vowel, they, conſequently, poſſeſs all the forms and properties of the *ſheva*, as above noticed.

SECT. VII.

I have already remarked, that two *ſhevas* cannot follow in the beginning of a word; and as, the general pointing of the letters וכלב *vau*, *caph*, *lamed*, *beth*, and, ה הַתֵּימָה *he hatema*, *i. e.* he admirative, is, with *ſheva*; therefore, when the firſt vowel is *ſheva*, and one of the letters וכלב or ה הַתֵּימָה is prefixed to ſuch word, then, the *ſheva*, which ought to be under ſuch prefix letter, is changed to another vowel, according to the three following forms.

Firſt, when one of the letters וכלב or ה הַתֵּימָה *he hatema he*, *admirative*, is prefixed to a word whoſe firſt letter is not one of the *gutturals*, אחהע *aleph*, *cheth*, *he*, *ain*, nor י *yod*, then, the *ſheva* which ought to be under the letters כלב is changed to *chirik*; as לִשְׁמוֹר כִּדְבַר בִּרְקִיעַ *kidvar*, *liſhmar*, *birkeeang*; and *ſheva* of וא֫ו הַחֲבוּר *vau hecheebur*, *i. e. vau* conjunctive, is changed to *ſhurik*; as וּשְׁכַבְתָּם *uſhchavtem*; and, as to the queſtion which may be aſked, why the *ſheva* of this *vau* conjunctive is not changed to *chirik*, as in the letters כלב? To this, I anſwer, that when the *vau* with *ſheva* is prefixed to the letters

letters במו״ף *beth*, *mem*, *pe*, it is changed to *ſhurik*; on account of the difficulty in the pronunciation of *vau* with *ſheva*, immediately preceding the *labials*; the *vau* being alſo a *labial*; and therefore, it is changed to *ſhurik*: and, that there ſhould be but one form of pointing the *vau* conjunctive with *ſheva*, it is agreed, that this *vau* ſhall likewiſe be changed to *ſhirik*, ſo as not to multiply forms without neceſſity. And the reading or pronunciation of thoſe *vaus*, is the ſame in ſound as the א *aleph* with *ſhurik*; viz. *uſh* not *vuſh*. "And this reading," ſays *R. David Kimchi*, in *Michlal*, "we have received and inherited from "generation to generation, till the preſent time." The reaſon of this change of reading, is plain; for, as the *ſheva*, is changed to *ſhurik* for the eaſe of the reader, it is proper that it ſhould be lightened as much as poſſible; it therefore takes the ſound of *aleph*, which is the lighteſt of all the letters*. I muſt however obſerve, that the וא״ו הַהִפּוּךְ *vau haheepuch*, *i. e. vau* converſive, and which changes the future to the preter tenſe ‡ notwithſtanding, the ſucceeding letter ſhould be with *ſheva*, yet, the *vau* is pointed with *pathach*†: example, וַנְּסַפֶּר לוֹ *vanneſaper lo*, *Gen.* lx. 12. וַתִּלְקֹט בשׂדה *vatlaket kaſade*, *Ruth*, ii. 3. The reaſon of this difference is, becauſe, the primary pointing of this *vau*, is with *pathach*; as a proof of this, we find it ſo pointed, even if no *ſheva* ſucceeds it, as וַיֹּאמֶר וַיָּקָם וַיֵּלֶךְ in like manner, is the *chatuph pathach* of the ה הַתֵּימָה *he admirative*, changed to *pathach*, if *ſheva* fol-

* See note firſt, of the alphabet.

‡ This will be fully and clearly explained, when I come to treat of the prefixes.

† By which means the *vau* retains its proper ſound.

lows; as הַתְקַשֵּׁר מַעֲדַנוֹת כִּימָה *hathkaſher maangdanoth keema Job.* xxxviii. 31.

Second, when *yod* pointed with *ſheva*, follows one of thoſe letters; the *ſheva* is then removed; *yod* becomes mute; and the prefix letter is pointed with *chirik*: example, רִאִיתִי בִּיהוּדָה *Nehem.* xiii. 15. כְּיַקַּר בְּרִים *Pſalm.* xxxvii. 20, לִישׁוּעָתְךָ קִוִּיתִי *Gen.* lxix. 18. וְיִקַּדְתִּיךָ בְּסִפְרִים *Iſa.* liv. 11, וְיִהְיוּ עֵד לְנֶצַח *Pſalm.* lxix. 9. All theſe, have *ſheva* under the י *yod*, when not prefixed as, יְדִי יְשׁוּעָה יָקַר יְהוּדָה &c.

But the וַ֫ו הַהֻפּוּךְ *vau converſive*, takes *pathach*: example, וַיְחִי וַיַּדְ becauſe, its primary or general pointing is not with *ſheva*, as ſhewn in rule the firſt. And, the *chatuph pathach* with which the ה הַתְּיָמָה *he admirative*, or ה הַשְּׁאֵלָה *he interogative*, is pointed, is changed to *pathach*, according to form; as הַיֵּד עִתָּם אֶת לָבָן *Gen.* xxix. 5.

Third. When a *guttural*, which is pointed with *chatuph pathach*, follows one of the prefix letters ב כ ל ו, then, ſuch prefix is pointed with *pathach*. Examples, וַאֲרֻבּוֹת הַשָּׁמַיִם *Gen.* xvii. 11. בַּאֲרָזִים עֲלֵי מָיִם *Numb.* xxiv. 6. בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ *Deut.* xxviii. 68. לַעֲבָדִים וְלִשְׁפָחוֹת *Solom. Song*, iii. 11. And, when the *guttural* is with *chataph ſegol*, the prefix is with *ſegal*. Example, חֶסֶד וֶאֱמֶת *Gen.* xlvii. 29, בְּאֶבֶל קֹשׁ *Iſai.* v. 14, לֶאֱכוֹל לְחֶם *Exod.* xviii. 12. בֶּאֱמֹר לָחֶם *Ezek.* xxxvi. 20. And, when the *guttural* is with *chataph kamets*, the prefix letters of ב כ ל ו, take *kamets*. Example, חֲלָלִים רָעִים *Deut.* xxviii. 59. כָּאֳנִיּוֹת סוֹחֵר *Prov.* xxxi. 14. בָּחֳרִי אַף *Exod.* xi. 8. However, if the prefix letters כ ל ב are prefixed, to note the cauſe, or the object, they are then pointed with *kamets*, and the *guttural* letter with *chataph pathach*. Example, לָאֲלָפִים *laelaphim*, *to* thouſands, *Exod.* xxxiv. 7. בָּאֲבָנִים *vaevanim*,

vavanim, *with* ſtones, *Numb.* xv. 35. The ſame of the *vau* converſive, which is alſo with *kamets*, and the *guttural* with *chatuph pathach*. Example, וָאֲדַבֵּר אליכם *Jer.* vii. 3. When the letters ו כ ל ב, or הַהִיא are prefixed to the noun אֲדֹנָי *Adon.* i. e. LORD*, the *guttural* loſes its vowel, and becomes quieſcent; and the prefix takes *pathach*. Example, וַאדֹנָי אלהים *Jer.* x. 10. לַאדֹנָי אלהינו *Dan.* ix. 9. הָאדֹנָי אין בציון *Jer.* viii. 9‡.

SECT. VI.

Of the PATHACH, when it precedes† the GUTTURAL Letters ה ח ע at the end of a Word.

IT muſt be obſerved, that the *gutturals* require dilation before them, ſo that they may be pronounced properly; for which reaſon, whenever a long vowel (except *kamets*) precedes one of the *guttural* letters, ה ח ע at the end of a word, then, *pathach* takes place after the great vowel under ſuch *gattural*. Example, בְּרֵחַ, נָבֹהַ שׁוֹמֵעַ נִבִּיעַ, רוּחַ. The reaſon is, becauſe the muſical accent is always under the great vowel, in theſe words; and, it hath already been obſerved, that when a muſical accent is affixed to a great vowel, its ſound is ſo lengthened, as to communicate a ſound to the letters א ו י *aleph*, *vau*, *yod*, which are at-

* This is meant of the word JEHOVAH, which is always pointed, and pronounced אדני *Adonai*, i. e. LORD.

‡ Seven *alephs* deviate from this rule, being pointed according to the *Maſorah*.

† It is ſaid, to precede *guttural*, becauſe it is read before the conſonant, although it is fixed under it, as will be perceived in the Examples.

tracted

tracted to it, either virtually, or actually, in such a manner, as that the letter so attracted, hath the sound of a short vowel, to dilate the proper pronunciation of the *guttural*. And, as a manifestation of the justness of this rule, I must observe, that when *kamets* precedes a *guttural*, at the end of a word, notwithstanding its being likewise a great vowel; yet, is *pathach* not written after it. Example, צדיק כתמר יִפְרָח *Psalm* xcii. 13; this is written, and pronounced *yiphrach*; not יִפְרָחַ *yiphraeha*. The reason of this change is obvious; for as the *aleph*, which is attracted by the *kamets*, with a musical accent, is of the degree of a short vowel, which is the *pathach* itself, as being the תּוֹלְדָה *toldah*, i. e. the begotten of the *kamets*, there consequently is no necessity for the *pathach* to be written, it not being, in this case, upon a par with the letters ו י *vau*, *yod*, which are also attracted by the great vowels; for, the sound which they receive from the great vowels, is as their *toldah*; so that from the *tsere* proceeds *segol*; and from *cholim kamets chataph*; for which reason, the *pathach* is substituted for such sound; but the sound of the *aleph* from the *kamets*, is *pathach*; consequently there is no occasion for the *pathach* to be written. And, notwithstanding that the *aleph* is also a *guttural*, yet, is it not included in the general rule here noticed of the letters ע ח ה *he*, *cheth*, *ain*, so as to be pointed with *pathach* before it‡; even if a great vowel, with

‡ It must be observed, that, in all the examples here produced, with a *pathach* under the *guttural*, the vowel is pronounced before the consonant, as שׁוֹמֵעַ בּוֹרֵחַ רוּחַ &c. These are pronounced *voreaach*, *ruach*, *shomeaang*, not *voreacha*, *rucha*, &c. and is a manifest proof of the distinction I have made between the *aleph*, and the other gutturals; for the *pathach* is sounded before the consonant, as if *aleph* preceded

with a musical accent, should precede it; for we find בּוֹרֵא *borea*, but not בּוֹרֵאַ; for, as the *aleph* is not perceived in the sound, (it being only a soft breathing) there can be no utility in dilating before it. The same we find in בּוֹנֵה יְרוּשָׁלַיִם *bonea*, *Psalm* cxl. not בּוֹנֵהַ; for the ה *he* being quiescent, its sound cannot be benefited by extension. But, when a short vowel precedes one of the gutturals, ה ח ע *he*, *cheth*, *ain*, at the end of a word, such short vowel is changed to *pathach*, in order to extend the sound of the *guttural*. Example, אֹרַח רֹמַח שֹׁבַע נֹגַהּ פֶּרַח צֶמַח סֶלַע רֶנַע the *pathachs* of all which, ought to be *segol*, had it not been on account of the *guttural* letters ה ח ע succeeding after; but *pathach* is put, that their sound might be properly extended, as will be fully explained hereafter. However, if *aleph* is the last letter of a word, and a short vowel precedes it, such short vowel is not changed to *pathach*, as, בְּלִי מָנָא. This, is clear from what is above-mentioned, viz. the *aleph*'s being quiescent. The form is the same with ה *he*, when without *mapik*, as בִּנְהּ עִיר. When the guttural letters א ח ה ע are in the middle of a word, which is accented מלעיל *milengl*, and a short vowel under such letter; then, such short vowel is changed to *pathach**. Example, תְּאַר שַׁחַת פֹּעַל. These are changed from *se-*

preceded it; and the same sound, it may be observed, proceeds from the *kamets* under the ר in *yiphrach*; consequently, there is no necessity for *pathach* to be under the *aleph*. The same rule holds with the *he*. This *pathach* is called by some *pathach furtivum*.

* In this rule, the *aleph* is included; for as it hath a vowel point under it, it is pronounced; and therefore, requires extension, as another *guttural*, though not in so great a degree.

gol,

gol, as being formed from פְּעַל. The same of יָרַט לָהַב שָׁחַר שָׁחַל נָעַל which are formed from פָּעֲל as will be shewn hereafter; for this change of the *segol* to *pathach*, under the *guttural*, is, to extend the proper pronunciation of such *guttural*.

CHAPTER IV.

Of the DAGASH in General.

SECTION I.

Of the Nature and Quality of the DAGASH and RAPHA. The Signs of the Dagaſh, and the Letters which do, and thoſe which do not receive the Dagaſh.

A DAGASH is a ſmall tittle or point in the middle of a letter, (but are never put in any but which have a vowel point under them, although it matters not whether ſhort or long): of which there are two ſorts, חזק, *forte*, ſtrong: and קל *lene*, light. The רפה *rapha*, *i. e.* remiſſion, or laxation: is, that when any of the letters, which are ſubject to the *dagaſh*, are found without it, they are called רפה *rapha i. e.* weak, or lax*. The five letters, אחהער *aleph*, *eheth*, *he*, *ain*, *reſh*, are never ſubject to the *dagaſh*, except the א *aleph* and ר *reſh*, which are *dagaſhed* in ſome few places, as marked in the *Maſorah*; the א *aleph* is *dagaſhed* in four places, *Gen.* lxiii. 25. *Lev.* xxiii. 17. &c. And the ר *reſh*, according to *Kimchi* is *dagaſhed* eight times; but according to the *Maſorah* ſeven times. All the letters, except the five above-mentioned, are ſubject to the *dagaſh viz.* מם שקפגבוזלים

* Some of the *Jewiſh* grammarians(*a*), have laid it down as a rule, that the mark of the רפה *rapha*, thus (ֿ) ought to be placed above the letter, but are omitted on account of the accents.

(*a*) *Samuel Arkuvalti* in *Arugath Haboſam*, *Soloman Hana in Binyon Shlomo*, &c.

teth, *ſamech*, *ſhin*, *kaph*, *tſadi*, *nun*, *vau*, *zain*, *lamed*, *yod*, and *mem*.

SECT. II.

IT muſt be obſerved of the *dagaſh* קל *kal lene*, or light, that it doth not mark the conſtruction of the word, as the *dagaſh* חזק *chaſak*, *forte*, or ſtrong, doth. There is alſo a diſtinction in the different placing of the one from the other; for the *dagaſh* that follows the, תנועות *tenungoth*, *i. e.* the vowels, or accents, is *a dagaſh* חזק *forte*; but the *dagaſh* קל *lene*, on the contrary, is never preceded by any point, or accent; and is uſed in the three following forms*.

Firſt. *Dagaſh*, in the firſt letter of a word, is *dagaſh lene*, as בְּרֵאשִׁית *Beraſhith*, בָּרָא *Bara*, this cannot be conſtrued a *dagaſh* חָזָק *chaſak*, *forte*; for this reaſon, becauſe, one of the properties of *dagaſh forte* is, its being read in conjunction with the preceding letter, as if the letter *dagaſhed* was doubled, as will be ſhewn hereafter; but, in theſe examples, there is no preceding letter, in conjunction of which it is to be read.

Secondly. *Dagaſh* at the end of a word, is *dagaſh* קל *kal*, *lene*, but this is expreſsly, when the letter in which the *dagaſh* hath a quieſcent *ſheva* under it, for in that

(a) The *dagaſh* קל *lene*, is uſed in the letters בגדכפת *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*; when any of theſe letters are found without *dagaſh*, they are pronounced as with the aſpirate h; for inſtance the פ *pe*, without *dagaſh*, is pronounced *phe*, the ת *thau*, *tha*; the כ *caph*, *cha*; but with *dagaſh* פ *pe*, hard, כ *ca*, hard, ת *ta* hard, &c.

caſe

caſe, the conſonant not having the power of pronunciation, conſequently, it is impoſſible to be read, with the force of a doubled letter; as זָכַרְתְּ דִּבַּרְתְּ *dibart zachart*; but, if the letter has a vowel under it, in that caſe it is a *dadaſh* חָזָק *chazok forti*, if the preceding conſonant is pointed with a ſhort vowel, as נָתַתָּ כָּרַתָּ *nathata carata*.*

Thirdly. *Dagaſh* in the middle of a word after a quieſcent *ſheva* is a *dagaſh* קל *kal lene*, as מַלְכּוֹ יִזְכְּרוּ *yizkeru, malco*; the reaſon is, becauſe the *ſheva*, which precedes the *dagaſh*, hath not the power of conjoining the dagaſhed letter to it, ſo as to be pronounced as a double letter, and which is one of the principal properties of the *dagaſh* חָזָק *chazak, forte*. It muſt, however, be obſerved, that the dagaſh קל *kal, lene*, doth not always follow a quieſcent *ſheva*, there being ſeveral which depart from the general rule, according to the *Maſorah*, eſpecially in relatives, or in regimen, whether with a noun or pronoun, as מַלְכֵי אֶרֶץ דַּלְתוֹתַי *dalthathoy, malchea erets*.

SECT. III.

IT has already been obſerved, that the dagaſh חָזָק *chazak forte*, takes place, when it follows a ſhort vowel; by which means the letter dagaſhed is read, as if it was a double letter; and alſo, as if the firſt of them was pointed with a *ſheva*, according to the ſeven following forms:

Firſt. To ſhew the deficiency of the נ *nun*, as in יִתֵּן יִגַּשׁ *yigaſh, yitean*. Theſe, according to the rules of gram-

* The proper reading of theſe words is, as if written with two *t*'s, as the laſt *thau* ſhould be read in conjunction with the preceeding vowel, as well as its own.

mar, ought to be written יִנְתֵּן יִנְבַּשׁ *yingaſh yintean*, becauſe, the שרש or *radix*, of theſe words, is נָתַן נָבַשׁ *nagaſh*, *nathan*. It likewiſe ſhews the deficiency of the נ *nun* prepoſition in מִפִּרְיוֹ *mipiryo*, *Gen.* iii. 6. which ought to be מִן פִּרְיוֹ *min piryo*, with the prepoſition מִן *min*, from; inſtead of the prefix מ *mem*: as alſo the letter נ *nun*, in the conjugation *niphel*, as in the word וַתִּפָּקַחְנָה *vautippakachna*, *Gen.* iii 7. which ought to be written וַתִּנָּפַקַחְנָה *vautinpakachno*, "were opened." It likewiſe ſupplies the deficiency of the ל הפעל *lamed hapangul*: this is, when a verb, whoſe laſt radical is נ *nun*, and the pronoun in the firſt or ſecond perſon of ſuch verb, is formed by the poſtfix ת *thau*; in that caſe, the נ *nun* is deficient; and its deficiency is ſupplied by the *dagaſh forte*, thus, נָתַתָּ נָתַתִּי *nathata*, thou haſt given; *nathatee*, I have given; inſtead of נָתַנְתָּ נָתַנְתִּי (§) *nathanta*, *nathantee*.

Secondly. To ſhew the deficiency of the double letter, (which rule is equal to all the letters, except the letters א ח ה ע ר *aleph*, *cheth*, *he*, *gnain*, *reſh*, which do not receive the *dagaſh*,) as from בָּלַל *balal*, בְּלוֹתִי *balothee*, *Pſalm* xcii. 11. and from גָּלַל *galal*, גְּלוֹתִי *galothee*, *Joſ.* v. 9. as alſo of ſuch nouns whoſe *radix* are double, as תְּפִלָּה תְּכִלָּה מְחִתָּה מְגִלָּה מִלָּה זִמָּה גִּזָּה *tephila*, *techila*, *mechita*, *megila*, *mila*, *zima*, *giza*, the roots of all which, are double; as will be perceived in the arrangement in the Dictionary; for which reaſon, that conſonant which is deprived of its aſſociate, according to its radix, is *dagaſhed*, in order to give it the force in the pronunciation

§ This will be clearly explained, when I come to treat of regular or perfect verbs, and imperfect ones; and which will abundantly ſhew the uſe and propriety of the *dagaſh*, employed in this manner.

as

as a double letter. It likewiſe perfects the deficiency of the לְהִפְעִיל *lamed hapangul*, in forming the pronoun of either the firſt or ſecond perſon ſingular, as בָּרַתִּי, בָּרַתְּ, הִשְׁבַּתִּי, *hiſhbatee*, *caratee*, *carata*; for, according to rule, they ought to be written הִשְׁבַּתְּתִּי, *hiſhbathtée*, בָּרַתְּתִּי, *carathtée*, בָּרַתְּתָּ, *carathta*, the root being בְּרַת שָׁבַת. And, it muſt be particularly obſerved, that the *dagaſh*, when its uſe is the ſhewing or expreſſing the deficiency of a letter, that it always points to ſuch deficiency in the preceding letter, except ſuch letter is not fit to receive *dagaſh*, on account of there not being any vowel point under it; in that caſe, the *dagaſh* is placed in the preceding letter, and directs to the deficiency of the ſucceeding one, as וַיַּסֵּב *vayaſeav*, *Exod.* xiv. 18. יְדֹם *yidom*, *Amos* v. 13. Theſe ought to be written וַיְסֻבֵּב *vayaſhive*, יְדַמֹּם *yedmom*, their roots being double, *viz.* דָּמַם *damam* סָבַב *ſavav*. And, according to the ſtrict rules of grammer, the *dagaſh* ought to be in the letter which is the ſame as the deficient one; in which caſe, the *dagaſh* points out the deficiency of its preceding aſſociate; but here, neither the ב *beth*, nor מ *mem*, being capable of receiving the *dagaſh*, by reaſon of there not being any vowel point under them; the *dagaſh* is conſequently removed to the preceding letter.

Thirdly. To mark the different conjugations. Explanation the *dagaſh* is put in the ע *ain hapangal*, in the conjugation of the verbs פִּעֵל *pingal*, פֻּעַל *pungal*, and הִתְפַּעֵל *hithpangel*: as פִּקֵּד *pikedd*, פֻּקַּד *pukad*, and, הִתְפַּקֵּד *hithpakead*; the characteriſtic of all which, is the *dagaſh* in the ſecond radical.

Fourthly. *Dagaſh* after the הֵ֫ הַיְדִיעָה *he hayedeeang*, *i.e. he* demonſtrative, as הַשָּׁמַיִם *haſhamayim*; and, after the הֵ֫ הַקְרִיאָה *he, ha kari*, i. e. ה *vocative*, as הַדּוֹר אַתֶּם רְאוּ *hador atem reu*, O generation, ſee ye, *Jer.* ii. 31.*

Fifthly.

* It is the opinion of that conſummate grammarian, the author of *Binyon Shlomo*, that the *dagaſh* in the הֵ֫ הַיְדִיעָה *he, hayedeeang*, i. e. he demonſtrative, is, to diſtinguiſh it from the הֵ֫ הַשְׁאֵלָה and הֵ֫ הַתְּמָהּ *he haſhealo, he interrogative*, and *he hateama, he admirative*; after which, there ſucceeds no *dagaſh*. And, although it may be objected that, there is a clear diſtinction between them, as the הֵ֫ הַיְדִיעָה and הֵ֫ הַקְרִיאָה *he hayideeang, he demonſtrative*, and *he hak reea, he vocative*, are pointed with פַּתָּח *pathack*; whereas the הֵ֫ הַשְׁאֵלָה *he haſhealo, he interrogative*; and the ה הַתְּמָהּ *he hateama, he admirative*, are pointed with חטף פתח *chataph pathach*; and which is abundantly ſufficient to diſtinguiſh the one from the other. To which I anſwer, that, if the הַ *admirative* or הַ *interrogative*, preceeds an אות גרונית *oth garonith*, i. e. a guttural letter; or before *ſheva*. In either caſe, the הַ *he* is pointed with *pathach*, the ſame as the הַ *he* demonſtrative, or vocative; conſequently, there is ſome other mark requiſite to diſtinguiſh the one from the other, which is the *dagaſh*. For, when the הַ *he* demonſtrative precedes a guttural, it is pointed with *kamets*, (ַ) to compenſate for the deficiency of the *dagaſh* in the guttural letter, as gutturals do not receive the *dagaſh*. (as ſhewn in Section I.) Example, הָאִישׁ אחד יחטא *haiſh echad yechte, Numb.* xvi. 22. But, when the הַ *he* admirative precedes a guttural, it is pointed with *pathach* (ַ). Example, הַאִישׁ כמוני יברח *haiſh chamonie yivrach, Nehem.* vi. 11. Again, when הַ *he*, demonſtrative precedes *ſheva*, it is pointed with *pathach*, and *dagaſh* in the ſucceeding letter. Example, וזאת הַבְּרָכָה *vixouth habracha, Deut.* xxxiii. 1. But, when הַ *he* admirative, or interrogative, precedes *ſheva*, they are likewiſe pointed with *pathach*, but generally without *dagaſh* in the ſucceeding letter. Example, הַבְרָכָה אחת *havrocha achath*,

(a) See Chap III. Sec.

Fifthly. To give a proper ſtrength and emphaſis, called by the grammarians תִּפְאֶרֶת הַקְּרִיאָה *tipheres hakrio, ornamentum lectiones, euphoniae cauſa*: i. e. the ornament of reading, or ſmoothneſs of pronunciation, to the end of the ſentence. Example, בישראל חָדַלוּ *beyiſrael chadealu, Judg.* v. 7. הרים נָזָלוּ *harim nazolu, Iſai.* lxiv. 2. בָּאֲשֶׁר צָתָתוּ *baeaſh yetſatu*, ibid. 33. אליך וְיִחֻנֶּךָּ *alecha veechuneca, Num.* vi. 25. אלי אתה וְאוֹרֶךָ *ale ata vio deca, Pſal.* cxviii. 28. and are moſt generally to be met with, where the word is marked with the muſical accents; *athnac*, thus (ʌ) a colon, or *ſuph-paſuk*, i. e. a period; thus (׀), as may be obſerved in the above examples.

Sixthly. In the formation of nouns, whoſe firſt radical is pointed with a ſhort, or common vowel; and the muſical accent* is מְלֵרַע *milrang*. Example אַבִּיר כַּבִּיר לַפִּיד *iſinor, ſhicor, tſipor, tanur, lapid, cabir, abir*, or ſuch as the muſical accents are מִלְּעֵיל *milangl*, as דַּלָּקֶת יַבֶּשֶׁת *dalekes, yabeſhes*. And, it muſt be obſerved, that the uſe of this *dagaſh* is not to point or direct to any particular ſignification; but only, according to the uſage of the language, that admits of *dagaſh* after every ſhort or common vowel, where there is no muſical accent.

Seventhly. After ואו ההפוך *vau hahipuch*, i. e. *vau converſive*, which being prefixed, changes the preter tenſe, to the future; and is, in order to diſtinguiſh it from the ואו החבור *vau hachibur*, i. e. the *vau* copulative‡.

achath. Gen. xxvii. 38. This is a manifeſt proof of the characteriſtic of the *dagaſh* in the ה demonſtrative and vocative, from the ה admirative and interrogative.

* This will be explained in treating of the muſical accents.

‡ Vide chap. iv. ſect. 7.

Eighthly.

Eighthly. To compenſate the deficiency of a quieſcent. Example, לְךָ֣ הַגְּדֻלָּה *leecha adonai hagdula*, *Chron.* I. chap. xxix. 10. which ought to be written הַגְּדוּלָה with a *vau*; and which the *dagaſh* in the *lamed* ſupplies. וּפְטוּרֵי צִצִּים *uphturea tſitſim*, which ought to be written צִיצִים with two *yods*; the deficiency of which is ſupplied by *dagaſh*. It likewiſe changes the force of pronunciation in the ſhort vowels to long; as, קְדֻשָּׁה *keduſha*, in which the *dagaſh* in the שׁ *ſhin* changes the force of the *kibbuts* under the ד *daleth*, which is *u* ſhort, into *ſhurick* וּ, which is *u* long, as if written thus, קְדוּשָׁה and, in the pronouns of the firſt, and third perſon ſingular maſc. Example, אֹתִי אֹתוֹ *eto*, *etee*, which ought to be written אוֹתִי אוֹתוֹ *otho*, *othee*, as וְנִדְרְשָׁה אֶתְהּ מֵאוֹתוֹ *venidriſha eth adonai meaotho*, *Kings* II. chap. iii. 11.

Ninthly. To compenſate for the deficiency of the ה *he*, poſtfix; being the mark of the third perſon ſingular *maſc.* Example, גְּמָלָתוֹ *gemalatu*, *Sam.* I. chap. i. 24. inſtead of גְּמָלָתְהוּ *gemalathu*; as in *Prov.* xxxi. 12. גְּמָלַתְהוּ טוֹב *gymalathu touv*.

Moſt of the grammarians have laid it down as a rule, that the *dagaſh* חָזָק *chaſack*, i. e. *forte*, is alſo put, to point at the deficiency of the ה *he*, in adverbs and pronouns, whoſe laſt letter is ה *he*, and is joined to the next word by a מַקָּף *makaph*, i. e. a hyphen, thus (-) מַה־בֵּצַע *ma-betſa*, *Geneſis*, xxxvii. 26. מַה־תֹּאמַר *matoumar*, *Samuel* Firſt, chap. xx. 4. Their reaſon for this rule is, that, as it is allowed that the ה *he* in the middle of a word cannot be a quieſcent; and, in this caſe of its being joined with the following word by means of the *makaph*, or hyphen, it becomes, as it were, one word; by which means the ſound of the ה *he* is not perceived in the pronunciation; for which reaſon,

ſon, the *dagaſh* is placed in the ſucceeding letter, to point to its proper pronunciation, that the reader may not miſtake, which he otherwiſe might, although it be written: in proof of which, they have produced the following example: מַזֶּה בְּיָדֵךְ *Gen.* iv. 3. by which it is read the ſame, as if written מַהזֶּה *ma ze.* מַלָּכֶם *Iſa.* iii. 15. and read, as if written מַהלָּכֶם *ma lachem.* As alſo in the affix, נּוּ which forms the pronoun in the third perſon ſingular *maſc*, the *dagaſh* is placed to point at the deficiency of the ה *he.* Example, וְלֹא יִשְׁמְרֵנּוּ *velo yiſhmerennu*, *Exod.* xxi. 36. becauſe, ſometimes we find it written with the ה *he*, as וְלֹא יַעַבְרֶנָּהוּ *velo yaangvrenhu*, *Jer.* v. 22. יִצְרֶנָּהוּ *yitſrenhu Deut.* xxxii. 10. Again, ſometimes a quieſcent precedes *dagaſh*, without any apparent neceſſity. Example, לְנַעַר הַיּוֹלֵד *lanaangar hayulad*, *Jud.* xiii, 8. עֲרוּמִּים *erumim*, *Gen.* ii. 25. But what they have advanced in ſupport of their hypotheſis, appears to me not to be ſtrictly applicable, as the learned author of *Binyon Shlomo* hath rightly obſerved; for, as to their aſſerting that the *dagaſh* is placed after a word, whoſe laſt letter is ה *he*, when joined to another by a *makaph*, to point at the deficiency of the ה *he*, i. e. its not being pronounced. I anſwer, that, although the ה *he*, is not pronounced in the reading, yet, as it is written in the text, there conſequently is no neceſſity for the *dagaſh* to ſhew its deficiency. Beſides, if, according to this rule, a word, whoſe laſt letter is ה *he*, which is one of the נוֹסָפוֹת *noſaphoth*, i. e. additionals, and which being joined by a *makaph*, as גְּשָׁרוּהָ *geſhana*, *Gen.* xxvii. 21. שְׁבָה־פֹּה *ſheva po*, *Ruth* iv. 1, muſt be dagaſhed, as they ſay, to note ſuch deficiency: The rule deſtroys itſelf. For, how inconſiſtent muſt it be to ſay, that, the *dagaſh* is to ſhew the deficiency of the אוֹת נוֹסֶפֶת *outh noſapheth*, i. e. additional letter; and which letter is not neceſſary,

neceſſary, either for the forming of the root, or to be uſed as a ſervile; thanwhich there cannot be a greater abſurdity. But, that which appears to me to be the true ſtate of the caſe, is, that the *dagaſh* here ſpoken of, doth not point to any ſubject, but is placed, according to cuſtom, after a ſhort vowel; in proof of which, take the following examples: עֹשֵׂה־פֶלֶא *oth ephele*, *Exod.* xv. 11. בְּנֵה־לִי *bynea lie* *Numb.* xxiii. 5. In theſe words, the ה is not clearly articulated, ſo as not to be quieſcent in the middle of a word; as the *makaph* conſtitutes them ſuch, by their being joined therewith. Now, I would aſk, where is the ſign to direct to the deficiency of the pronunciation of the ה *he*? Hence, it is clear, that the true reaſon is, that which I have mentioned, viz. that this *dagaſh* is placed on account of its following a ſhort vowel; but, where the letter preceding the ה *he*, is pointed with a long vowel, as in the examples here produced, there is no *dagaſh*; it not being agreeable, according to the form of the language.

The ſame may be ſaid of the pronoun כִּנּוּי *kinuyie* נוּ *nu* which forms the third perſon ſingular; example, וְלֹא יִשְׁמְרֶנּוּ *vylo yiſhmerenu*. Here, the *dagaſh* doth not point to the deficiency of the ה *he*; but is placed according to form, after a ſhort vowel. For the pronoun of the firſt perſon plural in the ſame verb, to *keep*, is formed in the like manner, except the ר *reſh*, being pointed with *tſiri*, (ֵ) example, יִשְׁמְרֵנוּ *yiſhmereanu*; and the ר *reſh*, in the third perſon ſingular, is pointed with *ſegol* (ֶ) to diſtinguiſh it from the firſt perſon plural: and which, being a ſhort vowel; the *dagaſh* muſt conſequently follow; but not to ſhew the deficiency of the ה *he*: and, as to the deficiency of the ה *he*, which according to the form of the letters א ה ו י *aleph*, *he*, *vau*, *yod*, are ſometimes deficient; in that caſe, the vowel

vowel point, which ſhould have been placed under ſuch letter, is placed under the preceding letter, in order to ſhew the deficiency of ſuch letter: ſee chap. iv. ſect. 3. This being premiſed, the whole of what I have advanced will appear clear and deciſive; for, the true grammatic form of the word is, יִשְׁמְרֶנְהוּ *yiſhmerenu*, and when the ה *he* is deficient, as in the preſent caſe, the נ *nun*, is then pointed with *ſhurik*, (וּ) to compenſate for the deficiency of the ה *he*; and which forms the *dageſh*, according to the true grammatic form of the points, viz. after every ſhort vowel, muſt ſucceed, either a quieſcent *ſheva*, or *dageſh*.

SECT. III.

It is a general and received rule by all the *Jewiſh* grammarians, that the letters בגדכפת *beth, gimel, daleth, caph, pe, thau*, which are near the letters יהוא *yod, he, vau, aleph*, are רָפֶה *rapha i. e.* without *dageſh*: except, מפיק ומפשיק דחיק ואותי מרחיק *mapik, maphſik, dechek, veathee marachik* Explanation. When any of the letters א ה ו י *aleph, he, vau, yod*, are quieſcent at the end of a word, and the firſt letter of the ſucceeding word is one of the letters, ב ג ד כ פ ת *beth, gimel, daleth, caph, pe, thau*; then, theſe ſix letters are רָפֶה *rapha*, except, in the four following inſtances.

Firſt. מַפִּיק *mapik*. Explanation. This ſignifies, when the letter is pronounced, the word מַפִּיק *mapik*, ſignifying in *Chaldee*, to pronounce, to utter: and this form of the מַפִּיק *mapik*, obtains only in the letters ה ו י *he, vau, yod*. Example, בְּצִדָּה תָּשִׂים *betſidah taſim*, *Gen.* vi. 16. יְדֵי תְּבִיאֶנָּה *yadav tyvaenee*, *Lev.* vii. 30. שְׂפָתַי תִּפְתָּח *ſyphaſoy tiphtoch*, *Pſalm* li. 17. הוֹי קוֹל שָׁמֵם *hay cal tſomy*, *Iſai.* ly. 1. in all

of which, the laſt letter of the firſt word is pronounced, viz. the *he*, *vau*, and *yod*; but, the following, deviate from the general rule, viz. קֹו־תְהוּ וְאַבְנֵי־בֹהוּ *kavthouhu vyavni-vouhu Iſai.* xxxiv. 11. שָׁלֵו בָּהּ *ſhalev voh. Ezek.* xxiii. 42. אֲדֹנָי בָּם *adonay vam, Pſalm,* lxviii. 19. as being without *dagaſh*, notwithſtanding, that the laſt letter of the firſt word is pronounced.

Secondly. מַפְסִיק *maphſik.* Explanation. A word whoſe laſt letter, is one of the letters א ו ה י *yod, he, vau, aleph,* and a פְּסִיק *peſik* (which is the mark of a pauſe, thus (׀). follows; then, the firſt letter of the ſucceeding word is *dageſhed.* Example, עָשׂוּ כָּלָה *aſu cala, Gen.* xviii. 21. and this rule is to be obſerved, in all thoſe accents, which are pauſes, whoſe different properties will be fully explained in treating of the muſical accents.

Thirdly. דְּחִיק *dechik.* Explanation. A word whoſe laſt letter is ה *he,* and the letter immediately preceding ſuch ה *he,* is pointed with *kamats, pathach,* or *ſegol*; and the firſt letter of the ſucceeding word is one of the letters בגדכפת *cheth, gimel, daleth, caph, pe, thau*; then, the general rule of the רפה *rapha* ſucceeding the letters יהוא *yod, he, vau, aleph,* is annulled. Example. מַה־פָּרַצְתָּ *ma paratſta, Gen.* xxxviii. 29. עָשָׂה־פְּרִי *ouſe peree, Gen.* i. 12, שְׁבָה־פֹּה *ſhyva po, Ruth,* iv. 1. תְּכַסֶּה־בָּהּ *techaſe bah, Deut.* xxii. 12. אַלְכָה־נָּא *alcha na, Ruth,* ii .2, וּמִשְׁנֵה־כֶסֶף *umiſhne keſeph, Gen.* xliii. 14. תַּעֲשֶׂה־פֶּלֶא *taangſe pele, Pſalm* lxxxviii. 11. The reaſon of the rule of the רָפָה *rapha* being thus abrogated, is, becauſe it is a general rule, that the ה *he,* cannot be quieſcent in the middle of a word; and as the *makaph* here uſed, joins the two words, they in conſe-

quence

quence thereof, become as one: for which reaſon, the ה *he*, is removed from its place, and the muſical accent being removed from the firſt word, (as may be ſeen by the examples) and the vowel point being a ſhort one; of neceſſity the *dagaſh* muſt follow according to the general rule. And, it is for this reaſon, that this form of abrogating the *rapha*, is called דְּחִיק *dechik*, i. e. a removal, or repulſe. For which reaſon, I opine, that this form is not congruous to the letters אהוי *aleph, he, vau, yod*, in general, but the letter ה *he*, only: and what confirms me in this opinion is, the rule laid down in the *Maſorah*, *viz.* כָּל זְעֵר דְּסָמִיךְ דָּגֵשׁ בַּר מִן־ דְּ מְלָכִים *col, zeingr deſamich, dagaſh, bar, min daleth melachim*, אוֹ אֵי אִי אוּ *ou, i, ee, u*: *i. e.* every ſmall or little word that is in conjunction, is dagaſhed, except the four kings † i. e. the long vowels: *viz. ou, ea, ee, u*: by which it is manifeſt, that the dagaſh made uſe of in this form, to abrogate the form of the רָפֶה *rapha*, is, on account of the neceſſity of maintaining the univerſal and eſtabliſhed rule in *Hebrew* Grammar, that, after a ſhort vowel muſt follow either a quieſcent *ſheva*, or *dagaſh*; and as, by the removal of the ה *he*, and the muſical accent, the ſhort vowel takes place; conſequently, the *dagaſh* muſt follow. And, according to that learned grammarian *R. Samnel Arkuvalti*, the form of the דְּחִיק *dechik*, is uniformly the ſame in letters טֵת שֵׂשׁ קוֹ"ף יְנוּ"ן לָמֶ"ד יוּ"ד מֵ"ם *teth, ſamech, ſhin, koph, tſadi, nun, vau, zain, lamed, yod, mem*, as in the letters בְּגִ"ד כְּפַ"ת *beth, gimel, daleth, caph, pe, thau* *.

Fourthly.

† See chap. III, on the vowel points.

* Eight paſſages are to be found in Scripture, which deviate from the general rule; being dagaſhed without the abrogative form,

Fourthly. אֲתִי מְרַדְּזִיק *athee meadarachik*. Explanation. A word whoſe laſt letter is ה *he*, בְּכֹחַ אוֹ בְּפוֹעַל *becoach ou bepoal*, i. e. virtual or actual. And, ſuch ה *he* not being radical, and accented מִלְעֵיל *mileangl:* and after ſuch word there follows another likewiſe accented מִלְעֵיל *mileangl*, in in ſuch manner, that there is not between the muſical accent of the one word and the other, but one king, i. e. one long vowel: and the firſt letter of the ſecond, is one of the letters בגדכפת אוֹ טסשקענוֹלים *beth, gimel, daleth, caph, pe, thau*, or, *teth, ſamech, ſhin, koph, tſadi, nun, vau, zain, lamed, yod, mem*, then, the form of the רָפֶה *rapha* is aboliſhed; example, וְעָשִׂיתָ פֶּסַח *veaugſeethn peſach, Deut.* xvi. i. וְעָשִׂיתָ צִיץ *veangſeetha tſits, Exo.* xxviii. 36†. וְאַעִידָה בָּם *veaedo com, Deut.* xxxi. 28, הֵצִיקָה לוֹ *beatsika lo, Judg.* xvi. 16. וְהֶחֱזִיקָה בּוֹ *vehechzika bo, Prov.* vii. 13. But this is on condition, that the טַעַם הַמְשָׁרֵת *tangam hamſharis*, i. e. the muſical accent of the ſervi-

according to the Maſorah, *viz.* כִּי גָאוֹ גָּאָה *kee gaoh gaah, Exod.* xv. 1. כִּי גָאוֹ גָּאָה *kee gaoh, gaah*, ibid. 21. עַם־זוּ גָּאָלְתָּ *am zu gaalta* v. 13. יְדֵמוּ כָּאָבֶן *yid mu caaven*, v. 16. מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ *mi coamoch nedor bakoudeſh*, v. 11. גְּדַבְרַיָּא דְּתַבְרַיָּא *gedavrayo dethavraya, Dan.* iii. 2. סַבְכָא פְּסַנְתֵּרִין *ſabcho peſanterin*, ibid. v. 5. וְכָחָכְמָה כְּחָכְמַת אֱלָהִין *vechachma kychochmas elahin*, ibid. cha. v. 11.

† In the two firſt examples, the ה *he* is בְּכֹחַ *by coach*, i. e. virtual; for although there is no ה *he*, yet is the *kameis* under the *thau*, pronounced as if the ה *he* was written, ſo that it hath the efficacy, though not the ſenſible part. In the other three, the ה *he* is בְּפוֹעַל *bepongal*, i. e. actual: as it is written, as well as pronounced.

aleph,

tor; § in the word whoſe laſt letter is יהוא *yod, he, vau, aleph*, muſt be מְלֵעֵיל *milengl*, and that, בְּעֶצֶם *by etſem* i. e. eſſential; being principally, and originally fixed ſo, not moved back in conſequence of a ſmall word which follows, or a word where the accent is *milengl*, on the firſt letter; for when the ſervitor accent is ſo moved, on account of either of the two forementioned cauſes; then, the form of the letters יהוא *yod, he, vau, aleph*, is not abrogated; example. יְהוָה עָנָה בִּי *vaudonay oena vee*, *Ruth*, i. 22. מָצְאָה בַּיִת *matſa vayith*, *Pſalm* lxxxiv. 3. And, it appears to me, that, for this reaſon, this form of abrogation is called אִתִּי מֻרְחָק *ithee marahik*, becauſe it doth not obtain but when the טַעַם *tangam*, i. e. the muſical accent is at ſome diſtance from the vowel point, called a מֶלֶךְ *melech*, i. e. a king; in the firſt inſtance, not moved back for any cauſe as may be ſeen by the examples.

It muſt be obſerved, that this general rule of the abrogative form, here laſt explained, hath never (as far as I have been able to trace) been noticed by any of the grammarians, except that conſummate critic, the learned author of *Binyan Shlomo*; and as he juſtly obſerves, is not to be attained, but by extraordinary application, in a diligent ſearch in ſcripture; more eſpecially, as this form takes place, only, where the laſt word is ה *he*, whether written or not, * and ſuch letter, muſt likewiſe be pointed with *kamets*; for according to the nature of the language, the *kamets* doth not attract the ה *he*, but the א *aleph*; and

§ Some of the accents are called kings, and ſome ſervitors, as will be explained in treating of them.

* See the examples.

here

here being no *aleph* written; and the vowel point preceding the *kamets*, being accented with the muſical accent alſo, and the ſucceeding vowel point being likewiſe ſo accented; in which ſituation, the *kamets* is not a long vowel; for although, the *kamets* is really a long vowel, and attracts *aleph* whether written or not*, yet, this is only to be underſtood, when it occurs in the middle or beginning of a word, ſo as not to be between two vowel points on which are muſical accents; for which reaſon, in the caſe before us, the *kamets* being between two vowel points, both of which have muſical accents; by which, the *kamets* becomes, as it were, weakened; and there being no *aleph* written after it, therefore the firſt letter of the ſucceeding word is pointed with *dagaſh kal* †; but if the accent ſhould be מְלֵרַע *milrang* ‡ in a word whoſe laſt letter is ה *he*, and before it *kamets*; or that the proper form of the word was, that it ſhould be accented *milrang*, but was moved back on account of the ſucceeding accent; in ſuch caſe, the quieſcent letter is in force, and the *kamets* is a long vowel; conſequently,

* See chap. I. ſect. 4.

† I have been explicit in ſaying *dagaſh kal*; for it cannot be *dagaſh chazak* for two reaſons; firſt, the *kamets*, being originally a long vowel, no *dagaſh* can follow it according to the general rule; and, although I have ſaid, that the power of the *kamets* was weakened between the two accents, yet, I do not mean that it is ſo weakened, as to be accounted as a ſhort vowel; for at any rate, it retains its primitive ſignification as a long vowel; for which reaſon, the *dagaſh* that follows it, muſt be *dagaſh* קל *kal*, not *dagaſh* חזק *chazak*; and what further confirms me in this opinion, is, that no *dagaſh chazak* can take place at the beginning of a word, unleſs it be joined by a *makaph* to the foregoing one.

‡ This will be likewiſe fully explained in treating of the muſical accents.

the

the ſucceeding word cannot be dagaſhed, but is *rapha*. Hence it is clear, that when there are two vowel points between two muſical accents, or one vowel and *ſheva*, the rule of the letters יהוא *yod*, *he*, *vau*, *aleph*, is not abrogated. Example. נָחִיתָ בְחַסְדְּךָ *nachetha veechaſdycha*, *Exod.* xv. 13. מְבָרֶכְיךָ בָרוּךְ *mevarechaech varuch*, *Numb.* xxiv. 9. for as the *kamets* doth not ſtand alone between the two accents, but there is one, or more vowels, it conſequently hath its full force, and is a long vowel; after which, according to the general rule, no *dagaſh* can follow. Several of the *Jewiſh* grammarians have laid it down as a rule, that, when א *aleph*, ſucceeds a quieſcent *ſheva* at the end of a word, the form of the *rapha* is alſo abrogated. Example וַיְרָא פַּרְעֹה *vayar parong*, *Exod.* viii. 11. וַיְרָא בָּלָק *vayar boelak*, *Numb.* xxii. 2. וַיְרָא גַּעַל *vayar gangal Judg.* ix. 36. וַיַּרְא דָּוִד *yayar David*, *Sam.* I. chap. xxiii. 15. the reaſon of which is, that as the *aleph* after a quieſcent *ſheva* is not pronounced, any more than if it had not been written; conſequently, the form of the letters, בגדכפתאו סשקנוזלים *beth*, *gimel*, *daleth*, *caph*, *pe*, *thau*, or *teth*, *ſamech*, *ſhin*, *kaph*, *tſadi*, *nun*, *vau*, *zain*, *lamed*, *yod*, and *mem*, which ſucceed ſuch *aleph*; muſt be the ſame, with regard to the *dagaſh*, as after any conſonant, that is termed a נַח נִרְאָה *nach nirah*, *i. e.* viſible quieſcent. See Chap. I. Sect IV.

CHAP.

CHAPTER VI.

Of PRONUNCIATION.

SECTION I.

AS I have already obſerved*, that the proper pronunciation of the language is one of its moſt eſſential qualities; and, as all that hath been ſaid in the preceding Chapters, was principally with a view towards accompliſhing that great end; I ſhall now, as a furtherance thereto, produce the firſt *Pſalm*, as an example: and which, I ſhall conſtrue, according to the foregoing rules, as well in regard to vowels and ſyllables, as the proper accents; for, on theſe depend, in a great meaſure, a thorough knowledge of Scripture.

SECT. II.

אַשְׁרֵי, *aſh-rea* §, הָאִישׁ, *ha-eeſh*, אֲשֶׁר, *eſher*, לֹא, *lo*, הָלַךְ, *halach*, בַּעֲצַת, *baengſtath*, רְשָׁעִים, *raſhangeem*, וּבְדֶרֶךְ, *uvederech*, חַטָּאִים, *chattaeem*, לֹא, *lo*, עָמָד, *amad*, וּבְמוֹשַׁב, *uvemoſhov*, לֵצִים, *leatſim*, לֹא, *lo*, יָשָׁב, *yaſhav*,

* See the Preface, page 7.

† I muſt juſt remind the *Engliſh* Reader to remember, that the *Hebrew* is read from Right to Left, as already obſerved in Chap. I. Sect. I. But, on account of the difficulty it would occaſion to the learner, I have put it as the Engliſh is read.

כִּי, *kee**, אִם, *im*, בְּתוֹרַת, *bethorath*, יְהוָה, *adonay*, חֶפְצוֹ, *chephtſo*, וּבְתוֹרָתוֹ, *uvethoratho*, יֶהְגֶּה, *yegae*, יוֹמָם, *yomam*, וָלָיְלָה, *valayla*, וְהָיָה, *vahaya*, כְּעֵץ, *keeangts*, שָׁתוּל, *ſhathul*, עַל, *angl*, פַּלְגֵי, *palgal*, מָיִם, *mayim*, אֲשֶׁר, *eſher*, פִּרְיוֹ, *piryo*, יִתֵּן, *yettean*, בְּעִתּוֹ, *beingto*, וְעָלֵהוּ, *veangleahu*, לֹא, *lo*, יִבּוֹל, *yibol*, וְכָל, *vechal*, אֲשֶׁר, *eſher*, יַעֲשֶׂה, *yaengſe*, יַצְלִיחַ, *yatſleeach*, לֹא, *lo*, כֵּן, *chean*, הָרְשָׁעִים, *harſhaingm*, כִּי, *kee*, אִם, *im*, כַּמֹּוץ, *cammots*, אֲשֶׁר, *eſher*, תִּדְּפֶנּוּ, *tidephenu*, רוּחַ, *ruach*, עַל, *angl*, כֵּן, *caen*, לֹא, *lo*, יָקֻמוּ, *yakumu*, רְשָׁעִים, *raſhangim*, בַּמִּשְׁפָּט, *bamiſhpat*, וְחַטָּאִים, *vachataeem*, בַּעֲדַת, *baengdath*, צַדִּיקִים, *tſadeekim*, כִּי, *kee*, יוֹדֵעַ, *yodeang*, יְהוָה, *adonay*, דֶּרֶךְ, *derech*, צַדִּיקִים, *tſadeekim*, וְדֶרֶךְ, *vederech*, רְשָׁעִים, *reſhangim*, תֹּאבֵד, *tovead*.

The preceding PSALM Construed.

Verſe 1. אַשְׁרֵי *Aſhrea*, א *alcph*, with *pathach*, (which is a ſhort vowel) is pronounced as *a* ſhort, or open‡; and the שׁ *ſhin*, with quieſcent *ſheva* under it, is joined to *aleph* †; ſo, that together, they form one ſyllable, thus אשׁ *aſh*.

רֵי *Rea*, *tſere* under the *reſh*, is a long vowel; and as ſuch, attracts י *yod* after it‖, and forms another ſyllable; ſo that this word conſiſts of two ſyllables, viz. *aſh-rea*.

* I make uſe of *k* here, inſtead of *c*, becauſe the *c* before *e*, in the *Engliſh* is ſoft, and the *caph*, with *dagaſh*, is ſounded hard, as *k*.

† See Chap. III. Sect. IV.

‡ Ibid, Sect. VI. and ſequ.

‖ Vide, Chap. I. Sect. IV.

הָאִישׁ *Haeeſh*, the ה with *kamets*, which is a long vowel, is pronounced as *a* broad, and forms a ſyllable, *ha*; the *chirik* under the *aleph* is likewiſe a long vowel, and attracts י *yod* §; the שׁ *ſhin*, which is the laſt letter of the word, is a viſible quieſcent*, having no vowel point under it; and is joined to the prceding vowel, which makes one ſyllable, thus, אִישׁ *eeſh*. This word conſiſts of two ſyllables, הָאִישׁ *ha-eeſh*.

אֶשֶׁר *Eſher*, the vowel under the א *aleph*, is a *chatuph pathach*, and is pronounced nearly like *ſheva*, but not quite ſo rapid, (that the guttural† letter may be properly pronounced) but ſomewhat like *e* ſhort, and forms one ſyllable; e, the שׁ *ſhin*, with *ſegol*, which is a ſhort vowel, hath ר *reſh*, as a viſible quieſcent joined to it; and together, form a ſyllable, שֶׁר *ſher*. This word conſiſts of two ſyllable, אֶשֶׁר *e-ſher*.

לֹא *Lo*. the ל *lamed* is pointed with *cholem*, which is a long vowel‡, and is pronouuced as *o* long ‖; and with the א *aleph*, which is an inviſible or deficient quieſcent, forms one ſyllable, לֹא *lo*. This word is a monoſyllable.

הָלַךְ *Halach*; the ה *he*, with *kamets*, a long vowel, is pronounced as *a* broad, and forms one ſyllable *ha*; the ל *lamed* with *pathach*, (*a* ſhort,) and the final ך *caph*, a viſible quieſcent joined to it, forms one ſyllable, לַךְ *lach*. This word conſiſts of two ſyllables, הלַךְ *ha-lach*.

§ See Chap. III. Sect. IV. and note, on Sect. V. &c.

* See Chap. I. Sect. IV.

† See Chap. IV. Sect. VI.

‡ See Chap. III. Sect. III.

‖ Ibid, Sect. IV.

בַּעֲצַת *Baengtſath*; the *beth*, with *dagaſh lene**, and *pathach*, or *a* ſhort under it, forms one ſyllable, *ba*; the עַ *ain*, with *chatuph pathach*, is pronounced *eng*, and forms one ſyllable; the צ *tſadi*, with *pathach* under it, and to which, the *thau* is joined as a viſible quieſcent, forms another ſyllable צַת *tſath*‡. This word conſiſts of three ſyllables, בַּעֲצַת *ba-eng-tſath*.

רְשָׁעִים *Reſhaeengm*, the רְ *reſh*, with pronounced *ſheva*, || forms a very ſhort ſyllable, and is pronounced *re*; the שָׁ *ſhin*, with *kamets*, a long vowel, as a broad, forms one ſyllable, *ſha*; the עִ *ain*, with long *chirik*, which attracts the *yod*, with final ם *mem* joined to it, forms one ſyllable, *eengm*: which makes this word to conſiſt of three ſyllables, רְשָׁעִים *re-ſha-eengm*.

וּבְדֶרֶךְ *Uvederech*†, the וּ *vau*, with *ſhurik*, is pronounced as *u* long, and forms one ſyllable; the בְ *beth* without *dagaſh*, and *ſheva* under it, is pronounced§ *ve*, and forms one ſyllable: the דֶ *daleth*, with *ſegol*, *e* ſhort, forms another ſyllable, *de*; and the רֶ *reſh*, with *ſegol*, and final ךְ *caph*, a viſible quieſcent, joined to it, forms the laſt ſyllable, *rech*; ſo that this word conſiſts of four ſyllables, וּבְדֶרֶךְ *u-ve-de-rech*.

* See Chap. V. Sect. IV.

‡ The ת *thau* being without *dagaſh*, is aſpirated. See Chap. V. Sect.

|| See Chap. IV. Sect. IV. &c.

† This *vau*, with *ſhurik*, is pronounced *u*, not *vu*. See Chap. IV. Sect. VII.

§ *Sheva*, after a long vowel, is always pronounced *ſheva*. See Chap. III. Sect. V.

חֲטָאִים *Chataeem*, the ח *cheth*, with *pathach*, *a* ſhort, or open forms one ſyllable* *cha*; the ט with *dageſh forte*, and *kamets* under it, *a* broad, forms another ſyllable *ta*; the אִי *aleph*, with long *chirik*, which attracts י *yod*, and the final *mem*, a viſible quieſcent, joined to it, forms another ſyllable, *eem*. This word conſiſts of three ſyllables, חֲטָאִים *chat-ta-eem*.

לֹא *Lo*, the ל *lamed*, with *cholem*, and א *aleph*, an inviſible quieſcent, joined to it, forms the monoſyllable, לֹא *lo*.

עָמַד *Amad*, the ע *ain* with *kamets*, a long vowel, forms one ſyllable *a*; and the מ *mem*, with *kamets* alſo, and the ד *daleth*, a viſible quieſcent, joined to it, forms another ſyllable, *mad*. This word conſiſts of two ſyllables, עָמַד *a-mad*.

וּבְמוֹשַׁב *Uvemoſhav*, the ו *vau*, with *ſhurik*, *u* long, forms the firſt ſyllable *u*; the בְּ *beth*, with pronounced *ſheva*, forms a very ſhort ſyllable,† *ve*; the מוֹ *mem*, with *cholem*, a long vowel, and ו *vau*, an inviſible quieſcent, joined to it‡, is pronounced as *o* long, and forms another ſyllable, *mo*; the שׁ *ſhin*, with *pathach*, *a* ſhort, and ב *beth*, a viſible quieſcent, without *dageſh*, joined to it, forms another ſyllable, שָׁב *ſhav*. This word conſiſts of four ſyllables, וּבְמוֹשָׁב *u-ve-mo-ſhav*.

* It muſt be obſerved, that, ſtrictly ſpeaking, it does not complete the ſyllable; for the *dageſh forte*, in the מּ, doubles the letter, ſo as to end the firſt, and begin the ſecond. Thus, *chat-ta*. See Chap. IV. Sect. VI. &c.

† The בָ *beth*, without *dageſh*, is pronounced as *vau*. See Preface, page 8.

‡ *Cholem*, always has a quieſcent ו *vau*, except ה *he*, or א *aleph*, ſucceeds. See the table, page 37.

לְצִים

לְצִים *Leatſeem*, the ל *lamed*, with *tſere*, a long vowel under it, is pronounced as *ea* in great; and forms one ſyllable *lea*: the צ *tſadi*, with long *chirik*, attracts the י *yod*, an inviſible quieſcent, as alſo the final ם *mem*, a viſible quieſcent; and, together form one long ſyllable: צִים *tſeem*; this word, conſiſts of two ſyllables: לְצִים *lea-tſeem*.

לֹא *Lo* the *lamed* with *cholem*, *o* long, and א *aleph*, an inviſible quieſcent, joined to it, forms the monoſyllable: לֹא *lo*.

יָשָׁב *Yaſhav*, the יָ *yod*, with *kamets*, a long vowel, forms one ſyllable, *ya*; the שָׁ *ſhin*, with *kamets*, a long vowel, and ב *beth*, a viſible quieſcent, without *dagaſh*, joined to it, forms another ſyllable, שָׁב *ſhav*: this word conſiſts of two ſyllables, יָשָׁב *ya-ſhav*.

Verſe 2. כִּי *kee*, the *caph*, with *dagaſh lene*, which makes it be pronounced like *c* hard, or *ke*; (ſee note (*a*) page 72,) and pointed with long *chirik*, attracts י *yod*, an inviſible quieſcent, and together form the monoſyllable כִּי *kee*.

אִם *Im*, the א *aleph* with ſhort *chirik*, pronounced as *i* ſhort, with final ם *mem*, joined to it, forms the monoſyllable אִם *im*.

בְּתוֹרַת *Bethorath*, the *beth* with *dagaſh lene* *, and pointed with pronounced *ſheva* †, forms a very ſhort ſyllable ‡,

* *Dagaſh*, in the firſt letter of a word, is *dagaſh lene*. See Chap. V. Sect. II. page 72.

† *Sheva*, in the firſt letter of a word, is *ſheva nang*, i. e. pronounced *ſheva*. See Chap. IV. Sect. IV. Page 52.

‡ The true pronunciation of *ſheva* is ſo rapid, as hardly to be perceived. This is manifeſt, from what hath been ſaid in Chap. IV. Sect. II.

be;

be; the ת without *dagaſh*, which is aſpirated, and pointed with *cholem*, attracts the inviſible quieſcent ו *vau*, and together form one ſyllable *tho*; the ר *reſh*, with *pathach*, (a ſhort,) and the viſible quieſcent ת *thau*, joined to it, forms another ſyllable, רַת *rath* *; this word conſiſts of three ſyllables, בְּתוֹרַת *be-tho-rath*.

יְהוָה *Adonay*.

I muſt obſerve, for the information of the *Engliſh* reader, that theſe four letters, here written, and which compoſe the TETRAGRAMMATON ||, are always pronounced by the *Jews Adonay* ‡, and which ſignifies GOD, or LORD.

חָפְצוֹ *Chephtſo*, the *cheth*, with *ſegol*, a ſhort vowel, and פְּ *pe*, without *dagaſh* §, and quieſcent *ſheva* under it, being joined to the חָ *cheth* †, together form one ſhort ſyllable, *cheph*: the צ *tſadi*, with *cholem*, a long vowel, attracts

* The ת *thau* at the end of a word, as a viſible quieſcent, and when found without *dagaſh*, is aſpirated; the ſame as in the middle of a word.

|| TETRAGRAMMATON; ſo called, becauſe, conſiſting of four letters, and is expreſſive of ESSENCE: for which reaſon, it is not pronounced by the *Jews*, as written, being called by them, the INEFFABLE name of GOD, and pronounced by the prieſts when they BLESS (*a*) the people in the Temple *only* (*b*).

‡ It is tranſlated in the Bible JEHOVAH.

§ When פ *pe* is without *dagaſh*, it is aſpirated, and pronounced as *ph*. See Note *a*, Page 72.

† For, the *ſegol* being a ſhort quieſcent *ſheva*, or *dagaſh*, muſt follow. See Chap. III. Sect. VI. Page 40, and ſeq.

(*a*) *Numb.* vi. 23.

(*b*) *Maimonides in Yod Hachazaka, Hilchoth Birchoth Cahinim.*

cuph;

vau, an inviſible quieſcent, and together form one ſyllable: this word conſiſts of two ſyllables: חָפְצוֹ *ceph-tro*.

וּבְתוֹרָתוֹ *Uvethoratho*, the וּ *vau*, with *ſhurik*, *u* long, forms one ſyllable: and the בְּ *beth*, with pronouneed *ſheva* forms a very ſhort ſyllable; the ת *thau* with *cholem*, attracts the quieſcent ו *vau*, and togetlier form another ſyllable; the רָ *reſh* with *kamets*, *a* broad, forms another ſyllable: and, the ת *thau* with *cholem*, which attracts the quieſcent ו *vau*, forms another ſyllable: this word conſiſts of five ſyllables: וּבְתוֹרָתוֹ *u-ve-tho-ra-tho*.

יֶהְגֶּה *yeh-ge*, the *yod* with *ſegol*, *e* ſhort, and the ה *he*, with quieſcent *ſheva* joined to it, according to rule, when *ſheva* ſucceeds a ſhort vowel§: forms one ſhort ſyllable יֶהְ *yeh*; the גֶּ *gimel*, with *ſegol*, and quieſcent ה *he*, joined to it forms another ſyllable, גֶּה *ge*‡: this word conſiſts of two ſyllables; יֶהְגֶּה *yeh-ge*.

יוֹמָם *yomam*, the יֹ *yod* with *cholom* attracts the quieſcent, *vau*; and together form one long ſyllable יוֹ *yo*; the מָ *mem* with *kamets* and final ם *mem* (a viſible quieſcent) joined to it, forms another ſyllable; this word conſiſts of two ſyllables: יוֹמָם *yom-mam*.

וְלַיְלָה *Valayla*, the וְ *vau* with *kamets*, a long vowel, forms one ſyllable, וָ *va*. The לָ *lamed* with *kamets* *cha-*

§ See the preceding note.

‡ The learner muſt obſerve to pronounce the *g* hard, otherwiſe it will not anſwer for the גּ *gimel*, which is always pronounced as *g* hard. I have mentioned this, becauſe, in the *Engliſh* language, *g* has two ſounds, and is ſoft when it precedes *e*,

tuph,

tuph, a ſhort vowel; ‡ and ְ with a quieſcent *ſheva*, joined, forms a ſhort vowel; לְ *lay*; and ל *lamed*, with *kamets* a long vowel, and quieſcent ה *he*, form another ſyllable, לָה *la*. This word conſiſts of three ſyllables, וְלִילָה *va-lay-la*.

Verſe 3. וְהָיָה *Vehaya*, the ו *vau*, with pronounced *ſheva* forms a very ſhort ſyllable, *ve*; the הָ *he*, with *kamets*, a long vowel, forms a ſyllable; הָ *ha*, the י *yod*, with *kamets*, and quieſcent ה *he*, ſucceeding, form together a long ſyllable, יָה *ya*. This word conſiſts of three ſyllables, וְהָיָה *ve-ha-ya*.

כְּעֵן *Ke eangts*, the כְּ *caph* with pronounced *ſheva* and *dageſh lene* forms a very ſhort vowel, *ke*. The עֵ *ain*, with *tſere*, a long vowel, and the final *tſadi* joined to it, forms another ſyllable, עֵן *eangts*†. This word conſiſts of two ſyllables, כְּעֵן *ke-eangts*.

שָׁתוּל *Shathul*, the שָׁ *ſhin*, with *kamets*, a long vowel, forms a ſyllable, *ſha*; and the תוּ *thau*, with ו *vau ſhurik*, *u* long; and the ל *lamed*, a viſible quieſcent, joined to it, form together one ſyllable, תוּל *thul* §: this word conſiſts of two ſyllables, שָׁתוּל *ſha-thul*.

‡ This *kamets* is a real ſhort vowel, and, as ſuch, quieſcent *ſheva* ſucceeds it according to rule. See Chap. III. Sect. IX. page 49, &c.

† The *g* muſt be pronounced hard. This muſt be obſerved always.

§ The ת *thau*, without *dageſh*, muſt be aſpirated, and pronounced as *th*, as already mentioned.

עַל *Al*, the ע *ain** with *pathach*, (*a* ſhort,) and ל *lamed* joined to it, together form the monoſyllable עַל *al*.

פַּלְגֵי *Palgea*, the פַּ *pe*, with *pathach*, (*a* ſhort,) and *dageſh lene*, and the לְ *lamed*, with quieſcent *ſheva* joined to it, forms one ſyllable, פַּל *pal*; the גֵ *gimel* with *tſere*, (a long vowel) attracts the quieſcent *yod*, and together form one ſyllable, גֵי *gea*: this word conſiſts of two ſyllables, פַּלְגֵי *pal-gea*.

מָיִם *Mayim*, the מָ *mem*, with *kamets*, (a long vowel) forms a ſyllable, *ma*, the יִ *yod*, with ſhort *chirik*, and final ם *mem*, joined to it, forms a ſhort ſyllable, יִם *yim*: this word conſiſts of two ſyllables, מָיִם *ma-yim*.

אֶשֶׁר *Eſher*. This has been conſtrued in verſe the firſt.

פִּרְיוֹ *Piryo*, the *pe* with *dageſh lene*, and pointed with a ſhort *chirik*, to which the רְ *reſh*, with quieſcent *ſheva* is joined, forms a ſhort ſyllable, *pir*; the יֹ *yod*, with *cholom*, (a long vowel) which attracts the quieſcent וֹ *vau*, forms a long ſyllable, יוֹ *yo*: this word conſiſts of two ſyllables, פִּרְיוֹ *pir-yo*.

יִתֵּן *Yittean*, the יִ *yod*, with ſhort *chirik*, forms a ſhort ſyllable, *yit*; the תֵּ *thau*, with *tſere*, (a long vowel) and *dageſh forte*, (to compenſate for the radical נ *nun*, which is deficient in this word, as it ought to be written יִנְתֵּן from the verb נָתַן *nathan*, but that being an imperfect or deficient

* The ע *ain*, at the beginning of a word, hath nearly the ſound of א *aleph*, only ſomewhat rougher; conſequently, is quieſcent like it, and therefore hath no ſound but what the vowel forms.

verb; the firſt, and ſometimes, the laſt radical is dropt in declining, as the caſe is here; this deficiency is ſupplied by the *dagaſh* being affixed to the ſecond radical;) with the final נ *nun* (a viſible quieſcent) joined to it, forms another ſyllable, *tean:* this word conſiſts of two ſyllables, יִתֵּן *yit-tean.*

בְּעֵתּוֹ *Beingto*, the *beth* with *dagaſh lene*, and pronounced *ſheva*, forms a very ſhort ſyllable, *be*; the ע *ain*, with ſhort *chirik*, forms a ſhort ſyllable, *ing*; the ת *thau*, with *dagaſh forte*, and *cholom*, (a long vowel) which attracts ו *vau*, forms a long ſyllable, תּוֹ *to:* this word conſiſts of three ſyllables, בְּעֵתּוֹ *be-ingt-to**.

וְעָלֵהוּ *Veangleahu*, the ו *vau*, with pronounced *ſheva*, *ve*; the ע *ain*, with *kamets*, (a long vowel) forms a long ſyllable, *ang*; the ל *lamed*, with *tſere*, (a long vowel) forms another long ſyllable, *lea*; and ה *he*, with *ſhurik*, (a long vowel) which attracts quieſcent ו *vau*, together form another long ſyllable, *hu*†: this word conſiſts of four ſyllables, וְעָלֵהוּ *ve-ang-lea-hu.*

לֹא *Lo*, the *lamed* with *cholom*, which attracts quieſcent א *aleph*, and together form the monoſyllable, לֹא *lo.*

* The ת *thau*, with *dagaſh*, ought to be pronounced as if written with two *t's*, one of which, ſhould be pronounced with the ſecond ſyllable, and the other with the laſt, according to the rule of the *dagaſh forte*: See Chap. V. Sect. II. &c.

† The ה *he*, with *ſhurik* ו *vau*, muſt always be pronounced *hu*, not *vu*, for the ו *vau* is placed only on account of the *ſhurik*, as we never find *ſhurik* without *vau*; (ſee the note on Sect. VII. Chap. III. page 42.) which *ſhurik* belongs to ה *he*, as forming the third perſon ſingular *maſc.* of the poſſeſſive pronoun, *his leaf.*

יִבּוֹל

יִבּוֹל *Yibbole*, the י with ſhort *chirik*, forms a ſhort vowel, *yib*; the בּ *beth*, with *dageſh forte*, (to compenſate for the deficiency of the radical נ *nun*, in this word, which ought to be יִנְבּוֹל *yinbole*, as the *root* is נבל †) and *cholom* with ו *vau*, (a long vowel) to which, ל *lamed*, a viſible quieſcent is joined; and together form a long vowel, *bole*: this word conſiſts of two ſyllables, יִבּוֹל *yib-bole*.

וְכָל *Vechal*, the ו *vau*, with pronounced *ſheva*, forms a very ſhort ſyllable, *ve*; the כָּ *caph*, with *kameis*, (a long vowel) and the viſible quieſcent ל *lamed*, joined to it, forms another ſyllable, *chal* ‡: this word conſiſts of two ſyllables, וְכָל *ve-chal*.

אֲשֶׁר *Eſher*. This has been conſtrued.

יַעֲשֶׂה *Yaengſe*, the י *yod*, with *pathach*, (*a* ſhort) forms a ſyllable, *ya*; the ע *ain*, with *chatuph pathach*, (*e* ſhort) forms a very ſhort ſyllable, *eng*; the שׂ *ſin* §, with *ſegol*, and quieſcent ה *he*, (at the end of the word) joined to it, forms another ſyllable, *ſe*: this word conſiſts of three ſyllables, יַעֲשֶׂה *ya-eng-ſe*.

יַצְלִיחַ *Yatſleeach*, the י *yod*, with *pathach*, (a ſhort vowel) and צ *tſadi*, with quieſcent *ſheva* joined to it, (according to rule after a ſhort vowel) together form one ſyllable,

† See Chap. V. Sect. III. page 73. and which will be more fully explained in treating of the conjugation of the verbs; and in the arrangement of the ROOTS, in the Dictionary.

‡ It muſt be obſerved, that the כ *caph*, when found without *dageſh*, is aſpirated, and pronounced nearly like the guttural ח *cheth*.

§ When the שׁ *ſhin* has the dot on the left ſide, it is called by the *Jews ſin*, and is pronounced as *s* ſmooth. See Chap. I. Sect. II. and note.

yats; the לְ *lamed*, with long *chirik*, which attracts *yod*, forms another ſyllable, לִי *lee*; the חַ *cheth*, with *pathach*, (a ſhort vowel) forms another ſyllable, *ach* *: this word conſiſts of three ſyllables, יַצְלִיחַ *yats-lee-ach*.

Verſe 4. לֹא *Lo*. This has been conſtrued.

כֵּן *Chean*, the *caph* without *dagaſh* †, muſt be aſpirated, as already obſerved; and having *tſere* (a long vowel) under it, with the final נ *nun*, a viſible quieſcent, joined to it, forms the monoſyllable, כֵּן *chean*.

הַרְשָׁעִים *Harſhaeengm*, the ה *he*, with *kamets* (a ſhort vowel ‡) and ר *reſh*, with quieſcent *ſheva* to it, (according to rule after a ſhort vowel) forms the firſt ſyllable, *har*; the שׁ *ſhin*, with *kamets*, (a long vowel, as neither *dagaſh* nor quieſcent *ſheva* ſucceed) forms another ſyl-

* Vide, Chap. IV. Sect. VI. and ſeq.

† It muſt be obſerved, that the reaſon this כ *caph* is not *dagaſhed*, is, according to the rule which obtains in the letters בגדכפת *beth, gimel, daleth, caph, pe, thau*, which ſucceed the letters יהוא *yod, he, vau, aleph*, which are always רָפֶה *rapha*, lax, without *dagaſh*, except in one of the abrogative forms, as may be ſeen in Chap V. Sect. III. Page 81: and here, the כ *caph*, ſucceeding after a quieſcent *aleph*, it muſt conſequently be without *dagaſh*. As a proof of the juſtneſs of this rule, I muſt remark, that, whenever this monoſyllable is found, as not following any of the letters יהוא, it is dagaſhed. Example, לעשות כֵּן *Exod.* viii. 22. כֵּן בנות *Numb.* xxvii. 7. כֵּן ממה ibid. xxxvi. 5. על כֵּן in ver. 5 of this Pſalm, beſides a number of other examples which might be produced; and which, I forbear, in order to avoid prolixity, as theſe are ſufficient to evince the truth of what I have advanced.

‡ This *kamets*, is *kamets chatuph*, by reaſon of the *ſheva* joined to it; and, as ſuch, is a ſhort vowel. See this rule in Chap IV. Sect. IX. Page 49.

lable,

lable, *ſha*; the ע *ain*, with long *chirik*, which attracts the י *yad*, and final ם *mem* joined to them, together form another ſyllable, *eengm*: this word conſiſts of three ſyllables, הַרְשָׁעִים *har-ſha-eengm*.

כִּי אִם *Kee, Im*. Theſe two monoſyllables have been conſtrued.

כַּמּוֹץ *Cammots*, the כַּ *caph*, with *dagaſh lene*, and *pathach*, (*a* ſhort) forms a ſhort ſyllable, *cam* *; the מּוֹ *mem* with *dagaſh* ‡, and *cholom*, (a long vowel) which attracts the ו *vau*, and final ץ *tſadi*, joined to it, together form another ſyllable, מּוֹץ *mots*: this word conſiſts of two ſyllables, כַּמּוֹץ *cam-mots*.

אֲשֶׁר *Eſher*. This has been conſtrued.

תִּדְּפֶנּוּ *Tiddephenu*, the תִּ *thau*, with *dagaſh lene*, according to rule, at the beginning of a word, and ſhort *chirik*; forms a ſyllable, *tid*; the דְּ *daleth*, with *dagaſh forté* † and

* *Dagaſh forte*, which follows a vowel, doubles the letter ſo, as that it ends the firſt, and begins the ſecond ſyllable.

‡ The *dagaſh* is fixed to the *mem*, to compenſate the deficiency of הַ *he*, the definitive article, *the*: and which, if written according to the ſtrict rules of grammar, ought to be כְּ הַמּוֹץ. This is another of the properties of the *dagaſh*, according to the idiom of the *Hebrew*; the greateſt beauty of which, is, to make the pronunciation as eaſy as poſſible to the Reader, by diminiſhing, as much as can be, the heavy, or guttural ſyllables; for which reaſon, the guttural letters never have *dagaſh*; except ה *he* at the end of a word, which hath *mapik*; but then, properly ſpeaking, it is not ſounded as a guttural.

† The *dagaſh forte* in the *daleth*, is to compenſate the deficiency of the נ *nun*, which is dropt in declining; as the root is נָדַף *nadaph*. and therefore, if regular, ought to be written תִּנְדְּפֶנּוּ but being an irregular verb, the נ *nun* which is dropt, is compenſated by the *dagaſh forte*.

ſheva

sheva under it, forms a very short and rapid syllable, *de*†; the פ *pe*, without *dagash* must be aspirated, and pronounced as *ph*, and having *segol* under it forms a short vowel, *phe*; the נ *nun*, with *shurik vau*, (*u* long) forms another syllable, *nu*. This word consists of four syllables, תִּדְּפֻנוּ *tid-de-phe-nu*.

רוּחַ *Ruach*, the ר *resh*, with *shurik vau*, (*u* long) forms one syllable, *ru*; the guttural ח *cheth*, with *pathach*, forms another syllable; and being at the end of a word, is pronounced *ach*, not *cha*, as already noticed; this word consists of two syllables, רוּחַ *ru-ach*.

Verse 5. אֲנִי *Ani*. This has been construed.

כֵּן *kean*, the כ *caph*, with *dagash lene*, and *tsere* (a long vowel) with final נ *nun* joined to it, forms a monosyllable, כֵּן *kean*.

לֹא *Lo*. This has been construed.

יָקוּמוּ *Yakumu*, the י *yod*, with *kamets*, forms a syllable, *ya*; the ק *koph* with *kibbuts*‡, forms another syllable,

† The *sheva* under the *daleth*, is a pronounced *sheva*; as no *dagash*, neither *lene* nor *forte* can take place, in a letter pointed with quiescent *sheva*; as shewn in Chap. IV. Sect. V. page 61.

‡ This *kibbuts* is one of those made mention of in the note, on Sect. VII. in Chap. III. page 42. and Seq. viz. its being substituted for וּ *vau shurik*, and as such, is marked in the *Masorah* חָסֵר *chasear*, i. e. deficient. This is a manifestation of the justness of what I advanced in the aforesaid note; for, according to the rule laid down there, this *kibbuts* is a long vowel, (which it really is) and, as such, neither *dagash*, nor quiescent *sheva* succeeds; whereas, if it was a real *kibbuts*, it would be a short vowel, and as such, either *dagash* or quiescent *sheva*; must have succeeded, according to the proper rules of *Hebrew* Grammar; neither would it have been marked in the *Masorah*, as חָסֵר *chasear*, defective: for so it is, in all correct copies; as well in regard of the pointing, as being marked in the *Masorah*.

ku;

ku; the מ *mem* with *ſhurik vau*, forms another ſyllable, *miu*. This word conſiſts of three ſyllables יַעֲקֹבְמִי *ya-ku-miu*.

רְשָׁעִים *Reſhaeengm*, the ר *reſh* with pronounced *ſheva* (according to the rule at the beginning of a word) forms a very ſhort ſyllable, *re*; the שׁ with *kamets* (a long vowel) forms another ſyllable, *ſha*; the ע *ain*, with long *chirik*, which attracts י *yod*, and the final ם *mem* joined to it, forms another ſyllable, *eengm*. This word conſiſts of three ſyllables, רְשָׁעִים *re-ſha-eengm*.

בְּמִשְׁפָּט *Bamiſhpat*, the *beth* with *dageſh lene*, and *pathach* (*a* ſhort) forms a ſhort ſyllable, *ba*; the מִ *mem*, with ſhort *chirik*, and שְׁ *ſhin* with quieſcent *ſheva*, forms another ſhort ſyllable, *miſh*; the † פַּ *pe* with *kamets*, (a long vowel‡) and ט *teth* not having a vowel point, is joined to it as a viſible quieſcent, which together form another ſyllable, פַּט *pat*. This word conſiſts of three ſyllables, בְּמִשְׁפָּט *bam-miſh-pat*.

וְחַטָּאִים *Vechattaeem*, the וְ *vau*, with pronounced *ſheva*, forms a very ſhort vowel, *ve*; the ח *cheth*, a guttural letter, with *pathach* (*a* ſhort) forms a ſhort ſyllable, *chat*; the ט § *teth*, with *kamets* (a long vowel) forms another

* This מ *mem* is *dageſhed* agreeable to the rule, that after a ſhort vowel, muſt ſucceed either a *dageſh*, or quieſcent *ſheva*. See Chap. III. Sect. VI. page 40, 41.

† The *dageſh* in the פ *pe* hardens it ſo, that it is pronounced as *p* hard; not aſpirated, as when without *dageſh*.

‡ It has the power of a long vowel, becauſe אֶתְנָח *ethnach*, a pauſe which lengthens the vowel, is affixed to it. See this rule in Chap. III. Sect. IV. and Note on Sect. V.

§ The ט *teth* is *dageſhed* according to rule, after the ſhort vowel under *cheth*.

ſyllable

ſyllable, *ta*; the אְ *aleph*, with long *chirik*, which attracts י *yod*, and final ם *mem*, a viſible quieſcent joined to it, forms a long ſyllable *eem*. This word conſiſts of four ſyllables, וְחַטָּאִים *ve-chat-ta-eem*.

בַּעֲנַת *Baengdath*, the בַּ † *beth* with *pathach*, (*a* ſhort) forms a ſhort ſyllable, *ba*; the *ain* with *chatuph*‡, *pathach*, forms a very ſhort ſyllable, *eng* §; the דַ *daleth*, with *pathach*, (*a* ſhort) and aſpirate ת *thau*, (as not having *dageſh*) a viſible quieſcent joined to it, forms another ſyllable, דַת *dath*. This word conſiſts of three ſyllables, בַּעֲנַת *ba-eng-dath*.

צַדִּיקִים *Tſadeekeem*, the *tſadi* with *pathach*, (a ſhort vowel) forms a ſhort ſyllable, *tſa*; the דִּ *daleth* with *dageſh*, according to rule after a ſhort vowel, and pointed with long *chirik*, which attracts the *yod*, forms a long ſyllable, *dee*; the קִ *koph*, likewiſe pointed with long *chirik*, attracts *yod*, and final ם *mem* a viſible *quieſcent* joined to it; together form another long ſyllable, *keem*: this word conſiſts of three ſyllables, צַדִּיקִים *tſad-dee-keem*.

Verſe, 6, כִּי *kee*. This hath been conſtrued.

יוֹדֵעַ *Yoedeaang*, the יֹ *yod* with *cholem*, (a long vowel) attracts the *quieſcent vau*, and together form a long ſyllable, *yoe*; the דֵ with *tſere*, (a long vowel) forms another

† The *dageſh* in בּ *beth* is *dageſh lene*, which hardens it.

‡ As being a guttural; ſee this rule, in Chap IV. Sect. VI.

§ As the ע *ain* reſembles the א *aleph*, in not having any ſound but what it receives from the vowel; the vowel is alway pronounced firſt, contrary to the other letters, which are always pronounced before the vowels, as already obſerved.

long

long ſyllable, *dea*; the ע *ain* with *pathach* (*a* ſhort) forms a ſhort ſyllable, *ang*. * This word conſiſts of three ſyllables, יְדֵעַ *ye-dea-ang*.

יְהוָה *Adonay*. This has been conſtrued.

דֶּרֶךְ *Derech*, the דָ *daleth* with *dageſh lene*, and pointed with *ſegol*, a ſhort vowel, forms a ſhort ſyllable, *de*; the רֶ † *reſh* with *ſegol*, and final ךְ *caph* joined to it, forms another ſyllable, *rech*; this words conſiſts of two ſyllables, דֶּרֶךְ *derech*.

צַדִּיקִים *Tſadeekcem*. This has been conſtrued.

וְדֶרֶךְ *Vederech*, וְ *vau* with pronounced *ſheva*, at the beginning of a word, forms a very ſhort ſyllable, *ve*; the דֶ *daleth* with *ſegol*, a ſhort vowel, forms a ſhort ſyllable, *de*; the רֶ *reſh* with *ſegol*, and final ךְ *caph* joined to it, forms another ſyllable, *rech*; this word conſiſts of three ſyllables, וְדֶרֶךְ *ve-de-rech*.

רְשָׁעִים *Raſhaeengm*. This has been conſtrued.

תּוֹעֵבַד *Toevead*, the ת *thaw*, (with *dageſh lene* is pronounced hard, as *t*,) with *cholom*, a long vowel, and *quieſcent*

* The *ain* having a near reſemblance of *aleph* as a guttural, is like that, pronounced after the vowel point; the ſame rule obtains with ח *cheth*, when at the end of a word, as already obſerved in the notes on this Pſalm; and as may be ſeen in Chap. IV. Sect. VI. Page. 62.

† This *reſh*, ſucceeding a ſhort vowel, ought to have been dageſhed, according to the rule; that, after a ſhort vowel muſt follow either a quieſcent *ſheva*, or *dageſh*; but the *reſh*, being one of the five letters not ſubject to the *dageſh*, viz. אחרוע the rule is abrogated. See Chap. V. Sect. 6. Page, 71.

aleph joined to it, forms a long ſyllable, *toe*; the ב *beth* with *tſere*, a long vowel, and ד *daleth* a viſible *quieſcent* joined to it, forms another long ſyllable, *vead*; this word conſiſts of two ſyllables, תֹּאבֵד *toevead*.

I moſt ſincerely recommend it to the learner, (for whoſe ſake it hath principally been undertaken) to endeavour, by a diligent application, to make himſelf perfect in the foregoing rules; by which means, he may be enabled to read the *Hebrew* correctly. This, together with the help and aſſiſtance he will receive from the dictionary, may enable him to arrive at a competent knowledge of the ſacred language, without the aſſiſtance of a maſter.

CHAP.

CHAPTER VII.

Of ETYMOLOGY, or the different SORTS of WORDS.

SECTION I.

THE *Jewiſh* grammarians have divided the *Hebrew* language into three principal parts, viz. שֵׁם *ſhem*, a noun; מִלָּה* *millah*, a pronoun; and פֹּעַל *poeangl*, a verb.

Theſe are ſubdivided into eight parts; as will be fully ſhewn in their proper place.

SECT. II.

Of the NOUNS.

The nouns in *Hebrew* are called שֵׁמוֹת *ſhemoth*, and are made uſe of, to convey the idea of any thing, or quality belonging to it; are either ſubſtantive or adjective; and either of the maſculine, the feminine, or common gender. They are divided by the grammarians into the following orders:

1. שֵׁם עֶצֶם הַכְּלָלִי *ſhem etſem hachlalee*, a noun ſubſtantive univerſal, or common.

2. שֵׁם עֶצֶם הַפְּרָטִי *ſhem etſem hapratee*, a noun ſubſtantive proper.

3. שֵׁם הַתֹּאַר *ſhem hatoar*, a noun adjective.

* Adverbs, are called in *Hebrew* מִלּוֹת הַטַּעַם *milloth htatangm*, as will be ſhewn in treating of them.

4. שֵׁם המקרה *ſhem hamikra*, a noun of accident or cauſe.

5. שֵׁם היחס *ſhem hahyachas*, a noun of lineage, or affinity.

6. שֵׁם מצטרף *ſhem mitſtareph*, a noun relative.

7. שֵׁם הנגזר *ſhem hanigzar*, a noun derivative.

8. שֵׁם משותף *ſhem meſhutaph*, a communicable noun.

9. שֵׁם הנרדף *ſhem hanirdaph*. a noun ſynonima.

10. שֵׁם הֶהָעֵדֵר *ſhem hahengdar*, a noun of deprivation

11. שֵׁם המושאל *ſhem hammuſhal*, an accommodative or metaphorical noun.

All of which are included in what is called שֵׁם דבר *ſhem davar*, a noun ſubſtantive.

There is another called שֵׁם המספר *ſhem hamiſper*, a noun of number. Theſe will all be clearly and copiouſly explained in proper form and order. And that all may be made as plain and eaſy as poſſible to the *Engliſh* reader, I ſhall, before I proceed to the explanation, take notice of ſome general rules.

Firſt. Nouns are either of the maſculine, feminine, or common gender. The names of countries, cities, places, &c. and thoſe which end in ה *he*, or ת *thau*, are generally feminine. Moſt others are maſculine.

Second. They have three numbers, the ſingular, dual, and plural.

Third. The caſes are formed by prefixes.

Fourth.

Fourth. And the ſuperlative degree is formed; 1ſt, by adverbs; 2d, by prefixes; 3d, by the name of GOD; as the cedars of GOD, the mountains of GOD, &c. 4. by repetition of the ſame word; 5. by two ſynonimous words; 6, and by the genitive caſe of the ſame word.

SECT. II.

I ſhall now proceed to explain the terms made uſe of in the preceding Section.

Firſt. שֵׁם עֶצֶם הַכְּלָלִי *ſhem etſem haclalee nomen univerſila*, i. e. general or univerſal; as comprehending many ſpecies and individuals: for firſt, it includes thoſe three great claſſes, חַי צוֹמֵחַ דּוֹמֵם *chay, tſomeqach, domam*: animal life, vegetable life, and ſilent, i. e. ſtone, or metals: each of which is a genus. Theſe are again ſubdivided; as the genus חַי *chay*, includes all animals, as well thoſe as are endowed with ſpeech, as thoſe which are not. This is again divided into ſpecies; for in the ſpecie of חַי הַמְדַבֵּר *chay hamdabear*, i. e. man; is included, male and female: male includes child, adult, &c. the ſame of female.

In the ſpecie of בִּלְתִּי מְדַבֵּרִי *biltee medabear*, i. e. not endowed with ſpeech; is, included beaſts, whether tame or wild, birds, &c. Theſe are again ſubdivided, as beaſt, (tame) includes ox, aſs, &c. (wild) as lion, bear, wolf, &c. Bird, includes the eagle, crow, hawk, dove, ſparrow, &c. The ſame of vegetables, metals, &c.

Second. שֵׁם עֶצֶם הַפְּרָטִי *ſhem etſem haprata*; *nomen ſubſtantivum, vel proprium*; a noun ſubſtantive proper. This

is

is appropriated to ſome individual being, and diſtinguiſhes it from others of the ſame kind; as אַבְרָהָם יוֹסֵף מֹשֶׁה, or שָׂרָה מִרְיָם חַנָּה, are names which belong to particular men or women; and are uſed to diſtinguiſh them from others of the ſame ſex or family. This noun, differs from the other nouns, according to the following forms:

Firſt, סְמִיכָה *ſemeechah*, relation, or what is called in *Latin regimen*.

Explanation. The noun ſubſtantive proper in *Hebrew* is not governed by a relative, as the other nouns; for, we cannot ſay רְאוּבֵן יְרוּשָׁלַיִם ſo as to ſignify it is *Reuben* of *Jeruſalem*; in like manner as we ſay מֶלֶךְ מִצְרַיִם אִישׁ יְרוּשָׁלַיִם becauſe, the peculiar property of the noun ſubſtantive proper, is, to diſtinguiſh that individual from others of the ſame kind; conſequently, there is no neceſſity, for its being governed by a relative.

Second, יְדִיעָה *yedeeang*, i. e. demonſtration, or noteing.

Explanation. The ה הידיעה *he hayedeehang*, he demonſtrative, is never prefixed to the ſubſtantive proper; becauſe, it would not be proper to ſay, הָרְאוּבֵן the *Reuben*, as we ſay, הָאִישׁ הַבֶּגֶד הַסֵּפֶר the *man*, the *garment*, the *book*; becauſe, when we ſay, אַבְרָהָם רְאוּבֵן it is clearly underſtood, who the perſon ſpoken of is; conſequently, there is no occaſion for the article to diſtinguiſh him.

Third, כִּנּוּי *kenuy*, i. e. affixed pronoun.

Explanation. The ſubſtantive proper cannot be declined, it not being proper acccording to the idiom of the language,

language, to say רְאוּבֵנִי רְאוּבֵנִי as we say שׁוֹדֵדְשׁוֹדֵד. The reason is obvious according to the foregoing rule.

Fourth, בִּנְיָן *binyan*. i. e. conjugation.

Explanation. We cannot form a conjugation from the ſubſtantive proper by declining, ſo as to ſay, from רְאוּבֵן. רְאוּבֵנְתִּי רְאוּבֵנְתָּ רְאוּבֵנְתָּם as we ſay from חָכַם חָכַמְתִּי חָכַמְתָּ חָכַמְתָּם This is plain; for being a ſubſtantive proper, it is not agreeable, to apply to it, either mood, tenſe, or perſon: However, as we find וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְיַהֲדִים *Eſth.* viii. 17. It may be objected, that the verb מִתְיַהֲדִים is declined from the noun ſubſtantive proper, viz. יְהוּדָה *yehudah*; but, when this is duly conſidered, it will appear, that it is not a ſubſtantive proper, but common, or appellative; as according to the phraſeology of the language, the noun יְהוּדָה is uſed to ſignify the whole tribe of Jehudah; or more properly ſpeaking, the whole nation of the *Jews*,* then in captivity; ſo, that being a ſubſtantive common, or appellative, it may be declined, as עוֹף יְעוֹפֵף *veongph yeongpheaph*, and fowl that may fly; *Gen.* i. 20. for עוֹף is an appellative, as it includes the whole ſpecies of birds and fowl; for which reaſon, it may be declined, and ſay יְעוֹפֵף.

Fifth, קִבּוּץ *kibuts*, i. e. plurality.

Explanation. The ſubſtantive proper, will not admit of plurality; for it is not proper to ſay רְאוּבֵנִים *reuveanim*,

* As the principal part of thoſe, that were carried captive to *Babylon*, were of the tribe of *Judah*; more eſpecially as the king was of that tribe, it ſoon became the prevailing name of the whole nation, and hath continued ſo to this day: in which ſenſe, it is here uſed in the text, "became *Jews*."

i. e.

i. e. Reubenes, as we ſay סוּסִים גְּמַלִּים *ſuſim gamalim*, horſes, camels.

This rule is ſelf evident; for as the name *Reuben*, is a ſubſtantive proper, and appropriated to that individual perſon, to diſtinguiſh him from others of the ſame ſex or family: conſequently, it cannot admit of plurality, for that, would deſtroy the very principle of it.

Third, שֵׁם הַתֹּאַר *ſhem hatoar, nomen formae, adjectivum*; formative, or adjective, which denotes the qualities of a ſubject; as חֲכַם עֵינָיו בְּרֹאשׁוֹ *hechacham eanav beroſho*, the wiſe man's eyes are in his head; the word *wiſe* is an adjective, as it only denotes the quality of the man.

Fourth, שֵׁם הַמִּקְרֶה *ſhem hamikra, nomen accidentis, vel nomen abſtractum*; an abſtract noun, as it ſignifies the mode and quality of a being, without any regard to the ſubject in which it is; ſuch, as whiteneſs, roundneſs, death, life, great, little, &c.

Fifth, שֵׁם הַיִּחַס *ſhem hayacheas, nomen gentilitum*, a noun of lineage, kindred, or pedigree, as it ſerves to mark the relation of a perſon to his country, family, or tribe; as הַתִּשְׁבִּי *Hatiſhbee*, the *Tiſhbite*. הַגִּלְעָדִי *hagilangdee*, the *Gilædite*; בֵּית הַלַּחְמִי *beth halachmee*, the *Bethlehemite*, &c. For the ה *he*, prefix, and *yod*, poſtfix, are to mark the relation, and degree of affinity.

In the feminine, it is, מִצְרִיָּה עִבְרִיָּה Though, ſometimes the ה *he* feminine, is changed to ת. *thau*, עִבְרִיָּה עֲמוֹנִית as, אֲבִישַׁג הַשּׁוּנַמִּית *Aviſhag* the *Shunamite*. *King*. I. i. 3. And in the plural, מִצְרִיּוֹת עִבְרִיּוֹת with the *yod* pronounced; *cevriyoth, miſtriyoth*. But the plural *maſculine*, is formed with two *yods*; one to note the lineage, and the other

other as a mark of the plural. Example. אֵי כְּתִיִּים *Jerm.* ii. 10.

Sixth. שֵׁם הַמִּצְטָרֵף *nomen relativum*, i. e. a noun relative, ſo called, on account of a word or term which is added to it, with which it has ſome reſpect, and without which it hath no ſignification; nay, ſtrictly ſpeaking, no exiſtance; as אָב בֵּן *av ben*, אָח אֲחוֹת *ach, echoth*; *i. e.* father, ſon, brother, ſiſter, &c. Theſe are relative nouns, as the one has a relation with the other, without which it cannot exiſt; for he cannot be a father, but in relation to the ſon; the ſame of brother and ſiſter; as being a brother is only with relation to the ſiſter; and *vice verſa*.

Seventh. שֵׁם הַנִּגְזָר *ſhem hanigzar*, *nomen derivativum*, *i. e.* a noun derivative, as derived from ſome original; as אָדֹם from אַדְמָה, or יִצְחָק from צָחוֹק, יַעֲקֹב from עָקַב. Or derived from ſome verb, as מִזְרָח *eaſt*, from זָרַח to *ſhine*, מַאֲכָל *food*, from אָכַל he *eat*, &c.

Eighth. שֵׁם מְשׁוּתָּף *ſhem meſhutaph*. *Nomen communicativum*, *æquivocum*; i. e. communicated, or made common to divers things; though ſome grammarians call it שֵׁם הַמּוּסְכָּם *ſhem hamuſcam*, *nomen univocum*, as it agrees in name and ſenſe, and comprehends different ſubjects. Example, וְאִיד יַעֲלֶה *Gen.* ii. 6. now אִיד conveys the ſame meaning as עָנָן or קִישׁוֹר but, וְאִיד נָכוֹן לְצַלְעִי *Job.* xviii. 12. is the ſame, as, שֶׁבֶר &c. and is rightly tranſlated, *deſtruction*.

The ſame in the verbs, צִדָּה אוֹרֶה *Samuel*, I. xx. 20. and which ſignifies to *ſhoot*; but, אוֹרֶה אֶתְכֶם in *Job.* xxvii. 11. ſignifies to teach; as he ſays, "I will teach you."

Ninth. שֵׁם הַנִּרְדָּף *ſhem hanirdaph, nomen ſynonium*, a *noun ſynonima*, which expreſſes by different names and terms, the ſignification of the ſame thing; as אוֹיֵב שׂוֹנֵא both of which, ſignify an enemy; the ſame of חַמָּה שֶׁמֶשׁ all which, ſignify that great luminary the Sun: ſo of יָרֵחַ לְבָנָה which are different names of the Moon.

Tenth. שֵׁם הֶעְדֵּר *ſhem heengder, nomen privatium*, i. e. a noun of deprivation, becauſe, it points to one particular object, and that, in ſuch a manner; that it, and its oppoſite, cannot exiſt in one ſubject; as חֹשֶׁךְ *choſhech*, darkneſs, is the oppoſite of אוֹר *or*, light; both of which cannot exiſt together, for darkneſs is only a deprivation of light.

The ſame of מָוֶת *maveth*, death, which is the oppoſite of life: or, properly ſpeaking, the deprivation of life; conſequently, life and death cannot exiſt at one time in the ſame ſubject. So alſo of עִוָּרוֹן *eevaron*, blindneſs, which is a deprivation of ſight &c.

Eleventh. שֵׁם הַמּוּשְׁאָל *ſhem hamuſhal, nomen accommodatum, metaphoritum*, an accommodative or metaphorical noun; as it is uſed principally and eſſentially, to expreſs one thing: and, afterwards uſed in a figurative, or metaphorical ſenſe, to expreſs another ſubject by way of analogy. Example. רֹאשׁ *roſh*, head. This, is uſed primarily to ſignify the higheſt, or uppermoſt part of an animal which contains the brains; but is applied figuratively, to expreſs the uppermoſt part of other things, as רֹאשׁ הָהָר *roſh hahar*, the head or top of the hill, &c. The ſame of רֶגֶל *regel*, foot, is that part of an animal, whereon it ſtands or walks; and applied figuratively to denote the lower part or baſe of any thing, as רַגְלֵי הָהָר *raglea hahar*, the feet, or foot of the hill, &c.

SECT

SECT. III.

THE foregoing are uſed according to the following Forms:

Firſt. In the Maſculine and Feminine, both ſingular and plural, as

Maſculine		Feminine	
plu.	ſing.	plu.	ſing.
נְעָרִים	נַעַר	נְעָרוֹת	נַעֲרָה
אֲנָשִׁים	אִישׁ	אֲנָשׁוֹת	אִשָּׁה

Second. In the maſculine ſingular and plural; but in feminine, plural only. Example,

Feminine		Maſculine	
plu.	plu.	ſing.	plu.
יְמוֹת		יָמִים	יוֹם
בְּנוֹת		בָּנִים	בֵּן
חֲלוֹנוֹת		חַלּוֹנִים	חַלּוֹן

Sometimes, the feminine is in the ſingular and plural, and the maſculine in the plural only, as

Feminine		Maſculine
plu.	ſing.	ſing.
שָׁנוֹת	שָׁנָה	שָׁנִים

Third. In the maſculine, ſingular only; and the feminine, both ſingular and plural. Example,

Feminine		Maſculine
plu.	ſing.	ſing.
עֲלָמוֹת	עַלְמָה	עֶלֶם
חֲגוֹרוֹת	חֲגוֹרָה	חָגוֹר

Fourth. In the maſculine, plural and ſingular; but the feminine, ſingular only, as

Feminine	Maſculine	
ſing.	plu.	ſing.
שׁוֹשַׁנָּה	שׁוֹשַׁנִּים	שׁוֹשָׁן

Fifth. In the maſculine only, both ſingular and plural. Example,

plu.	ſing.	plu.	ſing.
סְפָרִים	סֵפֶר	עֵצִים	עֵץ
פַּרְדֵּסִים	פַּרְדֵּס	שׁוֹרִים	שׁוֹר
אוֹפַנִּים	אוֹפַן, &c.		

Sixth. In the ſingular and plural in the maſculine, as

Maſculine	
plu.	ſing.
עַמִּים	עַם

As alſo the plural, expreſſed by the ſingular number, and which may be called the collective, as וְעַמֵּי תַלְוֹאִים *Hoſea*, xi. 7. הָעָם הַזֶּה *Exod.* xviii.

Seventh. In the plural and ſingular maſculine; and where the ſingular is expreſſed by the plural number, by way of eminence, as, אֲדוֹנִי יוֹסֵף אָדוֹן אֲדוֹנִים *Gen.* xxxix. 20. אִם אֲדוֹנָיו *Exod.* xxi. 4. בְּעַל בְּעָמָיו *Lev.* xxi. אִם בְּעָלָן *Exod.* xxii. 14.

Eighth. In the ſingular and plural maſculine, although in the feminine plural number, i. e. with ת prefixed. Example,

plu.	ſing.	plu.	ſing.
אָבוֹת	אָב	גְּרוֹת	גֵּר &c.

Ninth.

Ninth. In the ſingular and plural; and uſed indiſcriminately in the maſculine and feminine gender, as שָׁבוּעַ אֶחָד *Dan.* ix. 27. שִׁלשָׁה שָׁבֻעִים יָמִים ibid. x. 2, שָׁבְעָה שָׁבֻעוֹת *Deut.* xvi. 9.

Tenth. In the ſingular and plural feminine. Example,

plu.	ſing.	plu.	ſing.
חֹמֹת	חוֹמָה	מַטּוֹת	מַטָּה
בְּתוּלוֹת	בְּתוּלָה		

Sometimes the ſingular is in the feminine, and the plural in the maſculine, as

Maſc.	Fem.	Maſ.	Fem.
plu.	ſing.	plu.	ſing.
חֲמִשִּׁים	חֲמִשָּׁה	סְאִים	סְאָה

Eleventh. In the feminine, both ſingular and plural. Example,

Feminine		Feminine	
plu.	ſing.	plu.	ſing.
תְּבוּנוֹת	תְּבוּנָה	תְּרוּמוֹת	תְּרוּמָה
תּוֹדוֹת	תּוֹדָה	תּוֹרוֹת	תּוֹרָה

Twelfth. In the plural, both maſculine and feminine, and maſculine ſingular. Example,

Maſculine		Feminine
plu.	ſing.	plu.
אֱלֹהִים	אֱלֹהִי	מֹר וַאֲהָלוֹת
מֹר אֲהָלִים.		

Theſe laſt have no ſingular in the pure *Hebrew*; but in Rabbinical *Hebrew*, the ſingular is to be met with, as will be ſhewn in the arrangement of the Dictionary.

Thirteenth.

Thirteen. In the ſingular only, as חוֹרֶף קַיִץ הוֹן בַּרְזֶל זָהָב חָלָב־יַיִן &c. None of which are found in the plural, in ſcripture *Hebrew*.

Fourteen. In the plural only, as חַיִּים נְעוּרִים זְקוּנִים others, in the dual only, מתנים עפעפים חפנים רחים מאזנים שמים צהרים מים &c.

Fifteen. In the maſculine, which muſt be underſtood to include the feminine. Example. אֶת הַגָּמָל *Lev.* xi. גמלים מניקות *Gen.* xxxii.

Sixteen. In the feminine, to expreſs the maſculine.

Maſ.	Fem.	Fem.	Maſ.
הַהוּא	בַּלַּיְלָה	לֵילוֹת	וּשְׁלֹשָׁה

Seventeen. When the plural is formed, to include both the maſculine and feminine, it is always in the maſculine: [the reaſon given by the *Jewiſh* grammarians for this form, is, becauſe, the male is the principal part of the creation.] Example.

אברהם ושרה זקנים *Gen.* xviii. 11.

הָעִבְרִי וְהָעִבְרִיָּה חפשים *Jer.* xxxiv. 9.

אֲנִי וּבְנִי שלמה חטאים *Kings* I. chap. i. 21.

בָּנֶיךָ וּבְנוֹתֶיךָ נתונים *Deut.* xxviii. 32.

וּמָנוֹחַ וְאִשְׁתּוֹ רואים *Judg.* xiii. 19.

It muſt now be remarked, that, there is one general rule to be obſerved, in regard of the *Hebrew*, viz. every thing which, according to the nature of its exiſtence, is common both to the maſculine and feminine; we find the adjective in both genders. Example,

maſc.

הַקָּטֹן יִהְיֶה לָאָלֶף *Iſai.* lx. 22.

fem.

אֲחוֹת לָנוּ קְטַנָּה *Solom. Song,* viii. 8.

maſc.

masc.

שֹׂרֶשׁ פֹּרֶה רֹאשׁ *Deut.* xxix. 17.

fem.

בסַעַפְיָה פּוֹרִיָה *Iſai.* xvii. 6.

masc.

בֶּן מִי זֶה הֶעֱלֹם *Sam.* I. chap. xvii. 6.

fem.

וּתְלֵךְ הֶעֱלְמָה *Exod.* ii. 8.

But thoſe qualities, which ſtrictly ſpeaking, naturally belong to the maſculine; the adjective, is to be found in the maſculine only, as גִּבּוֹר וְאִישׁ מִלְחָמָה the mighty, and man of war, *Iſai.* iii. 2. גִּבִּיר כֹּחַ לֵב he is mighty in ſtrength, &c. *Job.* xxxvi. 5. For we cannot ſay גִּבּוֹרָה or גִּבִּירָה becauſe, the feminine, is naturally ſoft and delicate; and is properly expreſſed by *Raleigh*, "Not a man of war, but "altogether, feminine." And, ſuch qualities as naturally belong to the feminine; is to be found in the feminine only; as כִּי יִבְעַל בָּחוּר בְּתוּלָה *Iſai.* lxii. 5. as we never ſay in the *Hebrew* בְּתוּל.

Hence it is manifeſt, that its brevity is its perfection: and, that barrenneſs of which ſome ſo loudly complain*, is its richneſs: and ſo they would find it, did they but underſtand this elegant, ſublime, and energic language, half ſo well as they preſume to do. But I am ſorry to ſay it, that I have generally obſerved, that, thoſe which are the moſt forward to depreciate its beauties and excellence, know leaſt of it; conſequently, are but ill qualified to criticiſe on it.

* See the Preface, Page vi. and Note.

SECT.

SECT. IV.

Of NUMBER.

Number in the *Hebrew*, is divided by the *Jewish* grammarians, into three parts, viz. 1st. נִפְרָד *niphrad*, abſolute or cardinal; 2d. מִצְטָרֵף *mitſareaph*, relative, or ordinal; 3d. חֶלְקִי * *chelkea*, a part, or portion.

Theſe, I ſhall explain according to their proper form.

First, נִפְרָד *niphrad*, abſolute, or cardinal. This, hath two perſons, viz. *maſculine*, and *feminine*; and are divided into מופשט *muphſat*, abſolute, and ממוד *ſamuch*, regimen.

CARDINALS.

Figo	Maſculine		Feminine	
	Abſol	Regim	Abſol	Regim
א	אֶחָד	אַחַד	אַחַת	אַחַת
ב	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
ג	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
ה	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
ו	שִׁשָּׁה	שִׁשֶּׁת	שֵׁשׁ	שֵׁשׁ
ז	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שִׁבְעַ
ח	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנַת
ט	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תִּשְׁעַ
י	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֲשַׂר

* This part of number, has never been noticed by any of the Chriſtian grammarians, that I have met with.

The *Jewiſh* grammarians have likewiſe reckoned another, viz. מופשט מהמתואר *muph ſhat mehamtoar*, i. e. abſtract; but as that, may be comprehended in the firſt which I have mentioned, I ſhall for that reaſon include it therein, and thereby avoid prolixity.

ORDINALS

ORDINALS.

	Fem.	Masc.
first	רִאשׁוֹנָה	רִאשׁוֹן
second	שֵׁנִית שְׁנִיָּה	שֵׁנִי
third	שְׁלִישִׁית שְׁלִישִׁיָּה	שְׁלִישִׁי
fourth	רְבִיעִית	רְבִיעִי
fifth	חֲמִישִׁית	חֲמִישִׁי
sixth	שִׁשִּׁית	שִׁשִּׁי
seventh	שְׁבִיעִית	שְׁבִיעִי
eighth	שְׁמִינִית	שְׁמִינִי
ninth	תְּשִׁיעִית	תְּשִׁיעִי
tenth	עֲשִׂירִית	עֲשִׂירִי

Above ten, there is no difference between cardinals and ordinals, and are expreſſed as follows.

	Fem.		Masc.	Fig.
11	אַחַת or עשׂתי		אֶחָד or עשׂתי	יא
12	שְׁתֵּים		שְׁנֵים	יב
13	שׁלשׁ		שְׁלֹשָׁה	יג
14	אַרְבַּע		אַרְבָּעָה	יד
15	חֲמֵשׁ	עשׂר	חֲמִשָּׁה	טו
16	שֵׁשׁ		שִׁשָּׁה	טז
17	שְׁבַע		שִׁבְעָה	יז
18	שְׁמֹנֶה		שְׁמֹנָה	יח
19	תִּשַׁע		תִּשְׁעָה	יט

From twenty and upwards, there is no difference between the masculine, and feminine, nor absolute, or regimin. And are as follows.

		Fig.
20	עֶשְׂרִים	כ
21	אֶחָד וְעֶשְׂרִים	כא
22	שְׁנַיִם וְעֶשְׂרִים	כב
23	שְׁלֹשָׁה וְעֶשְׂרִים	כג
24	אַרְבָּעָה וְעֶשְׂרִים	כד
25	חֲמִשָּׁה וְעֶשְׂרִים	כה
26	שִׁשָּׁה וְעֶשְׂרִים	כו
27	שִׁבְעָה וְעֶשְׂרִים	כז
28	שְׁמֹנָה וְעֶשְׂרִים	כח
29	תִּשְׁעָה וְעֶשְׂרִים	כט
30	שְׁלֹשִׁים	ל
40	אַרְבָּעִים	מ
50	חֲמִשִּׁים	נ
60	שִׁשִּׁים	ס
70	שִׁבְעִים	ע
80	שְׁמֹנִים	פ
90	תִּשְׁעִים	צ
100	מֵאָה	ק

It must be observed that מאה is absolute, but מֵאַת is in regimen as, מֵאַת כִּכָּר *Exod.* xxxviii. 25.

200	מָאתַיִם	ר
300	שְׁלֹשׁ מֵאוֹת	ש
400	אַרְבַּע מֵאוֹת	ת
500	חֲמֵשׁ מֵאוֹת	ך *

* Some reckon the figures by the finals, as marked in the margin.

600

		Fig.
600	שֵׁשׁ מֵאוֹת	ם
700	שְׁבַע מֵאוֹת	ן
800	שְׁמֹנָה מֵאוֹת	ף
900	תְּשַׁע מֵאוֹת	ץ
1000	אֶלֶף	
2000	אַלְפַּיִם or שְׁנֵי אֲלָפִים	dual
3000	שְׁלֹשׁ אֲלָפִים	
10000	רְבוֹא	
20000 or 1000	רִבּוֹתַיִם or שְׁתֵּי רִבּוֹת	
30000 or 10000	שְׁלֹשׁ רְבוֹאוֹת	

It muſt be obſerved, that אלף is both abſolute, and regimen: as, אֶלֶף abſolute; but אֶלֶף בָּקָר is in regimen; and אַלְפֵי is always regimen; and רְבוֹא 10000, is the ſame in regimen, as abſolute: but in the plural, it is רִבּוֹת or רִבּוֹאוֹת.

It muſt likewiſe be obſerved, that days and years, till ten, incluſively, are always expreſſed in the plural, as, שְׁלֹשׁ שָׁנִים שְׁלֹשָׁה יָמִים But, from ten upwards in the ſingular, as, חֲמֵשׁ עֶשְׂרֵה שָׁנָה שְׁלֹשִׁים יוֹם When the units are joined to tens, the units are expreſſed firſt, as may be ſeen in the table; and from twenty and upwards they likewiſe generally precede the tens; though, ſome expreſs the tens firſt, as אַרְבָּעִים וּשְׁתַּיִם

CHAP.

CHAPTER VIII.

SECT. I.

Of the PRONOUNS.

THE Pronouns in the *Hebrew*, as in moſt other laguages, have their number, caſe, and gender; and, are either diſtinct words, or affixes.

SINGULAR.

Feminine		Maſculine	
caret,		אָנֹכִי or אָנִי	I, 1ſt. perſon
you,	אַתְּ	אַתָּה	thou, 2d. perſon
ſhe,	הִיא	הוּא	he, 3d. perſon

PLURAL.

Feminine		Maſculine	
caret,		נַחְנוּ or אֲנַחְנוּ	we, 1ſt. perſon
you,	אַתֶּן or אַתֶּנָה	אַתֶּם	you, 2d. perſon
they,	הֵן or הֵנָּה	הֵם or הֵמָּה	they, 3d. perſon

THESE

THESE may be declined as follows. Example of the FIRST PERSON common.

	Singular		Plural	
Nominative,	I,	אֲנִי אָנֹכִי	we	אֲנַחְנוּ נַחְנוּ
Genitive,	of me	שֶׁלִּי	of us	שֶׁלָּנוּ
Dative,	to me	אֵלַי לִי	to us	אֵלֵינוּ לָנוּ
Accusative,	me	אוֹתִי	us	אוֹתָנוּ
Ablative,	from, or by me	מִמֶּנִּי מֶנִּי	from us	מִמֶּנּוּ מִמֶּנוּ

SECOND PERSON.

SINGULAR.

	Masc.		Fem.	
Nom.	thou	אַתָּה	thou	אַתְּ
Gen.	of the	שֶׁלְּךָ or שֶׁלָּךְ	of the	שֶׁלָּךְ or שֶׁלְּךָ
Dat.	to the	אֵלֶיךָ לְךָ	to you	לָךְ or לְךָ
Acc.	thee	אוֹתְךָ אוֹתָךְ	thee	אוֹתָךְ
Abl.	from, or by me	מִמְּךָ מִמָּךְ	from thee	מִמֵּךְ

PLURAL

	Masc.		Fem.	
Nom.	you	אַתֶּם	you	אַתֶּנָה אַתֶּן
Gen.	of you	שֶׁלָּכֶם	of you	שֶׁלָּכֶן
Dat.	to you	אֲלֵיכֶם לָכֶם	to you	אֲלֵיכֶן לָכֶן
Acc.	you	אֶתְכֶם	you	אֶתְכֶן
Abl,	from you	מִכֶּם מִמָּכֶם	from you	מִכֶּן מִמָּכֶן

THIRD

THIRD PERSON.

SINGULAR.

	Masculine		Feminine	
Nom.	he	הוּא	she	הִיא
Gen.	of him	שֶׁלּוֹ	of her	שֶׁלָּהּ
Dat.	to him	אֵלָיו לוֹ	to her	אֵלֶיהָ לָהּ
Acc.	him	אוֹתוֹ	her	אוֹתָהּ
Abl.	from, or by him	מִמֶּנּוּ מֵנּוּ מִנְּהוּ	from, or by her	מִמֶּנָּה

PLURAL.

	Masculine		Feminine	
Nom.	they	הֵם הֵמָּה	they	הֵן הֵנָּה
Gen.	of them	שֶׁלָּהֶם	of them	שֶׁלָּהֶן
Dat.	to them	לָהֶם לָמוֹ	to them	לָהֶן
Acc.	them	אֶתְהֶם אוֹתָם	them	אֶתְהֶן אוֹתָן
Abl.	from, or by them	מֵהֶם	from or by them	מֵהֶן

SECT. II.

Of the NOUNS and PRONOUNS, with AFFIXES, called in HEBREW כִּנּוּיִם *keenuyim*.

The affixes are certain letters and points affixed to nouns, to denote the objects, as distinguished by their situation in discourse, and are either personal or possessive. The personal pronoun distinguishes the person in *Hebrew*, thus:

thus: מדבר בעדו *medabear baangdo*, firſt perſon; נוכח *nochach*, ſecond perſon; נסתר *niſtor*, third perſon.

The letters which are made uſe of to affix to pronouns, are ſix, and are called by the *Jewiſh* grammarians הכנוים viz, *he*, *caph*, *nun*, *vau*, *yod*, *mem*: and the points, which are fixed to the affix letters, are as follows: ָ ַ ָה ֶ ֶה ֵ ֵה ִ ִי ֹ ֹו ֻ ֻו ְ ְכ ָם ֶם ָן ֶן ֵנ ָנ ֹו ָו ַ ָי ֶ ֶי ֵ ֵי ַ ָי ָ ָי ֵ ֵי ֶ ֶי ַ ָי ָ ָי ֵ ֵי ֶ ֶי ַ ָי ָ ָי ֵ ֵי ֶ ֶ

Feminine		Maſculine		
our words	דְּבָרֵינוּ	our words	דְּבָרֵינוּ	1ſt perſon.
your words	דִּבְרֵיכֶן	your words	דִּבְרֵיכֶם	2d perſon.
their words	דִּבְרֵיהֶן	their words	דִּבְרֵיהֶם	3d perſon.

The ſingular is called in *Hebrew*, יחיד ביחיד *yachid beyachid*, i. e. the ſpeaker is in the ſingular, as well as that which is ſpoken, viz. *my word*.

And the firſt plural, רבים ביחיד *rabbeem beyachid*, i. e. the ſpeaker in the ſingular, and the ſubject in the plural, *my words*.

The ſecond plural is, יחיד ברבים *yachid berabeem*, i. e. the ſpeaker in the plural, and the ſubject in the ſingular, *our word*.

The third plural is, רבים ברבים *rabeem berabeem*, i. e. both ſpeaker and ſubject in the plural, *our words*: and in which the י *yod* is the characteriſtic of the plural.

The reader muſt obſerve that the ſtroke called מתג *metheg*, ſhews the affixes, with the points made uſe of in forming the affixed pronouns.

CHAP.

CHAPTER IX.

SECT. I.

HAVING briefly taken notice of the diviſion of the alphabet into radicals and ſerviles, I ſhall now, before I proceed to ſhew the declenſion of the nouns, treat diſtinctly of the ſerviles; as it is by their means, that both nouns and verbs are declined, as will be ſhewn at large.

SECT. II.

The ſerviles conſiſt of the following, viz. אני שלמה כותב *aleph, nun, yod, ſhin, lamed, mem, he, caph, vau, thau, beth.* Part of which are affixed to verbs; part to nouns; and ſome to nouns and verbs. Thoſe affixed to verbs, are uſed to denote the perſons; as, firſt, ſecond, or third: maſculine or feminine; ſingular or plural: as the letters אתין *aleph, yod, thau, nun,* are prefixed to the future; the letters ובכלם *vau, beth, caph, lamed, mem,* are prefixed to the imperative; the letters תהימון *thau, he, yod, mem, vau, nun,* are poſtfixed to the preter: and the letters יונח *yod, vau, nun, he,* are poſtfixed to the imperatives: all of which, will clearly be perceived in the table of conjugation; for which reaſon, I ſhall not take any farther notice of them in this place, but proceed to treat of the letters: מש"ה וכל"ב *mem, ſhin, he, vau, caph, lamed, beth,* which are called by the grammarians אותיות ענין letters of ſignifica-

* Vide, Chap. II. Sect. I.

tion, or ſenſe, as they give a ſenſe and meaning to the ſubject.

It muſt be obſerved, that of the ſeven letters, only three are prefixed to the verbs; according to *Elias*,* viz. the שׁ *ſhin*, the ו *vau*, and the ה *he*: as will be fully explained in this chapter: but the whole ſeven are prefixed to nouns, all of which will be treated of in their proper order.

SECT. II.

The מ *mem* perfixed, denotes the prepoſition מִן of, from, &c. and is therefore pointed with *chirik*, and *dagaſh*, in the ſucceeding letter, to compenſate for the נ (as may be ſeen in Chap. V. Sect. III.) but if one of the guttural letters ſhould ſucceed the prefix *mem*, it is then pointed with *tſere*, to compenſate for the *dagaſh*, which the guttural letters cannot receive. †

Example. מִפִּרְיוֹ *mippiryo of* the fruit thereof, *Gen.* iii. 3. מִדּוּדָאֵי בנך *meddudea beneach*, of thy ſon's mandrakes. *Ibid.* 30. 14. מבני נפתלי *mibnea naphtalee of* the children, &c. זֹאת פְּעֻלַּת שׁוֹטְנַי מֵאֵת יְהֹוָה *zoth peunglath ſotnay meacath Adonay*; this be the reward of mine adverſaries *from* the Lord. *Pſalm* cix. 20.

It likewiſe forms the comparative, as מִסְחַר כֶּסֶף *miſchar caſeph*, better than the merchandiſe of ſilver. מַה מָּתוֹק מִדְּבַשׁ וּמֶה עַז מֵאֲרִי *ma mathak midvaſh ume az meaaree*, what

* The מ *mem* is likewiſe prefixed ſometimes to verbs; as will be perceived in the examples.

† See Chap. V. Sect. I.

is ſweeter than honey, and what is ſtronger than a lion? *Judg.* xiv. 18.

Of the PREFIX ש *ſhin.*

The ש *ſhin* prefixed, is uſed inſtead of אֲשֶׁר *eſher, that, which, who,* &c. and is generally pointed with *ſegol,* and *dagaſh,* in the letter after it; and is perfixed both to verbs and nouns: example, שֶׁאֵל יַעֲקֹב *ſheel yaengkav, that* the God of *Jacob, Pſalm* clxvi. 5.

שֶׁכָּבָה הִשְׁבַּעְתָּנוּ *ſhecacha hiſhbangtanu, that* thou haſt ſo charged us, *Solm. Song,* v. 9.

שֶׁיִּרְאוּ מִלְפָנָיו *ſheyireu milphanav,* that men ſhould fear before him, *Eccl.* iii. 14.

שֶׁעָמַלְתִּי *ſheangmalti, that* I had laboured. *Ibid.* ii. 11.

This prefix ש *ſhin,* is ſometimes pointed with *pathach,* and ſometimes with *kamets*: as עַד שַׁקַּמְתִּי דְּבוֹרָה *aſhakamtee devorah,* until *that* I Deborah aroſe, *Judg.* v. 7. שָׁאַתָּה מְדַבֵּר עִמִּי *ſhaata medabear eemee, that* thou talkeſt with me, *Judg.* vi. 17.

Note. The prefix ש *ſhin,* ſometimes ſtands for the genitive caſe, שֶׁל *ſhel,* (of,) and, although not found in the *Pentateuch*;* is often uſed by the Prophets, and always in

* In the *Pentateuch,* it is ſupplied by an ellipſis; as, חֲצַר הַמִּשְׁכָּן *chatſar hamiſhcan, Exod.* ii. 7. 9. for the meaning is, as if written חצר שֶׁל המשכן the court (of) the tabernacle שְׁלוֹם הָעִיר *ſhelom haeengr, Jerm.* xxix. 7. the ſignification as if written שלום שֶׁל העיר the peace (of) the city. זִקְנֵי יִשְׂרָאֵל *ziknea yiſraeal, Exod.* iii. 16 the ſenſe, as if written זקני שֶׁל ישראל the elders (of) Iſrael. Which phraſe,

in *Rabbinical Hebrew*: as will be perceived in the *Rabbinical* part of the Dictionary.

Of the PREFIX ה *he*.

The ה *he*, is prefixed according to the following forms:

First, ה הַיְדִיעָה *he, hayedeeang*, demonſtrative, or notifiactive; as ſignifying the definite article (the) and is always pointed with *pathach*; and *dagaſh* in the following letter. As, הַבַּיִת *habbayith*, the houſe; הַשַּׁעַר *haſhangar*, the gate: as it is never prefixed in this light, but to mark ſomething before known, or ſpoken of; or at leaſt viſible: as, וַיַּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב *vayar Elohim eth heor kee tov*, and God ſaw the light that it was good, *Gen.* i. 4. This means the light already mentioned in verſe 3. and, הַשָּׁמַיִם *haſhamayin*, the heavens; i. e. the viſible heaven.

This ה *he*, when prefixed to a word whoſe firſt letter is one of the letters אחעהר and which is not ſubject to the *dagaſh*, it is then pointed with *kamets* (ָ) as may be perceived in the above example, where it is pointed with *kamets*; and as, הָאָרֶץ *haarets*, the earth.

הָרָצִים *haratſeem*, the poſts: הָעֶבֶד *haengved*, the ſervant. But, when this ה *he*, precedes another ה *he*, or ח *cheth*; it is generally for the moſt part, pointed with *pathach*:* as

phraſe, is common throughout the *Pentatench*: for which reaſon, and to avoid prolixity, I ſhall forbear citing any more examples, as they muſt ſtrike the judicious reader's eye at firſt ſight.

* The reaſon given by the grammarians is, that the ה *he*, and ח *cheth*, have not the power (of what they call) to drive the *dagaſh* from the *prefix* ה *he*, ſo, as to form from the *pathach* and *dagaſh* a *kamets*: this is what they mean, by ſaying that the *kamets* compenſates for the *dagaſh*.

רְבִיעִת הַהִין *reveeength haheen*, fourth part of the *hin*. *Numb.* xxviii. 7. הַחֹדֶשׁ *hachodaſh*, *the* month.

Second, ה הַתֵּימָה *he hateamah*, he admirative; and ה הַשְּׁאֵלָה *he haſhala*, he interrogative *. This ה *he* is generally pointed with *chatuph pathach*, and is prefixed to nouns, verbs, and pronouns. Example, הֲבַת־תִּשְׁעִים שָׁנָה תִּלֹּד *habath tiſhingm ſhana tealead*, *ſhall* the daughter of ninety years old bear †, *Gen.* xvii. 17; הֲיֵשׁ בָּהּ עֵץ *hayeaſh bah eangts*, whether there be tree or wood therein? *Numb.* xiii. 20; הֲיִצְלָח הֲיִמָּלֵט *hayitſlach*, ſhall he proſper? *hayeemaleat*, ſhall he eſcape? *Ezek.* xvii. 15. But when the firſt letter of the word is pointed with *ſheva*, the prefix ה *he*, is pointed with *pathach*. The reaſon of this is, that two *ſhevas* may not come together at the beginning of a word, as already obſerved; and the *chatuph pathach* is only reckoned as *ſheva* ‡; and then, the diſtinction between the ה הַיְדִיעָה *he hayedeeang*, he demonſtrative; and this ה הַתֵּימָה *he hateama*, he admirative, is, that the ה demonſtrative is generally ſucceeded by a letter pointed with *dageſh*, whereas the letter which ſucceeds ה admirative, is generally without *dageſh* §, as הַבָּרְכָה אֲחֹת הֲוֹא־לֵךְ אָבִי

* I have claſſed the הֵ *he* admirative, and הַ *he* interrogative together, becauſe the pointing of them is nearly alike, and conſequently the rules ſo nearly the ſame, as hardly to be diſtinguiſhed.

† I have tranſlated it literally, according to the ſenſe of the *Hebrew*, which differs from the common tranſlation of the Bible, which has *old* for daughter. But the latter is more ſuitable to the phraſeology of the *Hebrew*.

‡ Vide Chap. IV. Sect. IV. page 61.

§ Vide Chap. V. Sect. III. and Note, page 76.

haveracha

haveracha achath hee lecha avi, is there *then* but one bleſſing unto thee (O) Father, *Gen.* xxvii. 38; הַכְזוֹנָה יַעֲשֶׂה *hachzona yaengſa eth echatheanu*, ſhould he deal with our ſiſter as with an harlot *, *Gen.* xxxiv. 31. הַבְּסוֹד אֱלוֹהַּ *havſod Eloha*, haſt thou heard the ſecret of God? *Job* xv. 8; הֲדַרְכַי לֹא יִתָּכֵנוּ בֵּית יִשְׂרָאֵל *hadrachay lo yetachnu beth yiſreal*, are my ways not equal, O houſe of Iſrael, *Ezek.* xviii. 29. Sometimes the letter ſucceeding the prefix ה *he*, is *dagaſhed*, eſpecially the ſervile letters, as הַבְּמַחֲנִים אִם־בְּמִבְצָרִים *habbemacheneem im-bemivſareem*, whether in tents or ſtrong holds? *Numb.* xiii. 19. הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי *haketſaengkathah habaah ealay*, whether the cry, which is come unto me? *Gen.* xviii. 21. with ſeveral others which are *dagaſhed* after the prefix ה הַתֵּימָה *he* admirative, and ה הַשְׁאֵלָה *he* interrogative; for, in this caſe, the reader cannot well err, ſo as not to be able to diſtinguiſh between them and the ה הַיְדִיעָה *he* demonſtrative, or notificative, becauſe the latter is not prefixed to the ſervile letters †. It muſt farther be obſerved, that, according to *Elias* ‡, the נעיא *gangya* §, which is under הַיְדִיעָה

* The force, ſpirit, elevation, and energy of the expreſſion, is in a great meaſure loſt in the *Engliſh* tranſlation. This is one inſtance among the many thouſands which might be produced, where the tranſlation cannot reach the ſublimity or emphatic energy of the original, and clearly points out the neceſſity of an acquaintance with the ſacred language.

† As the ב *beth*, כ *caph*, &c, as may be perceived in the examples.

‡ I have taken notice of this rule of *Elias*, and which he ſays, "he received from his father," *(a)* becauſe I would not willingly

(a) Perek haſhimuſhim, and *ſepher tuv tangam.*

§ This will be explained in treating of the muſical accents.

omit

ה הַיְדִיעָה *he hayedceang*, is differently placed from that which is under the ה הַתֵּימָה *he hateamah*, or ה הַשְּׁאֵלָה *he haſhealah*; for under the former it is placed on the right ſide of the *pathach*; but as to the two latter, it is placed on the left. And when the ה הַשְּׁאֵלָה *he haſhealah*, *he* interrogative, or ה הַתֵּימָה *he hateama*, *he* admirative, are prefixed to the letters א ח ע ה *aleph*, *cheth*, *ain*, *he*, they are likewiſe pointed with *pathach*: example, הַאִישׁ כמוני יברח *haeeſh camonee yivrach*, ſhould ſuch a man as I flee? *Nehem.* vi. 11. but הָאִישׁ אחד יחטא *Numb.* xvi. 22, ſhall *one* man ſin? is pointed with *kamets*, becauſe it is the ה *he* demonſtrative, as *Jarchi* hath obſerved: "the one man is the ſinner, *i. e. Korah.*" And when the guttural which follows the prefix ה *he* admirative, or ה *he* interrogative, is pointed with *kamets*, then the prefix ה *he* is pointed with *ſegol*: example, הֶאָנֹכִי הריתי *heanochee hareethee*, have I conceived all this people, *Numb.* ii. 12. הֶחָכָם יהיה או סכל *hechacham yeeheye ou ſechel*, whether he ſhall be a wiſe (man) or a fool? *Eccleſ.* ii. 19. הֶהָשֵׁב אשיב *hehaſheav aſhiv*, &c. muſt I needs bring thy ſon again unto the land from whence thou cameſt, *Gen.* xxiv. 5.

Third, ה הַקְרִיאָה *he hakreea*, *he* vocative: example, הַאֲזִינוּ הַשָּׁמַיִם *haazenu haſhamayim*, give ear, O ye heavens.

omit any one thing, which might be the means of throwing light upon the ſacred writings; notwithſtanding that, after the moſt minute inveſtigation of this rule, and an accurate collation of the moſt correct copies that I have been able to procure, I have not found it verified, except in ſome few inſtances, too few indeed, to found a rule upon. For which reaſon, I have omitted producing thoſe few examples which he has mentioned in ſupport of his hypotheſis, as not being of importance ſufficient for to engage the reader's attention.

Deut.

Deut. xxxii. 1. הָדוֹר אתם ראו *hador atem reu*, O generation, see ye. *Jer.* ii. 31. There is also ה *he* postfix, which is postfixed to nouns, instead of the ל *lamed* prefix, and forms the preposition *to*, as *R. Solomon Jarchi* says on *Gen.* chap. xiv. v. 10, וַיִּנָּשְׁאֲרִים הֻרָה נָסוּ *vehnisharim hera nasu*, and they that remained fled to the mountain, says *Jarchi*, הֻרָה נָסוּ לָהָר נָסוּ הָרָה כְּמוֹ לָהָר כל תיבה שצריכה למד בתחלתה דמיל לה ה"א בסופה *hera nasu, lehar nasu, hera kemoe lehar, cal tevah, shetsereecha, lamed bitchelatha hatil lah* ה *he beseopha. Hera nasu*, This is the dative case, and as if written *lehar nasu*, they fled *to* the mountain: הֻרָה *hera*, is as if written לָהָר *lehar*, *to a* mount: any word wanting the prefix ל *lamed*, to form the dative case, let ה *he* be postfixed." But then, says he, "there is a difference between הָרָה *hera*, and הַהָרָה *hahara*, for the ה *h*, which is postfixed to הָרָה *hara*, is instead of ל *lamed* prefix; but the ה of הַהָרָה *hahara*, is not instead of ל *lamed*, as being pointed with *pathach*; for verily, הָרָה *hara*, is the same as לָהָר *lehar*, or אֶל הַר *el-har*, *to* a mount, not specifying what particular mount, as every one fled to the first mount which he could reach: but, when we find ה *h* prefixed, as הַהָרָה *hahara*, or הַמִּדְבָּרָה *hamidbara*, the interpretation is the same as if written אֶל הָהָר *le ha-har*, with two ה's *he's*, i. e. *to the* mount, meaning some particular mount already known, or mentioned in the discourse, as the first ה *he* is the ה *he* notificative, or demonstrative." So also on *Exod.* xv. 23. he says, "וַיָּבֹאוּ מָרָתָה כְּמוֹ לְמָרָה *vayavoeu maratha, kemoe lamara*, and signifies *to mara*; for the ה *he* postfix is instead of prefix ל *lamed*; and the ת *thau*, is instead of the radical ה *he* in the noun מָרָה *mara*; for when it is in regimen, and ה *he* is postfixed, instead of ל *lamed* prefix, the radical ה *he* is changed to ת *thau*; and

so

ſo is every ה *he**, which is radical in a word, exchanged to ת *thau*, when relative or in regimen; as חמה אין לי *cheama ean le*; but in regimen it is וַחֲמָתוֹ בָּעֵרָה בוֹ *vachematho baera voe*. Here, the radical ה *he* is changed to *thau*, becauſe it is in conjunction with ו *vau*, additional: the ſame of אָמָה *ama*; for when in regimen, it is, אַמְתִי בִלְהָה *amathee bilhah*; בֵּין הָרָמָה *bean harama*; but in regimen, וְתִשְׁבָתוֹ הָרָמָתָה *us ſhuvatho haramatha*."

Of the PREFIX ו *vau*.

The prefix ו *vau*, is of ſeveral kinds;† the two principal of which are וַ הַחִיבּוּר *vau hacheebur*, *vau* conjunctive; and וַ הַהִפּוּךְ *vau hahipuch*, *vau* converſive.

Firſt. וַ הַחִיבּוּר *vau hacheebur*, *vau* conjunctive. This ו *vau* is uſed in the *Hebrew* to join verb to verb, noun to noun, verb to noun, or noun to verb. It likewiſe ſerves to join the members of a period together, and ſignify the relation they have to each other; and connects the ſentence; as will be ſeen in the examples.

This ו *vau*, is pointed with *ſheva*, *pathac*, *ſegol*, *kamets*, &c. In ſhort, with all the vowel points, as the ſenſe may require; except, *cholom* and *kibbuts*; for thoſe two, are never

* This is, if the laſt radical is ה *he*.

† The generality of grammarians have allowed the prefix ו *vau* to be but of two kinds, viz. וַ הַחִיבּוּר *vau* conjunctive, and וַ הַהִפּוּךְ *vau* converſive: but, I ſhall clearly prove it to be of many kinds; nay, ſo many, that, for this very reaſon, we never find it as a radical, either in the firſt, or laſt letter of the root; that it may not be confounded with the ו *vau* perfix, as will be explained in the examples.

never put to *vau* prefix: and as to the three *chatuphs*, it is almoſt needleſs to mention, that it is not pointed with them, as they are principally for the guttural letters.

I ſhall now treat of the different properties of this ו *van*, according to the following examples:

Firſt. as ו *vau* conjunctive in nouns, זָהָב וָכֶסֶף וּנְחֹשֶׁת gold, and Silver, *and* braſs, *Exod.* xxv. 3. In verbs, וַיֹּאכַל וַיִּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת הַבְּכֹרָה *and* he did eat, *and* drink, *and* roſe up, *and* went his way; *and Eſau* deſpiſed he birthright. *Gen.* xxv. 34.

Note. It muſt be obſerved, that when this *vau* conjunctive, is marked with *pathach*, as in the laſt example, the י *yod* which ſucceeds it, is pointed with *dageſh*, according to rule, after a ſhort vowel.

In pronouns, כִּי זָכֹר אֲנִי וָאַתָּה for remember, how that when I *and* thou, *Kings* ii. 9, 25. In joining the members of a period; as, וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה וְהֵבֵאתִי אֶתְכֶם צִיּוֹן *and* I will take you one of a city, *and* two of a family, and I will bring you to *Zion*. *Jerm.* iii. 14.

Second. ו הַהִפּוּךְ *vau hahipuch*, *vau* converſive. This *vau* is perfixed both to the future and preter tenſe, and altemately changes the one to the other. Example, שָׁמַר *ſhamer he did* keep. This is in the preter tenſe: but by prefixing ו *vau*, it is changed to the future; as, וְשָׁמַר יְהוָה אֱלֹהֶיךָ and the Lord thy God *will* keep, *Deut.* vii. 12. As alſo וַיְהִי וַיֹּאמֶר וַיְדַבֵּר all of which without *vau*, are in the future tenſe

tenſe, but by the prefixing ו *vau*, are changed to the preter.

This *vau* will be more largely ſpoken of, (as far as regards its pointing,) in treating of the verb.

Third. וְ הַתְנָאי *vau hatenay*, *vau* conditional, and is uſed inſtead of אִם *im*, if: as, וְצָמֵת וְהָלַכְתְּ אֶל הַכֵּלִים which ought to be tranſlated, *if* thou art athirſt, go unto the veſſels, *Ruth*. ii. 9. וְאָמְרוּ־לִי מַה שְׁמוֹ the meaning of which is, *if* they ſhall ſay unto me, what is his name? *Exod*. iii. 13.

Fourth. וְ לִתְשׁוּבַת הַתְנָאי *vau lithhuuath hatonay*, and may be properly called a conditional conjunction, as it ſerves to mark the propoſition, and implies ſome reſtriction, or condition upon the granting a thing, on certain terms or limitations. As, אִם־בְּחֻקֹּתַי תֵּלֵכוּ *im bechukothay tealeachu*, *if* ye walk in my ſtatutes, &c. וְנָתַתִּי גִּשְׁמֵיכֶם בְּעִתָּם *vena thatee gaſh meachem beingtam*, *then* I will give you rain in due ſeaſon, *Levit*. xxvi. 3. This is the ſame as if written אָז *az*. then.

Again, אִם אֶת הַדָּבָר הַזֶּה תַּעֲשֶׂה *im eth hadavar haze taengſe*, *if* thou ſhalt do this thing; וְיָכָלְתָּ עָמֹד *veyachalta emod*, *then* thou ſhalt be able to endure, *Exod*. xviii. 23.

Fifth. This ו *vau*, is ſometimes perfixed inſtead of the prefix שׁ *ſhin*, which ſtands for a אֲשֶׁר that, and is uſed in the ſame ſenſe: Example, דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְּרוּמָה *dabar el benea yeſraeal veyikchu lee terumah*, ſpeak unto the children of *Iſrael*, *that* they bring me an offering, *Exod*. xxv.

xxv. 2. This is the ſame as if written יִשְׁקְדוּ *ſheyikchu*, וְלֹא יַרְבֶּה לוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ *veloè yarbe loe naſhim veloe yaſur levavoe*, neither ſhall he multiply wives to himſelf, *that* his heart turn not away. *Deut.* xvii. 17. Here the ſenſe and meaning is the ſame as if written שֶׁלֹּא *ſheloe*.

Sixth. It is prefixed to mark the preter perfect tenſe; as, הֵן־אַתָּה קָצַפְתָּ וַנֶּחֱטָא *hean atah katſaphta vanechta*, behold, thou art wroth, for we *have* ſinned, *Iſai*, lxiv. 5. i. e. we have already ſinned, and therefore thou art wroth.

Seventh. Sometimes, it ſignifies the ſame as the particle, *or*, in *Engliſh*; as וּמְקַלֵּל אָבִיו וְאִמּוֹ *umekaleal aviv veimmoe*; and he that curſeth his father, *or* his mother, It is alſo uſed inſtead of the adverb, *verily*, or the conj, *but*; as, וַה׳ שָׁמַיִם עָשָׂה *vcadonay ſhamayim aſah*; *but*, *verily* the Lord made the heavens, *Pſalm* xlii. 5.

Again, וַעֲבָדֶיךָ בָּאוּ לִשְׁבָּר אֹכֶל *vaengvadecha bau liſhbar oechal*; *but* to buy food are thy ſervants come. *Gen.* 42. 10.

Of the PREFIX כ *caph*.

This כ *caph* is prefixed according to the following forms:

Firſt. כ דַּהְדִּמְיוֹן *caph hadimyon*, *caph* ſimilitude, or likeneſs. Example, כִּרְאוּבֵן וְשִׁמְעוֹן יִהְיוּ לִי *kiruvean ve ſhemengn yeheyu lee*, as *Reuben* and *Simeon* they ſhall be mine, *Gen.* xlviii. 5. And *Elias Levita* in *Perek Haſhim uſhim* ſays, "This כ *caph* is called כ דַּהְדִּמְיוֹן *caph hadimyon*, *caph* ſimilitude, and is uſed to form a ſimilitude or equaliſation between different

different ſubjects; as in *Iſai.* xxiv. 2, &c. כָּעָם כַּכֹּהֵן כַּעֶבֶד כַּאדֹנָיו *chàangm cacoehean, eaengved eadoenav*, &c.

Eleven, כפין *caphin, caphs*, are in this verſe, all of which are as ſimilitudes; and, this is the general method of the inſpired writers, when they would compare, or equaliſe different things; to put the prefix כ *caph*, between the two ſubjects ſo likened, for the ſake of brevity.* For if it had been ſaid הָעָם כַּכֹּהֵן *haeangm cacoehean*, with ה inſtead of כ it would be underſtood to mean, that the people ſhall be like the prieſt; but it would not have been underſtood that the prieſt ſhould be like the people: (and which is the intention of the ſpeaker) but by making uſe of the כ *caph*, and ſaying כָּעָם כַּכֹּהֵן the true and real ſenſe of the paſſage is clearly underſtood, viz. "That the judgment which God would bring upon the land, ſhould be ſo great, that there would be no reſpect or diſtinction of perſons; but that all would be confounded and involved in one common ruin; ſo that the people ſhould be like the prieſt, and the prieſt like the people: the ſervant like the maſter, and the maſter like the ſervant," &c. This the true uſe of the כ *caph* in this place," ſays *Elias*.† The ſame in *Kings* I. xxii. 4. כָּמוֹנִי כָמוֹךָ כְּעַמִּי כְעַמֶּךָ כְּסוּסַי כְסוּסֶיךָ I am as thou art, my people as thy people, my horſes as thy horſes: we will all be of an equality; all ſhall be employed to the ſame purpoſe, my people as well as thine, &c.

Second. כ הַשְׁעוּר *caph haſheengur*, a *caph* of eſtimation, or conjecture, Example, כְּשִׁלֹּשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה *kiſhloeſheth e.aphim*

* This, according to *Rabbi Solomon Jarchi*, is called, מִקְרָא קָצֵר *mikua katſar*, a ſhort, or elliptical verſe.

† To this ſenſe of the paſſage in *Iſaiah*, thoſe great commentators, *Aben Ezra, Kimchi, Jarchi, Abarbanel*, &c. agree.

phim eeſh veiſha, *about* three thouſand men and women. כְּאֵיפָה שְׂעֹרִים *keeaphah ſeongreem*, *about* an ephah of barley. It is ſometimes uſed to mark the time of an action, as כְּשָׁמַע עֵשָׂו *kiſhmoang eaſov*, *as when Eſau* heard. As to the particular manner of pointing this כ *caph*, I ſhall defer it till I have treated of the remaining two letters, the ל *lamed* and ב *beth*, as one form and rule obtains in all three.

Of the PREFIX ל *lamed*.

The prefix ל *lamed* is uſed according to the following forms:

Firſt, it is prefixed to pronouns in forming the dative caſe: Example, לַאדֹנִי לְעֵשָׂו *ladoenee leangſav*, *unto* my Lord, *unto Eſau*; and is uſed in the ſame ſenſe as לי לך לו להם all of which are uſed to form the dative caſe, as may be ſeen in the declination of the pronouns.

Second, to form the genitive caſe: Example, לְעַבְדְּךָ לְיַעֲקֹב *leangvdecha leyaengkov*, they be thy ſervant *Jacob's*, מִזְמוֹר לְדָוִד *mizmor ledavid*, a Pſalm *of David*.

It is likewiſe uſed to form the prepoſition *about*, *concerning*, &c. as וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ *vayiſhalu anſhea hamakom leiſhtoe*, and the men of the place aſked him *concerning* his wife.

Of the PREFIX ב *beth*.

The ב *beth* is prefixed to form the prepoſitions *in*, (as applied to place or time,) *by*, *with*, *for*, *unto*, &c. Example, וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ *vayargaehu bachaneetho*, and he ſlew him

him *with* his own ſpear, 2 *Samuel* xxiii. 21. בְּחֲרְבִּי וּבְקַשְׁתִּי *becharbee uvekaſhtee*, *with* my ſword, and *with* my bow, *Gen.* xlviii. 22. בַּבַּיִת וּבַשָּׂדֶה *babyith uvaſade*, *in* the houſe, and *in* the field. וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה *vayaengvod yiſraeal beiſha*, and *Iſrael* ſerved *for* a wife, *Hoſea* xii. 13. בְּהַנְחֵל עֶלְיוֹן גּוֹיִם *behancheal elyon goyim*, *when* the moſt High divided to the nations their inheritance. וְדָבַק בְּאִשְׁתּוֹ *vedavak beiſhto*, and cleave *unto* his wife, *Gen.* ii. 24. וְהַנּוֹתָר בַּבָּשָׂר וּבַלָּחֶם *vehanothar babaſar uvalachem*, and that which remaineth *of* the fleſh, and *of* the bread, *Lev.* viii. 32. Beſides ſeveral other uſes to which the ב *beth* is applied, but they are ſo few of each ſort, as not to be of ſufficient conſequence to found a rule upon.

As to the pointing of theſe three letters, it muſt be obſerved that the principal one is the *ſheva*, as כְּדָבָר לְדָבָר but when prefixed to a word whoſe firſt letter is *ſheva*, it is then pointed with *chirik*. בִּרְאוּבֵן לִרְאוּבֵן כִּרְאוּבֵן And if the firſt letter of the word to which they are prefixed is *yod*, they are likewiſe pointed with *chirik*, and the *yod* becomes quieſcent, as בִּיהוּדָה &c. and when they precede any of the guttural letters, which are pointed with *chatuph pathach*, they are then pointed with *pathach*, as בְּעֲבָדִים בַּעֲבָדִים לַעֲבָדִים and if the guttural is pointed with *chatuph ſegol*, they are pointed with *ſegol*, as לֶאֱוִיל but when prefixed to the noun אֱלֹהִים which ſignifies God, it is pointed with *tſere*, notwithſtanding that the guttural is pointed with *chatuph ſegol*, as כֵּאלֹהִים לֵאלֹהִים בֵּאלֹהִים There is likewiſe one general rule appertaining to the letters כלב, viz. when they are prefixed to a word which has the ה הַיְדִיעָה *he* notificative, or demonſtrative, then the ה *he* notificative becomes deficient, and the vowel, which ought

ought to have been under the ה *he*, is put under the prefix letter, as בַּבַּיִת לַבַּיִת which ought to be בְּהַבַּיִת לְהַבַּיִת &c. as we find, בְּהַשָּׁמַיִם חַסְדֶּךָ *Pſalm* xxxvi. 6. or וַיִּבְרִילֵם אֲמַצְיָהוּלַהֲגְדוּד 2 *Chron.* xxv. 10. but theſe, are accounted as anomalies, as there is no more than theſe two to be found in all the Old Teſtament. It muſt alſo be remarked, that the rule of the points which obtains in the ה notificative or demonſtrative, obtains likewiſe in the letters כ ל ב when prefixed, to mark the article notificative.

CHAP.

CHAPTER X.

SECTION I.

IT muſt be obſerved that the verb in *Hebrew*, (and from which the nouns are generally derived) conſiſts of three conſonants, and is called the שֹׁרֶשׁ *ſhoraſh* i. e. the *root* or *theme**, and which the *Jewiſh* grammarians have formed on the verb פָּעַל *pangal*, he wrought; and therefore call the firſt radical letter פ *pe*, the ſecond ע *ain*, and the third ל *lamed*; and ſuch roots wherein any one of theſe three radicals are either deficient or quieſcent, they call חֲסֵרֵי פ *chaſearea pe*, deficient in the letter *pe*, or נָחֵי פ *nachea pe*, quieſcent *pe*, or *ain*, or *lamed*. The difference between quieſcent, and defective or deficient, will be explained in treating of the verbs, as this is appropriated to the nouns.

It muſt now be obſerved, that the grammarians have formed the nouns in the ſame manner as the verbs, as אֶרֶץ *erets*, they have formed from פָּעַל, חָכָם *chacham*, from פָּעַל†. The ſame in thoſe nouns which have an additional letter

* Proper rules will be laid down to find the roots of all words, (not ſuch vague, general, and undeterminate ones, as the generality of the grammarians and lexicographers have laid down,) as will be clearly perceived in the rules laid down in this and the following chapters, by which the different roots will be ſo diſtinguiſhed, and the radicals from the ſerviles ſo plainly marked, as to make it almoſt next to an impoſſibility for any perſon, maſter of theſe rules, to err.

† The judicious reader will eaſily perceive both the manner, and utility of theſe forms; the former, depends on the equality of the

letter prefixed, or poſtfixed: as מִשְׁמַר *miſhmar*, on the form of מִפְעַל *miphangl*. זִכְרוֹן *zichron*, on the form of פִּעֲלוֹן *pienglon*. תִּפְאֶרֶת *tiphereth*, on the form of תִּפְעֶלֶת *tipheleth*.

They have obſerved the ſame form in ſuch nouns, as are derived from defective, or quieſcent verbs; ſo as to form them on the root פָּעַל *paangl*: for inſtance, if one of the radical letters in the noun is deficient or quieſcent, they form it on a verb likewiſe deficient or quieſcent in a radical; as מַטַּע מַשָּׂא *matang maſa*, both of which being deficient in the נ *nun*, the firſt radical;* and have מ *mem* additional prefixed: they have for that reaſon, formed them from מַעַל *mangal*; the ſame of מַטָּרָה מַתָּנָה *mattarah*, *mattanah*; from מַעֲלָה *maenglah*; foras the nouns are deficient in the firſt radical, and have מ *mem* prefixed, and ה† *he* poſtfixed; they have, on that account, formed them on a verb, likewiſe ſo deficient, and prefixed, and poſtfixed. The ſame of a quieſcent noun defective in יוד פ *pe, yod*, as, דֵּעָה עֵצָה *ſheanah*, *deaang*, *etſah*, all of which are defective in the firſt radical, which is *yod*; and have ה *he* poſtfixed to form

points; and the latter, ſhews the true meaning and ſignification of the word; as will be abundantly proved hereafter.

* The roots of theſe nouns are, נטע נשׂא and which are defective verbs, as will be perceived by the arrangement in the Dictionary, where they will be copiouſly treated of; and to which, I muſt refer the reader, for explanation of what may be ſaid of the quieſcent or defective nouns or verbs, in this and the ſucceeding Chapter.

† This ה *he*, is to mark the feminine gender.

‡ The reader muſt obſerve, that, it has already been noticed in this Section, that the firſt radical, is called פ *pe*; the ſecond, ע *ain*, and

form the feminine; and are therefore formed on the verb עָלָה *ealah*. So alſo of the quieſcents.* For inthoſe whichare called נחי ע *nachee ain*, *ain* quieſcent, i.e. quieſcent in the ſecond radical; as, אוֹר יוֹם. Theſe are formed according to the form פּוֹל and קִיר סִיר on the form פֶּיל and סָר צָר on the form פָּל.

And, when any of theſe quieſcents have an additional letter, as מָקוֹם מָלוֹן they are formed, according to the form מָפוֹל and תַּבְנִית תַּרְמִית on the form תַּפְעִית. The ſame in the derivation of all nouns. But, I muſt caution the reader, not to attempt to compoſe any form, except, he is able to diſtinguiſh truly, which of the letters are ſervile, and which radical; otherwiſe, he may commit very groſs miſtakes; eſpecially in the verbs†: for inſtance, מוֹצָא אֲנִי *motſe anee*, *Eccl.* vii. 26. The form of this is, פּוֹעֵל as being the participle of קל *kal*; and its root is, מָצָא. But, מֹצֵא רוּחַ *motſea ruach*, *Pſal.* cxxxv. is the participle of הפעיל *hipheengl*, and its root is יָצָא and therefore formed from מוֹעֵל.

This ſhews the neceſſity of being thoroughly acquainted with theſe forms: for the firſt is derived from an irregular

and the third לי *lamed*; ſo that when it is ſaid quieſcent, or defective, in פ יוד it is to be underſtood, that it is quiecent or defective in the firſt radical, which is *yod*, if ע the ſecond radical, and if ל the third radical.

* The difference between quieſcents and defectives is, that the defective verbs are ſuch, whoſe firſt radical is נ or any other letter which is dropt in declining; but quieſcents are thoſe whoſe firſt radical is א *aleph*, or י *yod*; or the ſecond radical is ו *vau*; and which, in declining, become quieſcent, although they are written, as will be clearly perceived in the examples.

† See the note, on Sect. I. Chap. II. Page 16.

or quieſcent verb, in the laſt radical, א *aleph*; and the ſecond is from an irregular or quieſcent verb; between the firſt and laſt radical viz. א *aleph*, and י *yod*.

The ſame may be obſerved in nouns, as מַפַּל בַּר *mapal bar*, *Amos* vili. 6. and which appears to be of the ſame form, as מַקַּל יַד *makal yod*, *Ezek*. xxix. 9. whereas, מפל is from a defective verb, whoſe firſt radical is נ *nun*, and the מ *mem*, is an additional letter; and מקל is from a perfect one, and the מ *mem*, radical. The ſame of מָקוֹם שָׁלוֹם *makom*, *ſhalom*, although מָקוֹם is from a quieſcent verb, whoſe ſecond radical is ו *vau*; and שָׁלוֹם from a perfect one: and yet, have they ſo great a reſemblance, as, at firſt view, to appear of one form. Nay, even in declining, either in regimen or plural, the reſemblance ſtill exiſts; and the different changes which the points undergo is ſtill the ſame, as will be fully explained, in its proper form and place.

SECT. II.

I ſhall now explain the cauſe, why or when the points are changed, in nouns: what points are liable to the different changes; as alſo, to which of the points they are changed.

It muſt be obſerved, that there are ſeveral things which cauſe the different changes of the points in nouns; and which, (that they may the better be retained in memory) are contained in theſe four letters, סרנ"ך as an abbreviation: for the ס ſtands for סְמִיכוּת *ſemechoth*; relation or conjunction: the ר for רִבּוּי *ribbuy*, plurality: the נ for נְקֵבָה *nekeava*,

nekeava, feminine: and the כ for קִנְוִי *kinnuy*, or affixed pronouns.

The points which undergo the change in nouns, are four, viz. קָמֶץ צֵרֵי סְגוֹל חוֹלָם *kamets, tſere, ſegol, cholom*: and ſometimes the *ſheva*, but this is not reckoned as equal with the others, it not being included in the points, as already ſhewn in Chap. IV. Sect. I.

The principal change of *tſere* and *kamets*, is to *ſheva*; in particular, when they are under the firſt letter; but when under the ſecond, are then changed to *pathach*: as from דָּבָר *davar* a word, דְּבַר יְהוָה *devar Adonay*, the word of the Lord: and from זָקֵן *zakean*, old, זְקֵנְתּוֹ *zekan beatho*, the eldeſt of his houſe. The ſame in ſome of the affixed pronouns, which are in the ſingular, as דְּבָרְךָ דְּבָרֵךְ they are likewiſe changed to *ſheva*, in ſome of the affixed pronouns, in the plural, as alſo in relative; as דִּבְרֵי דִּבְרֵיכֶם דִּבְרֵהֶן In theſe laſt, the *kamets* under the ſecond radical is changed to *ſheva*, as hath been explained in Chap. VIII. Sect. VIII.

The ſum of all is, that all nouns which are derived from the perfect verbs, and the firſt vowel point thereof is *kamets*, is, in declining, changed to *ſheva*. And this rule is the ſame, if the firſt vowel is *tſere*, there being no difference between them, except that the *kamets* is changed to *ſheva* in all nouns, let the ſecond vowel be of what kind ſoever; but *tſere* is not changed to *ſheva*, except the ſecond vowel is *kamets*. For inſtance, from דָּבָר גָּדוֹל קָצִיר זָקֵן we ſay in relatives in the ſingular, דִּבַר גְּדוֹל קְצִיר זְקֵן

and

and in the affixes to pronouns, we ſay זְקֵנוֹ קְצִירוֹ גְּדוֹלוֹ דְּבָרוֹ and in the plural דְּבָרִים גְּדוֹלִים קְצִירִים זְקֵנִים and in affixed pronouns plural maſculine, it is דְּבָרָיו גְּדוֹלָיו קְצִירָיו זְקֵנָיו but when the plural is in the relative, we ſay, דִּבְרֵי גְּדֵלֵי קִצְרֵי זִקְנֵי the reaſon of this change, will be explained, in Sect. VI. of this Chapter.

There are four roots of the form of פָּעֵל and which, in relatives, are according to the form פָּעֶל. abſolute, נֵזֶל אָח וְנֶדֶר אֲבָנָיו פֶּתַח הַשַּׁעַר relatives, נָזֶל נֶדֶר פֶּתַח יֶרֶד יַעֲקֹב. And where the firſt letter is pointed with *tſere*, and the ſecond with *kamets*, as לֵבָב עֵנָב שֵׁעָר the *tſere* is changed to *ſheva* in all the four forms, and the *kamets* to *pathach*, in the relative ſingular only; as לְבַב עֲנַב שְׁעַר but in the third perſon ſingular, or the plural, the *kamets* is not changed, as לְבָבוֹת עֲנָבִים שְׁעָרוֹת לִבָּבוֹ עָנְבוֹ שָׁעָרוֹ. But, if the ſecond vowel is not *kamets*, then, the *tſere* (which is the firſt) is not changed; as from אֲבוּס בֵּד אֶפּוֹד we ſay, אֲבוּסוֹ אֶפּוֹדוֹ this is the ſame in all the forms.

And thoſe which have ſegol for the ſecond vowel, as סֵפֶר עֵגֶל עֵשָׂב will be explained in the next Section; and are ſometimes found with two *tſeres*, as הֵילֵל בן שחר *Iſai.* xiv. 12. תֵּבֵל ויושבי בה *Pſalm*, xxiv. 1. and are not to be found in the plural; but תֵּבֶל הוּא *Levit.* xviii. 23. which ſignifies nearly the ſame as תּוֹעֵבָה an abomination, or confuſed mixture; and is derived from בלל is always with two *ſegols*.*

There

* *Elias Levita*, hath given a ſign by which they are diſtinguiſhed, viz. אַרְבָּעָה הֵם קְטַנֵּי אָרֶץ *Prov.* xxx. 24. and שֵׁשׁ הִנֵּה שִׂנְאָה ה״ *Ibid.* vi. 16. I have inſtanced this, to ſhew the juſtneſs of the rule, and the *acumen* of the learned author.

There are ſome few, where the firſt vowel is *kamets*, and the ſecond *ſegol*, as אָוֶן מָוֶת עָוֶל, &c. in all of which, the ע הפעל *ain hapangal*, or ſecond radical, is ו *vau*; for which reaſon, it is proper to claſs them in the number of נחי עין ויו *nachee ain vau*, or quieſcent *vau* in the ſecond radical; as will be explained in Sect. IV. of the next chapter.

It muſt now be obſerved, that the *ſecond* vowel point is never changed, except it be one of theſe three, viz. *kamets*, *tſere*, or *ſegol*; the *kamets* and *tſere* are changed to *pathach*, in the ſingular relatives, as above ſhewn; but in plural relatives, they are all three changed to *ſheva*; as likewiſe in ſome few plural pronouns, as will be explained in the ſixth Section.

SECT. III.

Of thoſe NOUNS which are pointed with *Segol*.

I MUST, in the firſt place, inform the reader, that there never is a noun, whoſe firſt vowel point is *ſegol*, unleſs the ſecond is ſo likewiſe, as קֶבֶר חֶסֶד עֶבֶד בֶּגֶד &c. and which are by far the moſt numerous part of the nouns, and are called by the *Jewiſh* grammarians שמות של ששׁ נקדות *ſhemoth ſhel ſheſh nakudoth*, nouns of ſix points; for the two *ſegols* make ſix dots, or points, and are always pointed with the muſical accent *milengl*, as may be perceived in the examples; and are never changed in the ſingular relative, as חֶסֶד אֵל &c. However, in ſingular pronouns, the firſt *ſegol* is changed to *chirik*, and the ſecond to *ſheva*, as בִּגְדוֹ קִבְרוֹ *bigdoe*, *his* garment, *kivroe*, *his* grave: but עַבְדּוֹ חַסְדּוֹ are with *pathach*, on account of the

the פ הפעל *pe hapangal*, or firſt radical, being guttural, viz. the ח and ע. But if the ע הפעל *ain hapangal*, or ſecond radical, is a guttural, they are then both changed to *pathach*, as שָׁחַק שַׁחַר שַׁחַל בַּעַל נַעַר שַׁעַר בַּעַר תַּעַר טַעַם פַּעַם לַהַג לַהַב רַהַב and א *aleph*, as ע הפעל *ain hapangal*, I have never met with in this form. But although this rule of changing the *ſegol* to *pathach*, in the ſecond radical, is proper, on account of its being a guttural, and therefore requires proper extenſion in the pronunciation, it may yet be fit to enquire, why the *ſegol* under the פ הפעל *pe hapangal*, or firſt radical, ſhould alſo be changed to *pathach*; and, on conſulting the works of all the grammarians *, I have not been able to diſcover the leaſt trace of any of them having ſaid any thing upon the ſubject. But, after I had long pondered on it, and well weighed all its parts, I perceived, that it was ſuitable to the nature of the language, which would not admit of *ſegol* before a guttural, on account of the dilation required in the pronunciation of ſuch guttural.

This is what I opine to be the real ſtate of the caſe; and, great was my aſtoniſhment at the ſilence of thoſe learned men, who had ſpent ſo much time in compiling their works, for the benefit and inſtruction of thoſe that attempted to ſtudy the ſacred language, and yet omit ſo material a part: notwithſtanding that they have all, with one unanimous voice, agreed, that according to the fitneſs of the language, *pathach* cannot precede a guttural, if ſuch guttural is pointed with *kamets*; but that the *pathach* is changed to *ſegol*, as והקריב את השעיר החי *Levit.* xvi. 20.

* I muſt except that conſummate grammarian the learned author of *Binyon Shlomo*, &c.

which

which ה *he*, ought to have been pointed with *pathach*; the ſame as in the following verſe, עַל רֹאשׁ הַשָּׁעִיר הַחָי but is changed to *ſegol*, on account of the guttural ח *cheth* being pointed with *kamets*; the ſame in *Nehemiah* v. 14, לֶחֶם הַפֶּחָה לֹא אכלת *lechem hapecha lo achalteeo*, where the פ *pe* is pointed with *ſegol*, on account of the guttural being pointed with *kamets*; which, if it had not been, the פ *pe* would have been pointed with *pathach*; and therefore, when the word is in conjunction with the ſucceeding word, and which changes the *kamets* under the guttural ח *cheth* to *pathach*, then the *ſegol* under the פ *pe*, is alſo changed to *pathach*, as פַּחַת יהודה *Hag.* ii. 3. for this *pathach* is the very foundation of this form *. And the reaſon that *pathach* does not precede the guttural pointed with *kamets*, is, becauſe the nature of the language will not admit of a ſhort vowel to precede a long vowel, of which it is the תולדה *toldah* ‡; and as the *pathach* proceeds from the *kamets*, it for that reaſon cannot precede it, although it would more properly dilate the pronunciation of ſuch guttural than *ſegol*.

There are many to be met with, which have *pathach*, although the firſt letter is not a guttural: as from רֶגֶל we ſay רַגְלוֹ and from נֶפֶן גַּפְנוֹ &c. However, in the other changes, they generally are conformable to the form of two *kamets's*; for, as we ſay from דָּבָר דְּבָרִים דְּבָרָיו דִּבְרֵי, ſo from בֶּגֶד we ſay בְּגָדִים, בִּגְדֵי, בְּגָדָיו, and from חֲסָדָיו חַסְדֵי חֲסָדִים חָסָד.

* See Chap. IV. Sect. VI.

‡ See Chap. II. Sect. III.

It muſt be remarked, that there are ſeveral of theſe nouns which are called of שֵׁשׁ נקודות *i. e.* two *ſegols*, to be met with, which are pointed with what is called five points, viz. a *tſere*, and *ſegol*, as נֶדֶר five of which are written נֶדֶר with five points, and all the reſt with ſix; the ſame of שֶׂכֶל five of which are with two *ſegols*, and all the reſt with *tſere* and *ſegol*, as marked in the *Maſorah*.

There are alſo ſome to be found, which are always pointed with *tſere* in the firſt radical, and *ſegol* in the ſecond, as סֵפֶר עֵגֶל עֵשָׂב חֵלֶב חֵלֶק moſt of them with ח or ע; but a noun with the firſt radical pointed with *ſegol*, and the ſecond with *tſere*, is never to be met with; as mentioned in the beginning of this Section.

It muſt farther be obſerved, that all thoſe nouns which are pointed with two *ſegols*, when the ל הפעל *lamed hapangal*, or third radical, is either guttural ח or ע, that then the ſecond *ſegol* is changed to *pathach*, as פֶּגַע צֶמַח פֶּרַח שֶׁבַח שֶׁבַע רֶבַע. This change is on account of the laſt radical being a guttural, and is a manifeſt proof of what I have advanced concerning the change of the points to *pathach*, when the ſecond radical is a guttural; for here it may plainly be perceived, that as the ſecond radical is not a guttural, the *ſegol* under the firſt radical is not changed to *pathach*, as in the other form, there not being that neceſſity for dilation, as is required when the ſecond radical is a guttural: and, as to the change wrought in the vowel under the ſecond guttural in theſe examples, from *ſegol* to *pathach*, it is on account of the laſt radical being a guttural; and as it hath no vowel point under it, it conſequently receives its ſound from the vowel which is under the

the preceding letter, and which muſt therefore be changed to *pathach*, to form a proper dilation for the pronunciation of the guttural; for which reaſon, if the laſt radical is א *aleph*, or ה *he*, notwithſtanding that they are gutturals, yet, as they are not perceived in the pronunciation of the preceding letter, being inviſible quieſcents, there conſequently is no neceſſity for the change of *ſegol* under the ſecond to *pathach*: Example, כֻּלָּא טָנָא פֻּלָּא הָנָה בָּכָה. But if the firſt radical is a guttural, the *ſegol* is not changed to *pathach*; as אֶרֶץ הֶבֶל חֶסֶד עֶבֶד for as the muſical accent is fixed to them, they are thereby ſufficiently extended, without the neceſſity of changing the vowel.

SECT. IV.

Of the NOUNS whoſe firſt RADICAL is pointed with *Cholom*.

WHEN the firſt vowel of a noun is *cholom* without *vau*, it is changed in declining to *kamets chataph*, or ſhort *kamets*, in all its inflections, except the relative ſingular; but with this expreſs condition, that the ſecond radical is pointed with *ſegol*, as אֹזֶן קֹדֶשׁ חֹדֶשׁ theſe are changed in declining to אָזְנוֹ קָדְשׁוֹ חָדְשׁוֹ אָזְנַיִם אָזְנֵי אָזְנָיו but in the ſingular relative it is not changed, (as above noticed) as קֹדֶשׁ לַה֫ אֹזֶן אהרן *koedeſh laadonay, oezen aharon*, holy *unto* the Lord; the ear of *Aaron*.

But when the ſecond radical is a guttural, the *ſegol* is then changed to *pathach*: as תֹּאַר שֹׁהַם צָהַר בָּהַק מֹהַר בָּחַן

that the guttural may be properly pronounced, as already noticed.*

For although the ſecond radical in ſome of the examples, is א *aleph*, and ה *he*, yet, as they are not quieſcent, the ſame rule obtains in them, in this caſe, as in the reſt of the gutturals: and, if the ל הפעל *lamed hapangal*, or third radical is one of the gutturals, חעה then, the *ſegol* under the ſecond radical, is in the ſame manner changed to *pathach*, in order to form a proper extenſion for the pronunciation of the guttural: as, וְנֹגַהּ כָּאוֹר תִּהְיֶה *venoegah chaortikeyeh*, *Hab.* iii. 4. the ſame in אֹרַח רֻחַ שְׁבַע &c.

SECT. V.

Of the NOUNS pointed with the other Vowels in general.

NOUNS, whoſe firſt radical is pointed with *ſhurik*, are very few in number: as עוּגָב כּוּמָז and with *kamets chatuph*, but one, יְדִי אָמָן *Sol. Song*, vii. 2. I ſhall therefore proceed to treat of the *pathach*, *chirik*, and *kibuts*; and for which, I ſhall lay down one general rule.

It muſt be obſerved, that as theſe are ſhort vowels, *dagaſh* muſt always ſucceed them, according to rule; (ſee Chap. II. Sect. VI.) for which reaſon, the nouns with *dagaſh*, do not undergo any change, for from אַבִּיר כַּבִּיר נַגָּב סֶלָּם we ſay אַבִּיר הרועים כַּבִּיר כֹּחַ and in pronouns אַבִּירוֹ כַּבִּירוֹ

* We find two which have deviated from this form, viz. בֻּדָּן אֻהָל and which retain the *ſegol*; but theſe, are accounted as anomalies.

&c.

&c. There are ſome few, however, which deviate from the general rule, and undergo a change.

The nouns which have *ſheva* under the firſt letter, it muſt be remarked, never undergo any change in the ſaid point: as דְּבַשׁ נְבִיר זְאֵב חֲמוֹר גְּבוּל * and when *ſheva* is under the firſt radical, the vowel which is under the ſecond, is likewiſe not changed, except it be *kamets*; as כְּתָב יְקַר &c. and when they are found in the plural relative, then the *ſheva* under the firſt letter, is changed to *chirik*; as כִּתְבֵי יִקְרִי the reaſon of which will be explained in the next Section.

SECT. VI.

Of the form of the FEMININE NOUNS.

THE feminine nouns have ה *he*, for the laſt letter, and the letter preceding it, is pointed with *kamets*, and the muſical accent is under the letter ſo pointed; as צַדָּקָה חָכְמָה גְּדֻלָּה אַכְזָלָה שִׁמְלָה עֲבוֹדָה מְלוּכָה and in relative, the ה *he*, is changed to *thau*, and the *kamets* to *pathach*: but the other vowels do not undergo any change, except in thoſe nouns which are formed on the form of פְּעֻלָּה as from צְדָקָה בְּרָכָה we ſay בִּרְכַּתּ֣ה צִדְקַתּ֣ה *bircath Adonay*, the

* But as it may be ſaid, that we find דְּבַשׁ with the *ſheva* changed to *chirik*, as עִם דִּבְשִׁי *Sol. Song*, v. 1. I muſt in anſwer there to, obſerve, that the generality of grammarians do not allow it to be of this form; more eſpecially, as in all the forms there are ſome few which deviate from the general rule, as is the caſe in moſt languages.

bleſſing

bleſſing of the Lord: *tſidkath Adonay*, the righteouſneſs of the Lord.*

The cauſe of this change is, that as the firſt *kamets* is changed to *ſheva* in theſe two nouns, the *ſheva* is conſequently obliged to be changed to *chirik*; for two *ſhevas* cannot come together at the beginning of a word: but the other forms do not undergo any change, as from חָכְמָה we ſay חָכְמָתוֹ and from אֲבִילָה אֲבִילָתוֹ &c.

The ſum of all is, that the ה *he*, which forms the termination of the feminine nouns, has two peculiar marks, by which it is diſtinguiſhed: firſt, that the letter preceding it, muſt be pointed with *kamets*; ſecond, the muſical accent muſt be under the ſaid letter, ſo pointed with *kamets*; that is, it muſt be accented מלרע *milrang*: if either of theſe marks are wanting, it is not to mark the feminine; but is an additional, or radical ה *he*, as אַרְצָה שֵׂעִיר נַחֲלָה מִצְרַיִם קְרָא לַיְלָה &c. none of which are accented milrang; and in all, the ה *he* is additional, not feminine. And the ה's which are radical, are from the irregular verb, called *quieſcent lamed* ה *he*, as will be explained in the next Chapter; and where ſome general rules will be laid down, for to enable the reader to diſtinguiſh the additional ה *he*, from the radical.

SECT. VII.

Of the FEMININE NOUNS in the PLURAL.

The plural feminine nouns have, ת *thau* for their termination, and the letter preceding, it is pointed with *cholom*

* Some call this, "the contracted form."

and

and quiescent ו *vau*, as צְדָקוֹת בְּרָכוֹת חָכְמוֹת *chachmoth, berachotht, sedakoth*; but in relatives, or regimen, they are contracted, as צִדְקוֹת ה׳ בִּרְכוֹת אָבִיךָ and in the masculine pronoun, we say צִדְקָתוֹ בִּרְכָתוֹ &c. but חַכְמוֹת שָׂרוֹתֶיהָ *Judg.* v. 29. is pointed with *pathach*, on account of its being a guttural.

There are also some feminine plural nouns, which end in ת *thau*, and have *segol* before it, as שִׁבֹּלֶת קְטוֹרֶת and very often with two *segols*, as עֲטֶרֶת אַדֶּרֶת &c.

SECT. VIII.

Of the NOUNS which have an additional letter to the RADICALS.

Having already * taken notice of the letters הֵאָמַנְתִּי *he, aleph, mem, nun, thau, yod* †; as being sometimes prefixed, or postfixed. I shall now treat more particularly of each.

The ה *he* is never prefixed to a noun derived from a perfect verb‡, except two, viz. שָׁמַע רֵוַח for from רֵוַח we say הַרְוָחָה and from שָׁמַע we find לְהַשְׁמָעוֹת אָזְנַיִם *Exek.* xxiv. 26. but in imperfect nouns, *he* prefix and postfix, ה is more numerous.

* See Chap. II. Sect. IV.

† The ו *vau*, which is properly a servile, though sometimes used as an additional, has been copiously treated of already among the serviles.

‡ It must be observed, that the additional letters are not added to nouns, but which are derived from some verb, as already shewn in the examples, Chap. II. Sect. V.

The

The א *aleph*, is prefixed as an additional; and is generally pointed with *ſegol*, as אֶצְבַּע אֶשְׁכּוֹל אֶגְרוֹף and ſometimes with *pathach*, as אַבְרֵךְ אַבְנֵט &c. and it muſt be remarked, that after the *aleph* additional, there always ſucceeds quieſcent *ſheva*.

The מ *mem*, is prefixed to nouns; and is generally pointed with *chirik*, and quieſcent *ſheva* after it; and the ultimate vowel is *kamets*; as מִקְדָּשׁ מִשְׁכָּן and ſometimes, the ultimate vowel is *cholom*, as מְכֻלּוֹל מְזֻמּוֹר and when a gutturel follows the prefix *mem*, it is then pointed with *pathach*, as מַחֲשׁוֹף מַאֲכָל and ſometimes this change takes place without a guttural; but are then generally *dagaſhed*, both in the plural, and in pronouns; as from מַחְמַד מַרְבַּד מַטְעַם we ſay in pronouns, מַחֲמַדּוֹ מַרְבַּדּוֹ מַטְעֲמוֹ and in the plural nouns מַחֲמַדִּים מַרְבַּדִּים מַטְעַמִּים ſome few inſtances are found, where they are pointed with *chirik*, and *dagaſh* alſo, as from מִשְׁגַּבִּי מִשְׁגָּב in this laſt, the *dagaſh* is in the ultimate vowel, pointed with *pathach*; but, in *kamets* and *cholom* ultimate, we never find *dagaſh*. And *kamets* ultimate, when in regimen, is changed to *pathach*, as מִשְׁכַּן יהוה *miſhcan adonay*, the tabernacle of the Lord, *Levit.* xvii. 4. מַאֲכַל פִּרְעֹה the ſame with feminine ה poſtfixed, and the *mem*, with *pathach*, *chirik*, or *ſegol*; as מִלְחֶמֶת כְּנַעַן and in relatives, מַמְלָכָה מַמְלֶכֶת מַמְשָׁלָה *milchemeth canangan*, מַמְלֶכֶת עוֹג *mamlecheth og*, לְמֶמְשֶׁלֶת הַיּוֹם *lememſhelcth hayom*.

SECT.

SECT. IX.

Of the manner of pointing the NOUNS, which have ת *thau*, or נ *nun*, or י *yod*, either prefixed, or poſtfixed.

THE נ *nun* is ſeldom found as a prefix, but as a poſtfix it is very common; and the firſt radical generally, is pointed with *chirik*, as זִכְרוֹן שִׁלְטוֹן and with *kamets* ultimate, as פִּשְׁטָן &c. ſome few are found with *kamets chatuph*, or *kibbuts* under the firſt letter, as קָרְבָּן שָׁלְחָן when theſe laſt are in the feminine plural, they are written שָׁלְחָנוֹת קָרְבָּנוֹת &c. there are alſo ſome with *dagaſh*, as זָכְרוֹן שָׁבָרוֹן &c. and likewiſe, where the ſecond radical is pointed with *ſheva*, as קַמְשׁוֹן קִלְשׁוֹן theſe laſt, are not common.

The ת *thau*, is prefixed, and generally pointed with *pathach*, and quieſcent *ſheva* after it; and the ultimate vowel is for the moſt part *ſhurik*; as תַּמְרוּק תַּעֲנוּג &c. ſome few with *chirik* and *tſere*, as תִּדְהַר תַּשְׁבֵּץ תַּרְשִׁישׁ תַּכְרִיךְ תַּלְמִיד &c. ſome have *thau*, prefixed and poſtfixed, as תִּלְבּוֹשֶׁת תִּפְאֶרֶת and are accented milengl.

Some are found with ת *thau*, poſtfix only, and the letter which precedes it, is pointed with *ſhurik*; and the פ הפעל *pe hapangul*, or firſt radical, is pointed with *pathach*, as מַלְכוּת נַבהוּת מַרְדוּת and ſome with the firſt radical pointed with *chirik*, as עִקְּשׁוּת שִׁפְלוּת רִפְאוּת alſo with the firſt radical, pointed with *ſheva*, and *chirik* after it: as, מְרִירוּת יְדִידוּת and which *Elias Levita* ſays, "ought to

be in the plural with נעה י *yod nang*, i. e. pronounced *yod*; for as we find from מַלְכוּת. מַלְכִיוֹת *malchūyoth*; ſo ought we to ſay שִׂכְלִיוֹת עִקְשִׁיוֹת נִבְהִיוֹת &c."

The י *yod*, is added as a prefix to a noun ſubſtantive proper, as יִצְחָק יַעֲקֹב יְצָהָר * but in עִבְרִי מִצְרִי יְהוּדִי &c. the *yod* is not poſtfixed as an additional; but to mark the relation or affinity of the perſon.

* Theſe are derived from צחק צהר &c.

CHAP.

CHAPTER XI.

Of the NOUNS which are derived from imperfect VERBS.

SECT. I.

Of ſuch NOUNS as are deficient in the firſt radical, נ *nun*.

IT muſt be obſerved, that all thoſe *nouns* which are deficient in the firſt radical נ *nun*, have additional מ *mem* prefixed; which *mem*, is always pointed with *pathach*, and *dageſh* after it, to compenſate for the deficiency of ſuch *nun*: as מַטַּע יְהוָה *matang Adonay*, the planting of the Lord, *Iſai.* lxi. 3. *maſſang veſhiryah*, the dart, and the habergeon, *Job* xli. 17. the ſame of מַבּוּל the roots of which are נָטַע נָסַע נָבַע נָבַל and are alſo found with feminine ה in the termination, as מַפָּלָה מַטָּרָה and ſometimes with *tſere* under the *dageſhed* letter, as מַגֵּפָה מַסֵּכָה &c. From hence it is plain, that all nouns with additional מ *mem*, prefixed, and pointed with *pathach*, and the ſucceeding letter, with *dageſh*, are derived from irregular or defective verbs, whoſe firſt radical is *nun*.

SECT. II.

Of the NOUNS derived from irregular or quieſcent VERBS, whoſe firſt radical is א *aleph*, or י *yod*.

IT is clear, that no letter, properly ſpeaking, can be quieſcent at the beginning of a word; for which reaſon,

they are treated on nearly the ſame form as perfect nouns: as from אָמַר is formed אוֹמֶר and from אָכַל or אֲכִילָה אוֹכֶל and ſometimes have additional מ *mem* prefixed, as מַאֲכַל מַאֲמָר and in which, the *aleph* is pronounced; and ſo it is in the middle of a word, as שָׁאַל שְׁאֵלָה &c. And the nouns derived from quieſcent verbs, whoſe firſt radical is *yod*, have generally מ *mem*, or ת *thau*, prefixed; and are pointed with *cholom*, and *kamets* for the laſt ſyllable: as מוֹצָא מוֹשָׁב alſo ſome with *tſere* ultimate; as מוֹעֵד מוֹקֵשׁ &c.

It muſt be obſerved, that thoſe which are pointed with *kamets*, when in the ſingular, are ſo likewiſe in the plural; as from מוֹצָא מוֹשָׁב. מוֹצָאוֹת מוֹשָׁבִים but thoſe that are pointed with *tſere*, are, when in the plural, changed to *ſheva*; as from מוֹקֵשׁ מוֹפֵת we ſay מוֹקְשִׁים מוֹפְתִים and all accented milrang.

But thoſe which have ת *thau* prefixed, have generally a feminine termination: as תּוֹלְדָה תּוֹכְחָה and ſome with ת *thau*, both prefixed and poſtfixed; as תּוֹעֵלֶת תּוֹחֶלֶת *toengleth*, *tocheleth*, &c. In fine, all nouns that have מ *mem*, or ת *thau*, prefixed, and are pointed with *cholom*, are from a quieſcent verb, whoſe firſt radical is *yod*.

SECT. III.

Of NOUNS derived from VERBS quieſcent, in the ſecond radical, and have an additional letter prefixed.

MOST of the nouns, which are quieſcent in the ſecond radical, have מ *mem* prefixed, pointed with *kamets*; as מָקוֹם

מָנוֹס מָלוֹן מָקוֹם and in regimen, or pronouns, the *kamets* is changed to *ſheva*; the ſame as in the perfect nouns: as מְלוֹנוֹ מְלוֹן מְקוֹמוֹ מָקוֹם *melon, melonæ, mekom, mekomoe,* and with feminine ה poſtfixed; the מ *mem* prefix, is pointed with *ſheva*, and the following letter with *ſhurik*, as מְשׁוּבָה מְלוּכָה מְבוּכָה *meſhura, melucha, mevucha*; the ſame with ת *thau* prefixed, when feminine ה is poſtfixed; as תְּקוּמָה תְּלוּנָה תְּרוּמָה *tekuma, leluna, teruma*; but without feminine ה *he*, additional מ *mem*, or ת *thau*, are never found in this form.

SECT. IV.

Of Nouns quieſcent, in the ſecond radical; and without an additional letter.

IT muſt be particularly remarked, that there are ſeveral nouns of this form, without an additional; ſome of which, are then, but of two letters; the firſt of which, is pointed with one of the five following vowels: viz. *kamets*, as זָר צָד רָע and with *tſere*, as גֵּר צֵר עֵד with *chirik*, as סִיר קִיר עִיר with *cholom*, as טוֹב יוֹם אוֹר and ſometimes with *ſhurik*, as שׁוּר דּוּד but we never find any of them pointed with any of the ſhort vowels.

Moſt of theſe do not undergo any change; and thoſe which do, differ from each other; as יוֹם, is in the plural, and in pronouns, changed to *kamets*, as יָמָיו יָמִים &c. and from רֹאשׁ רָאשִׁים רָאשָׁיו and *cholom* in טוֹב in pronouns and in regimen, is changed to *ſhurik*, as טוּבוֹ טוֹב &c. This is when it is a ſubſtantive; but when an adjective, it is not changed,

and is written טוֹב טוֹבִים Vide, *R. David Kimchi*, in *Sepher Haſharaſhim*.

And thoſe pointed with *kamets* and *tſere* do not undergo any change, the cauſe of which will be explained in Sect. VIII. of this Chapter: alſo thoſe pointed with *chirik* and *ſhurik* do not, for the moſt part undergo any change, except עִיר which in the plural hath the י *yod* pronounced, as עֲיָרִים *eyareem*, עֲיָרוֹת *eyaroth*; and from קִוּצוֹתָיו. קוּץ *kevutſothav*, with the pronounced ו *vau* not quieſcent, as in the root. So we alſo find from דּוּד in the plural בַּסִּירוֹת וּבַדְּוָדִים *baſeeroth uvadevadem*, 2 *Chron.* xxxv. 15. And the י *yod* is pronounced in the ſingular, as בַּיִת עַיִן זַיִת לַיִל אַיִל חַיִל עַיִר *bayith*, *ayin*, *zayith*, *layil*, *ayil*, *chayil*, *ayir*, all of which are accented *milengl*; which, if they had not, the *yod* muſt have been *dagaſhed* according to rule after a ſhort vowel. But in all the four changes, the י *yod* is quieſcent, if the firſt radical is pointed with *tſere*, as בֵּית בֵּיתוֹ *beath*, *beatho*, זֵית זֵיתוֹ *zeath*, *zeatho*, זֵיתִים *zeatheem*. לֵיל לֵילוֹ לֵילוֹת *leal*, *lealo*, *lealoth*, אֵלוֹ אֵלִים *ealo*, *ealoem*, חֵיל חֵילוֹ *cheal*, *chealo*. This laſt is found in the plural with pronounced י *yod*, חֲיָלִים *choyalim*; but, as to the word בָּתִּים it is accounted a moſt extraordinary anomaly, in as much as it is *dagaſhed* after a long vowel, and the accent is *milrang*.

There are ſome which have the ו *vau* pronounced in the ſingular, or abſolute, as מָוֶת תָּוֶךְ עָוֶל אָוֶן but when in regimen, they are for the moſt part quieſcent, as בְּתוֹךְ הָעִיר *bethoch haeengr*, מוֹת יְשָׁרִים *moth yeſhareem*. *Numb.* xxiii. 14. The ſame in pronouns, לִפְנֵי מוֹתוֹ *lephnea motho*, אֶל תּוֹכוֹ *el tocho*, מַחְשְׁבוֹת אֱנוֹךְ *machſhevoth oenach*, ſometimes with quieſcent

quieſcent ה *he*, additional at the end, and *vau* pronounced, as מָוְתָה, עַוְלָה *mavthah*, *avlah*, and שָׁוְא *ſhav*, is alſo of this form, ſays *Elias*, but that the *ſegol* is exchanged to *ſheva* on account of the *aleph* being quieſcent.

SECT. V.

Of the NOUNS that are quieſcent in לָמֶד אלף *i. e.* the laſt radical *Aleph*.

THE greateſt part of theſe nouns, which are quieſcent in *aleph*, the laſt radical, are pointed with what the grammarians call שֵׁשׁ נְקוּדוֹת *ſheſh nekudoth*, ſix points, *i. e.* two *ſegols*, as כֶּלֶא פֶּלֶא נֶבֶא טֶנֶא and are nearly the ſame in the changes as the perfect ones; for in pronouns they are changed to *chirik*, as פִּלְאוֹ כִּלְאוֹ as alſo to *pathach*, as טַנְאֵךְ they are likewiſe found according to the form of פָּעַל with two *kamets's*, as צָמָא צָבָא and according to פּוֹעֵל as נוֹמֶא סוֹבֵא and one with *dagaſh*, viz. כְּסֵא and which does not undergo any change in relatives, but in pronouns; the *tſere* is changed to *ſheva*, and the *dagaſh* is dropped, as כִּסְאוֹ כִּסְאֵךְ the ſame in the plural, but which is in the feminine, as שָׁמָּה יָשְׁבוּ כִּסְאוֹת *ſhama yaſhva chiſoth*, *Pſalm* cxxii. 5.

And חֵטְא is alſo of this form, and ought to be pointed חֶטְא but is lightened in the ſame manner as שָׁוְא as I have already obſerved; and in pronouns the *tſere* under the ח *cheth* is changed to *ſegol*, as חֶטְאוֹ חֶטְאָם and in the plural חֲטָאִים but וּבְדֶרֶךְ חַטָּאִים in *Pſalm* i. 1. is an adjective, and of the form of thoſe with *dagaſh*, which do not undergo any change; and in regimen, or plural pronouns,

is

is written חַטַּאֵי עַמִּי *chattaea amee*, the ſinners of my people, *Amos* ix. 10. וְחַטָּאֶיהָ יַשְׁמִיד *vechattaeha yoſhmid*, and the ſinner thereof he ſhall deſtroy, *Iſai.* xiii. 9.

SECT. VI.

Of the NOUNS that are quieſcent in ה למד *lamed he*, i. e. the laſt Radical ה *he*.

IT muſt be obſerved, that the nouns which are quieſcent in the laſt radical ה *he*, have generally an additional מ *mem*, or ת *thau*, prefixed, are pointed with *chirik*, and quieſcent *ſheva* after it, as מִצְוָה מִנְחָה תִּקְוָה תִּבְלָה *mitſva*, *mincha*, *tikva*, *tichla*; and when the prefix precedes a guttural, it is pointed with *pathach*, as מַחֲצָה מַחְתָּה תַּאֲוָה *machetſa*, *machta*, *taeva*, the ה's of all which are to mark the feminine; as a proof of this, they are all accented *milrang*: but what is a more manifeſt proof of this, is, that in relatives, or pronouns, they are changed to ת *thau*, רפויה *rephuya*, i. e. without *dagaſh*, according to the form of ה *he* feminine, as מִנְחַת יְהוּדָה *minchath yehudah*, מִצְוַת יְהוָה *mitſvath Adonay*, and תַּאֲוָתוֹ מִנְחָתוֹ מִצְוָתוֹ *taevatho*, *minchatho*, *mitſvatho*, &c. And ſome with ה *he* additional, as from עָלָה *aloh*, מַעֲלָה *maenglah*, and which are very few; but with radical ה *he* they are numerous, with *ſegol* preceding the ה *he*, as מִקְנֶה מִשְׁנֶה מִקְרֶה *mikne*, *mikne*, *miſhne*; and if the firſt radical is a guttural, they are pointed with *pathach*, as מַעֲשֶׂה *maengſe*, מַחֲנֶה *machane*, and it is this which diſtinguiſhes theſe ה's from the feminine, or additional, as they are pointed with *kamets*; and additional ת *thau* prefixed to this radical ה *he* is never to be met with; and in pronouns they are written with ו

vau

vau after the ה *he*, as מִקְנֵהוּ מִשְׁנֵהוּ מַחֲנֵהוּ מַעֲשֵׂהוּ *mikneahu*, *miſhneahu*, *macheneahu*, *maengſeahue*; and ſome where ה *he* is deficient, as מִקְנִי מִקְנֵךְ מִקְנָם *miknea*, *miknecha*, *miknam*.

SECT. VII.

Of the NOUNS that are quieſcent in the laſt radical ה *he*, and have ת *thau*, or מ *mem*, prefixed, and ת *thau* poſtfixed.

THERE are ſeveral nouns of this form, which have מ *mem* prefixed, and ת *thau* poſtfixed, as מַשְׂכִּית מַרְבִּית *maſkeeth*, *marbeeth*; and ſome with ת *thau* prefixed and poſtfixed, as תַּבְנִית תַּכְלִית *tavneeth*, *tachleeth*.

There are likewiſe ſome of this form with *ſhurik* ultimate, and ת *thau* prefix, as תַּרְבּוּת תַּזְנוּת *tarbuth*, *taznuth*, and with מ *mem*, אַנְשֵׁי מַצּוּתֵיךְ * *anſhea matſuthecha*, *Iſai.* xlii. 11. and in the abſolute מַצּוּת *matſuth*, with *dageſh*, to compenſate for the deficiency of the radical נ *nun*, as the root is נָצָה. The ſum of all is, that all nouns with מ *mem*, or ת *thau* prefixed, and pointed either with *chirik* or *pathach*, and *ſheva* after it, and which are not of the perfect nouns †, are of this form, viz. quieſcent in the laſt radical, which is ה *he*.

* This is written מַצֻּתֵיךְ but is marked according to the *Maſorah* חָסֵר *chaſar*, defective; as the *kibbuts* under the *tſadi* is inſtead of וּ *vau ſhurik*. See Note on Section VII. Chap. III. Page 42, and ſeq.

† That is, there are not three radical letters pronounced; for when perfect, as בָּגַד &c. the three radical letters are all pronounced.

SECT. VIII.

Of the NOUNS which are quieſcent in ה *he*, the third radical, and have no additional letter prefixed, but only ה *he* feminine in the termination.

THERE are ſome nouns of this form, which have a feminine termination, and the firſt radical pointed with *kamets*, as מָנָה שָׁפָה *manah*, *ſapha*, and ſome with *tſere*, as פֵּאָה מֵאָה *peaah*, *meaah*, and all of them in declining are changed to *ſheva*, according to rule, as already obſerved. However, thoſe which are quieſcent in ע הפעל or ſecond radical, of theſe two forms, do not undergo any change, as צָרָה קָמָה *tſorah*, *kamah*, are in regimen צָרַת קָמַת *kamath*, *tſarath*, and in the plural צָרִים קָמִים *kameem*, *tſareem*, in all, the *kamets* under the firſt letter is not changed.

The ſame of *tſere* in this form, in which it does not undergo any change, as צֵידָה שֵׁבָה *tſeadah*, *ſeavah*, theſe in relatives, are written צֵדַת *tſeadath*, שֵׁבַת עַבְדֵּךְ *ſeavath avdecha*. The reaſon of this is, that the nouns which are quieſcent in the ſecond radical, muſt always be pointed with a long vowel, to compenſate for the deficiency of the quieſcent letter, and therefore do not undergo any change. But in מֵאָה פֵּאָה שָׁפָה מָנָה where the long vowel under the firſt letter doth not point to the deficiency of the quieſcent, they undergo a change, and are written מְנַת פְּאַת שְׂפַת *menath*, *peath*, *ſephath*, &c.

This rule is of the utmoſt conſequence in the grammatical part of the language; for which reaſon, it deſerves particular attention from the ſtudent in the *Hebrew*.

SECT.

SECT. IX.

Of the NOUNS quieſcent in the laſt radical ה, and have not ה prefixed; but the ה in the termination is radical.

THERE are but few of theſe nouns, where the ה is ſo radical, as from גָּאָה. וַיֵּצֵא מִגְעָה *vayeatſca migeavea*, *Job* xx. 25. and ſome with *ſegol*; as גֵּאֶה מְאוֹד *geaah meod*, *Jerm.* xlviii. 29. and *tſere*, as רֵעֵהָ דָוִד *reaeang David*, *Sam.* II. xv. 37. and in the plural גֵּאִים, רֵעִים and from גֵּאֶה is derived הַבּוּז לִגְאֵיוֹנִים *habuz ligeayonim*, *Pſalm*, cxxiii. 4. with pronounced י *yod*; and ſo is the ו *vau*, in גּוּה changed to pronounced י *yod*, in relatives; as בִּגְוִיַּת הָאַרְיֵה *bigviyath haaryeah*, in the carcaſs of the lion, *Judg.* xiv. viii. and the plural, מָלֵא גְוִיּוֹת *malea geaviyoth*, *Pſalm* cx. 6.

It muſt be farther obſerved, that there are ſeveral nouns in this form, where the ה is changed to quieſcent י *yod*, with *chirik* under the preceding letter; and which, are of four ſpecies.

Firſt. When the vowel under the firſt letter is *kamets*; as צָלִי קָלִי and which in relatives, is changed to *ſheva*; as קָלִי צָלִי נְקִי and in the plural; עֲנִיִּים נְקִיִּים *eniyeem*, *nekiyeem*.

Second. When the vowel, under the firſt letter is *ſheva*, as כְּלִי מְרִי פְּרִי שִׁבְי and which are ſometimes changed to *ſegol*, if the accent be a pauſe; as מֶרִי כֶּלִי לֶחִי and חִצִּי to *tſere*,

as וְאַמָּה וָחֵצִי and in pronouns, שָׁבִיד מֶרִיד תָּלִיד or *chirik*, as שְׁבִיו נְשִׁיד and in the plural, שְׁבִיכֶם פְּרִים &c.

Third. When the vowel under the first letter is *cholom*, as חֹרִי חֹלִי עֹנִי and which in pronouns, and in regimen, is changed to *chatuph kamets*; as חָלְיוֹ and sometimes when not in regimen: as מַה חָרִי, אַל דָּמִי לָךְ בֹּל חָלִי &c.

Fourth. When the first vowel is *segol*, as מֶשִׁי פֶּתִי קֶרִי and in pronouns the י *yod*, is pronounced, as קֶרְיָם &c. and which are common chiefly in *Rabbinical Hebrew*, as will be perceived in the examples in the Dictionary. And some of these forms, have sometimes ת *thau* post-fixed; as צֶפְחַת הַצָּפִית עֶמְיָת *tsapho hatsaphecth*, *Isai.* xxi. and some with *cholom* ultimate; as חֶמְוֹת אֲחוֹת &c. and in pronouns are changed to *sheva*; as עֶמְיָתְךָ אֲחוֹתָךְ חֲמוֹתָךְ &c. and sometimes with *sheva* in the absolute, as חֲנִית שְׁבִית &c. and sometimes with *shurik* ultimate; as גָּלוּת חָזוּת and some, where the first radical has *sheva*; as שְׁבוּת פְּדוּת also with *cholom*; as חֲצוֹת פְּנוֹת and some with ן *nun* post-fixed; as קָלוֹן רָצוֹן and the like; which are written with quiescent ו *vau*, in the place of ה ל הפעל *he*, *lamed hapangul*; i. e. the third radical ה which is quiescent in this form; and the ן *nun*, is additional. And there are some, which have ן *nun* additional, and pronounced י *yod*, in the room of the quiescent radical ה *lamed hapangul*, or third radical; as בְּנִין עֲנִין קִנִּין &c.

SECT.

SECT. X.

Of the NOUNS which are from quieſcent ה ל *lamed he*, or third radical; and conſiſt but of two letters.

IT muſt be obſerved, that there are ſeveral nouns of this form, which have no additional letter; and the *he*, *lamed hapangul*, or third radical, is defective; ſo that they conſiſt but of two letters; ſome of which, are always pointed with *kamets*, and ſome always with *pathach*. Some again, are at times with *kamets*, and at times with *pathach*; (and are marked according to the *Maſorah*,) as אָב אָח יָד דָּג *ab*, *ach*, *yod*, *dag*. and צַו לְצַו קָו לְקָו *tſav*, *letſav*, *kav*, *lekav*, *Iſai.* xxviii. 10. Many of theſe have been confounded with ע נָחֵי *nachee ain*, quieſcent in the ſecond radical; or thoſe whoſe roots are double. But in the ſucceeding Section, I ſhall lay down ſome general rules, and point out ſome particular marks, by which, the reader may be enabled clearly to diſtinguiſh the one from the other.

There are ſome in this form, pointed with *chirik*, and quieſcent *yod*; and are derived from ſuch roots, where the ע הפעל *ain hapangul*, or ſecond radical, is one of the letters ו י ה *vau*, *yod*, *he*, as from the root רָוָה *ravah*, is ſaid רִי as אַף בְּרִי *aph beree*, *Job* xxiii. and from נָהָה *nahah*, נִי as בְּנִיהֶם קְנָה *beneehem kenah*, *Ezek.* xxvii. 32. and from צִיָּה *tſiyah*, וְצִי אַדִּיר *vetſee adeer*, *Iſai.* xxiii. 21.

and

and from כָּוָה *kava*, we find כִּי־תחת *kee thachath*, *Ibid.* iii. 24. In all of which, the *yod* is inſtead of the quieſcent radical ה, and the ע or ſecond radical is defective.

But פִּי *pee*, is not of this form and derivation; for its root, is פֶּה*, of two letters only; the ſame as שֶׂה and is the ſame in regimen, and in the pronoun of the firſt perſon; for, there is no difference between פִּי ה" *pee Adonay*, the word, or command of the Lord, Numb. xiv. 41. and פִּי הַמְדַבֵּר *pee hamdabear*, my mouth that ſpeaketh, *Gen.* xlv. 12. which laſt, ought to have been written with two *yods* פִּיִּי but on account of the difficulty, which muſt naturally occur to the reader in pronouncing two *yods* ſo ſituated, they have omitted one: eſpecially, as the context ſufficiently points out, when it is a relative, or pronoun.

The ſum of all that hath been ſaid in this, and the preceding Section, is, that all nouns which conſiſt of two letters, and have ת *thau*, additional poſtfixed, with *chirik* or *ſhurik* preceding it; or have quieſcent י *yod*, for their termination; whether both the letters are pronounced, or one only; or have pronounced י *yod*, after the two radicals, are all from נחי למ"ד ה *nachee lamad* ה; quieſcent in the third radical ה.

And the reaſon that I have been particular in ſaying, after the two radicals, is, to except the perfect nouns; and thoſe which are from נחי ע *nachee ain*, quieſcent in the ſecond radical: for when we find י *yod*, in the perfect nouns, it is, after the three radical letters; as חֲמִישִׁיוֹת *chameeſheeyoth*, &c. and in thoſe that are quieſcent in the

* See *Kimchi*, in *Sepher Haſhoraſhim*.

ſecond

ſecond radical, the pronounced י *yod*, is placed after the firſt radical; as בַּיִת זַיִת &c.

Note. I have not claſſed in this general rule, thoſe nouns, which have ן *nun* for their termination; and *cholom* before it; as קָלוֹן רָצוֹן for fear, of their being confounded by the learner, with thoſe, where the נ *nun* is radical; as אֲרוֹן אָדוֹן *Aron*, *Adon*, as alſo מָדוֹן from נחי ע *nachee ain*, quieſcent in the ſecond radical; as the root is דון.

SECT. XI.

Of the NOUNS, whoſe roots are double.

THERE are ſeveral nouns, whoſe roots are double; and in which, one of the double letters is deficient, ſo that there remains but two, as דַּל טַל טַף סַל עַז עַם כַּף תֹּם and the greater part, are pointed with *pathach*, and ſome few with *kamets*; and are known according to the *Maſorah*.

There are alſo ſome with *cholom*; as עֹז חֹם עֹל קֹר. and ſome with *tſere*, as חֵן שֵׁן צֵל לֵב. and all theſe, which are pointed with *kamets* and *tſere*, are of an equal degree, and ſubject to the ſame changes in their different inflections, as the nouns which are derived from נחי ע *nachee ain*, or נחי ל *nachee lamed*, quieſcent in the ſecond or third radical; which have been already treated of.

I ſhall now proceed to lay down ſome rules, by the help of which, the reader will be enabled clearly to diſtinguſh thoſe which are quieſcent in the ſecond or third radical, from thoſe which are double.

For

For inſtance the double ones ought to be with *dageſh*, to compenſate for the deficiency of the ſecond double letter: but that it is impoſſible to point one of them with *dageſh* חזק *chazak*, *forte**, for *dageſh forte*, can never take place at the beginning of a word †; and, at the end of a word, when no vowel point is under the letter, no *dageſh* can take place: and therefore, if the reader at any time, meets with a word conſiſting of two letters, and does not know from whence it is derived, he is to try it by the following rule, viz. if it will bear to be ſo *dageſhed*, either in the change to a pronoun, or plural, or with ה feminine, it is then of the double letters. I ſhall illuſtrate this by an example.

Suppoſe, the reader meets with theſe two letters, זָג *Exod.* xxvii. 20. and would know from whence derived; let him poſtfix the letter which forms the plural, or pronoun, or ה feminine, he will then find it to be זַגִּים זַגָּיו זַגָּה the ſame of חַג, חַגִּים חַגּוֹ all with *dageſh*; conſequently, they are of thoſe which are double; but from דָּג it is, דָּגָה דָּגִים without *dageſh*, which ſhews that it is derived from the quieſcents: and I have already ſhewn the difference between thoſe that are quieſcent in the ſecond or third radical, and how to diſtinguiſh them: one of which is, that the firſt vowel does not undergo any change; and therefore, as we ſay from דָּגִים. דְּגֵי הִים *degea hayam*, the fiſh of the ſea, where the *kamets* is changed to *ſheva*, it conſequently is, from נָחַל נְחִי *nachee*

* It is *dageſh forte*, which is uſed to mark the deficiency of the double letter, as may be ſeen in Sect. III. Chap. V. Page 73.

† Ibid. Sect. II. Page 72.

lamed.

lamed, quieſcent in the third radical; and its root גָּוָה but from גָּר we ſay גֵּרִים גֵּרוֹ the *tſere*, not ſuffering any change; it conſequently, is from נָחֵי ע *nachee ain*, quieſcent in the ſecond radical; and its root גוּר. Hence, if ever you meet with two radical letters, and the ſecond is *dagaſhed*, either in the plural, pronoun, or feminine, you may be ſure, it is from a noun whoſe root is double. And to make this as plain and intelligable as poſſible to the learner, I muſt remind him to obſerve, that theſe laſt in the different inflections, have always a ſhort vowel under the firſt radical, which renders the ſecond capable of receiving the *dagaſh**: and even thoſe which are to be pointed with *kamets*, according to the *Maſorah*, as תָּם וְיָשָׁר *Job*, i. &c. when declined, either in the plural, or pronoun, or feminine, have *pathach*, as תַּמִּים תַּמָּה *tammah*, *tammeem*, and the *tſere's* are changed to *chirik*, as from שֵׁנוֹ, שֵׁן and from חֵנוֹ, חֵן &c. and *cholom*, is changed to *kibbuts*, as from חָקֹם חָקְמוּ חָקוֹ. חוֹק &c. and when the ſecond radical is pointed with *ſheva*, then the firſt radical, has *kamets chatuph*, as בָּעֻזֶּךָ and עָזִּי וזמרת יה *Exod.* xv. 2. as *Rabbi Solomon Jarchi*, hath obſerved on the paſſage: and, as to the objection of *Aben Ezra*, againſt *Jarchi*, in that place, it is not on account of the pointing, but the ſenſe which the word conveys; as may be ſeen by conſulting thoſe two great commentators on the paſſage.

* See Chap. III. Sect. V. and Chap. V. Sect. III.

SECT. XII.

Of the NOUNS, whoſe roots are double, and have מ *mem* or ת *thau* prefixed.

THE nouns of this form, which have מ *mem* prefixed, are for the moſt part pointed with *kamets*; the ſame as thoſe that are quieſcent in the ſecond radical; but with this difference, that they, have *cholom* ultimate, as מָלוֹן מָכוֹן מָקוֹם and theſe, *kamets* and *tſere*, as מָגֵן מָסָךְ &c.

There is alſo another diſtinction; for in thoſe which are quieſcent in the ſecond radical, the *kamets* is changed in declining to *ſheva*; but in theſe, the *kamets* is not changed, as from נָגַן is derived מָגִנִּי מָגִנִּים מָגֵן where the *kamets* does not undergo any change; and the reaſon is, becauſe it is inſtead of *dagaſh:* and it has already been obſerved, that *dagaſh* cannot undergo a change.

There are alſo ſome few, with מ *mem* prefixed, pointed with *cholom*, as from רָדַד is derived מוֹרָד and from רָכַךְ, מוֹרָךְ theſe are but few.

Note. There is likewiſe a diſtinction between theſe, and thoſe which are quieſcent; they having *kamets* or *tſere*, ultimate; and theſe, *pathach*, or *ſegol*.

And the nouns of this form, with ה feminine are numerous, and eaſily to be diſtinguiſhed, as the ſecond radical is *dagaſhed*, as מְחִתָּה מְגִלָּה and with ת *thau* prefixed, as תְּפִלָּה תְּחִנָּה and one with מ *mem* poſtfixed, viz. חָתָם from the root חָנַן.

SECT.

SECT. XIII.

Of NOUNS which conſiſt of four or five letters.

IT muſt be obſerved, that there are nouns which are derived from roots that are double in the laſt radical, and have four radical letters; that is, between the double letters, it happens ſometimes, that the firſt radical is again introduced: for example, from בָּרַר is derived בַּרְבָּרִים and from בָּקַק, בַּקְבּוּק and from צָלַל, צַלְצֵל and from קָדַד, קָדְקֹד &c. in all of which, the firſt radical is introduced between the double letters. There are alſo ſome of five letters, viz. the ſecond and third radical doubled, as from יָרַק, יַרְקְרַק and from אָדַם, אַדַמְדַם and from אָסַף אַסַפְסוּף &c. There are alſo ſome to be met with of five letters, none of which are alike, as צְפַרְדֵּעַ, שַׁעַטְנֵז &c. and about which there is a diſpute between the *Jewiſh* grammarians, ſome contending that they are compound words, and others, that they are not proper *Hebrew* words, but are derived from ſome *Ægyptian*, *Perſic*, or *Chaldea* words, as פַּתְשֶׁגֶן אֲדַרְכְּמוֹנִים אֲחַשְׁתְּרָנִים * אֲחַשְׁדַּרְפְּנִים &c. Of this opinion is *Elias Levita*, and ſome others. But, I ſhall deliver my opinion on this ſubject in the arrangement in the Dictionary, as the moſt proper place for its diſcuſſion.

* *Rabbi Samuel Arkuvalti*, in *Arugath Habosam*, Chap. XXV. ſays, that "this word is compounded from three different languages, viz. *Perſic*, *Chaldee*, and *Hebrew*; for אַחַשׁ is *Perſic*, and ſignifies great; and דַּר is *Chaldee*, and ſignifies to ſtand, or miniſter; and פְּנִים is *Hebrew*." So that the whole word, according to this definition, ſignifies, great men that ſtood before the King.

CHAPTER XII.

SECTION I.

Of the VERBS.

THE Verb conſiſts of three conſonants, which are called שֹׁרֶשׁ *ſhoreſh*, root, or theme, and which the *Jewiſh* grammarians, as already obſerved, have formed on the form of פעל and call the firſt radical פ הפעל the ſecond ע הפעל and the third ל הפעל *pe hapangul*, *ain hapangul*, and *lamed hapangul**. Every root, which is quieſcent or defective in one of theſe letters, in the conjugations, are called quieſcent or defective in *pe hapangul*, *ain hapangul*, or *lamed hapangul*, viz. firſt, ſecond, or third radical. Every perfect verb has ſeven conjugations, viz. 1. קל *kal*; 2. נפעל *niphangl*; 3. פעל *piengl*; 4. פעל *puangl*; 5. הפעיל *hipheengl*; 6. הפעל *hophangl*; 7. התפעל *hithpaengl*. The *Jewiſh* grammarians have differed widely concerning the number of the conjugations of the verb. Some of the ancient grammarians have formed but ſix, viz. 1. *kal*, 2. *hipheengl*, 3 *piengl*, 4. *merubang*, 5. *niphangl*, 6. *hithpangl*. This opinion was embraced by *Rabbi Judah Chiyug*, one of the firſt grammarians; by *R. Moſes Cohen*, *R. Jonah Aven Ganach*, *Aben Ezra*, and that eminent grammarian *R. Joſeph Kimchi*; and their followers. And, *R. David Kimchi*, and his brother *R. Moſes Kimchi*, ſons to

* See Chap. X. Sect. I.

the

the abovementioned *Joſeph Kimchi*, have formed eight, viz. four *avoth*, or fathers, and four *toldath*, or begotten, *i. e.* four active, and four paſſive: for they reckoned *kal*, *pingel*, *hipheengl*, and *meruba*, active; and *niphangl*, *pungal*, *hophangl*, and *hithpaengl*, paſſive. This has likewiſe been embraced by a number of grammarians. And the author of *Leſhon Leemudeem* has laid down ſeven conjugations; that is, he has adopted part of the opinion of *R. Moſes* and *David Kimchi*, viz. that the conjugations are part active, and part paſſive; but has excluded the *meruba*, and formed *hithpaengl*, as active on one part, and paſſive on the other, *i. e.* reciprocal. And this opinion, which I take to be juſt, has been embraced by the greateſt number of grammarians, viz. *R. Judah Leon*, author of *Livnath Haſapeer*, *Elias Levita*, *Samuel Arkuvalti*, the author of *Seeach Yitſchak*, and that conſummate grammarian, *R. Solomon Heyna*, author of *Binyon Shlomo*; and all thoſe that have ſince written on *Hebrew* grammar. For as the author laſt mentioned ſays, "if the ancients had been acquainted with this form, which we moderns have adopted, they would alſo have embraced it."

To return; there are three moods in every conjugation, viz. 1. *indicative*, 2. צווי *tſevuy*, imperative, 3. מקור *mekor*, infinitive. But *puangl* and *hophangl* have no imperative. There are three tenſes, viz. 1. firſt עבר *avar*, paſt, called the preterite; and which expreſſes all kinds of paſt action. It muſt be obſerved, that in moſt other languages there are three kinds of preterite; firſt, what is called in *Hebrew* עבר נשלם *avar niſhlam*, i. e. preterperfect, and is formed in the *Engliſh* by prefixing the auxiliary verb *have*;

Second,

Second, עבר בלתי נשלם *avar biltee niſhlam*, preterim. perfect.

Third, עבר יותר כן הנשלם *avar yothar min haniſhlam*, preterpluperfect, and is expreſſed in the *Engliſh* by the auxiliary verb *had*. But in the *Hebrew* they are all expreſſed in one form, and by means of the text are eaſily diſtinguiſhed, as והוא פָּקַד *vehu pakad*, *Ezra* i. 2. in *Engliſh*, *hath* charged; and is reckoned by the grammarians as the preterperfect in *Hebrew*: and וה׳ פָּקַד את שׂרה *veadonay pakad eth Sarah*, *Gen.* xxi. 1. and the Lord viſited *Sarah*, as the preterimperfect. And כי פָּקַד ה׳ את עמו *kee pakad Adonay eth amoe*, how that the Lord *had* viſited his people, the preterpluperfect.

Second, בנוני פועל *benunee pangal*, the preſent tenſe, as it ſhews the action to be begun, and yet continues, and is therefore called *benunee*, i. e. intermediate, between the paſt and the future. There is likewiſe פָּעוּל *pangul*, called alſo *benunee*, and which is the participle of the preter and the preſent, and partakes of the nature both of a verb and an adjective.

Third, עתיד *athid*, future, and which expreſſes what is yet to be done.

Verbs admit of perſons, number, and gender. Note, all the firſt perſons have but one termination, which is common, as will be clearly perceived in the Table.

SECT.

SECT. II.

Of the CONJUGATIONS.

OF קל *kal.* This is what the *Jewiſh* grammarians call אב *ab*, father, as it has an active ſenſe, in oppoſition to *niphangl*, which is called בן *ben*, ſon, as being the paſſive of *kal.* It is called *kal*, which ſignifies lightneſs, becauſe it is the lighteſt of all the conjugations, as not having *dagaſh*, or any additional letter to mark it; whereas, the others, whether active or paſſive, have all, either *dagaſh*, or an additional letter, as a particular mark by which they are known; as will be ſeen in the Table of Conjugations.

Of the pointing of קל *Kal.*

The preter of *kal* is pointed in this manner: the פ *pe*, or firſt radical, is pointed with *kamets* (ָ) except in the ſecond perſon plural, both maſculine and feminine; as פְּקַדְתֶּם. פְּקַדְתֶּן and the ע *ain*, or ſecond radical, is pointed with *pathach*; except the third perſon plural, and third perſon feminine, which have pronounced *ſheva*, as פָּקְדוּ. פָּקְדָה. The reaſon of this change is, that if it had been pointed with *pathach*, *dagaſh* muſt have been in the *daleth*, or third radical, according to rule after a ſhort vowel; and it has already been ſhewn, that no *dagaſh* can take place in this form of *kal.*

The *benunee* of *kal* is pointed with *cholom* in the firſt radical in all the three perſons; and the ſecond radical with *tſere* in the firſt perſon ſingular only, as פּוֹקֵד but in the other

other perſons it is changed to *ſheva*, as פְּקֻדִים. פְּקֻדָה. and the feminine has generally ת *thau* ultimate, with two *ſegols*, as פְּקֻדֶת though ſome have ה *he*, as שְׁפְטָה. הְוְלָכָה &c.

The participle *pangul* is pointed with *kamets* under the firſt radical in the ſingular, פָּקוּד and in the other perſons it is changed to *ſheva*, the ſame as the preter; and in all the perſons, the ſecond radical is pointed with *ſhurik*, as פְּקוּדִים. פְּקוּדָה. פְּקוּדוֹת.

The infinitive, called מְקוֹר *mekor*, is pointed with *kamets* under the firſt radical, as פָּקוֹד and with the letters בכלמ prefixed with *chirik*; and the letter after the prefix without *dageſh*, as בִּפְקוֹד כִּפְקוֹד לִפְקוֹד but after the prefix מ *mem*, *dageſh* follows, as מִפְּקוֹד to compenſate for the deficiency of נ *nun*, in the preposition מִן as already noticed in treating of the *dageſh*.

The imperative is pointed with *ſheva* in the firſt radical, and the ſecond with *cholom*, in the ſingular, the ſame as the infinitive; but in the plural and feminine ſingular, it is with *chirik*.

The future, called עָתִיד is formed by prefixing one of the letters אֵיתָן and its pointing is the ſame as the imperative; for this one general rule is to be obſerved in all the conjugations and inflections of the verb, that if one of the letters אֵיתָן is prefixed to the imperative, it ſhews the future, and is always pointed with *chirik*.

PARADIGM of a perfect VERB, in the CONJUGATION קל *Kal.*

INDICATIVE MOOD.

PRETER KAL.

SINGULAR.

Fem.	Maſc.
פָּקְדָה	פָּקַד 3d perſon.
פָּקַדְתְּ	פָּקַדְתָּ 2d perſon.
com.	פָּקַדְתִּי 1ſt perſon.

PLURAL.

com.	פָּקְדוּ 3d perſon.
פְּקַדְתֶּן	פְּקַדְתֶּם 2d perſon.
com.	פָּקְדְנוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.
פּוֹקֶדֶת or פּוֹקְדָה	פּוֹקֵד ſingular.
פּוֹקְדוֹת	פּוֹקְדִים plural.

PARTICIPLE PANGUL.

Fem.	Maſc.
פְּקוּדָה	פָּקוּד ſingular.
פְּקוּדוֹת	פְּקוּדִים plural.

INFINITIVE MOOD.

פָּקוֹד

And with the LETTERS.

ב	כ	ל	מ
בִּפְקוֹד	כִּפְקוֹד	לִפְקוֹד	מִפְּקוֹד

IMPERATIVE MOOD.

Fem.	Masc.
פִּקְדִי	פְּקוֹד singular.
פְּקוֹדְנָה	פִּקְדוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com. אֶ	אֶפְקוֹד 1st person.
תִּפְקְדִי	תִּפְקוֹד 2d person.
תִּפְקוֹד	יִפְקוֹד 3d person.

PLURAL.

com.	
	נִפְקוֹד 1st person.
תִּפְקוֹדְנָה	תִּפְקְדוּ 2d person.
	יִפְקְדוּ 3d person.

Of

Of נפעל *niphangl.*

Niphangl is the paſſive of *kal*, and is therefore called by the *Jewiſh* grammarians בֵּן the ſon of *Kal*; the characteriſtic of which, is נ *nun.*

In the preter tenſe, the נ *nun* is pointed whith *chirik*, and quieſcent *ſheva* after it, and the ſecond radical with *pathach*, as נִפְקַד נִפְקְדָה &c.

The *benunec* has likewiſe *nun*; but the ſecond radical is pointed with *kamets*, as נִפְקָד נִפְקָדָה.

There is no *pangul* in *niphangl.*

The infinitive is without *nun*, for which reaſon, the פ or firſt radical is *dagaſhed*, to compenſate for the deficiency of the *nun*; and therefore, we are obliged to perfix ה additional before the פ, as הִפָּרֵד לוֹט this is, to form the *dagaſh forte*, for otherwiſe we could not; as no *dagaſh forte* can take place at the beginning of a word: as ſeveral times already noticed.

And, even when the letters בכלם are prefixed, the ה is ſtill retained, as בְּהַקָּהֵל הָעֵדָה *behikkaheal haengda*, *Numb.* xvii. 7. although, in ſome few places, the ה is deficient, as בְּעָטֵף עוֹלַל *beangteaf oeleal*; *Lament.* ii. 11. לֵעָנוֹת מִפְּנֵי *leaangnoth mippeny*, *Exod.* x. 3.

The imperative has always ה as הִפָּרְדנא מעלי *hipparead na maanglay*, *Gen.* xiii. 9. But the future has no occaſion for ה, as the letters אֵיתָן which are prefixed, ſerve to form the *dagaſh forte*; and the general rule for pointing this conjugation, is *chirik*; even the *aleph* in the

the prefix letters אִיתָּן is often pointed with *chirik*, as אנכי אֶשְׁבַּע *anochee eeſhaveaang*, *Gen.* xxi. 24. and which is not the caſe in *Kal*.

And the פ *pe*, or firſt radical, is always pointed with *kamets* and *dageſh*, except it ſhould be one of the guttural letters א ח ה ע ר then the ה, or prefix letters איתן are with *tſere*, as הֶאֱסֹף יַעֲבֹד &c.

CONJUGATION of a PERFECT VERB, in נפעל *nephangl.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
נִפְקְדָה	נִפְקַד	3d perſon.
נִפְקַדְתְּ	נִפְקַדְתָּ	2d perſon.
com.	נִפְקַדְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	נִפְקְדוּ	3d perſon.
נִפְקַדְתֶּן	נִפְקַדְתֶּם	2d perſon.
com.	נִפְקַדְנוּ	1ſt perſon.

PARTICI. PRES. BENUNEE.

Fem.	Maſc.	
נִפְקָדָה or נִפְקֶדֶת	נִפְקָד	ſingular.
נִפְקָדוֹת	נִפְקָדִים	plural.

PARTICIPLE

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִפָּקֵד

And with the LETTERS.

ב	כ	ל	מ
בְּהִפָּקֵד	כְּהִפָּקֵד	לְהִפָּקֵד	מֵהִפָּקֵד

IMPERATIVE MOOD.

Fem.	Maſc.
הִפָּקְדִי	הִפָּקֵד ſingular.
הִפָּקֵדְנָה	הִפָּקְדוּ plural.

FUTURE.

SINGULAR.

Fem. com.	Maſc.
	אֶפָּקֵד or אִפָּקֵד 1ſt perſon.
תִּפָּקְדִי	תִּפָּקֵד 2d perſon.
תִּפָּקֵד	יִפָּקֵד 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נִפָּקֵד 1ſt perſon.
תִּפָּקֵדְנָה	תִּפָּקְדוּ 2d perſon.
	יִפָּקְדוּ 3d perſon.

Of

Of פעל PIENGL.

PIENGL is active, and ſignifies to do a thing with aſſiduity, or diligence. It's characteriſtic is *dagaſh* in the ſecond radical.

Of the pointing of PIENGL.

The preter is pointed with *chirik* in the firſt radical, and *pathach* in the ſecond; except in the third perſon ſingular, the ſecond is generally pointed with *tſere*, as חִקֵּר אִזֵּן תִּקֵּן *chikkear*, *izzean*, *tikkean*, and is ſometimes found with *pathach*; as אִבַּד וְשִׁבַּר בריחיה *ibbad veſhibbar bereecheha*, *Lament.* ii. 9. And the third perſon plural, and third perſon feminine, have pronounced *ſheva*, (according to rule under the *dagaſhed* letter,) as פִּקְּדוּ . פִּקְּדָה. The *benunee* and participle pangul, have always מ *mem*, with *ſheva*, prefixed; the *benunee* with *patach* after it, and *pangul* with *kibbuts*, as מְפֻקָּד *mephukkad*, and the ſecond radical, in the ſingular in *benunee*, is with *tſere*, מְפַקֵּד *mephakkead*; and in the other perſons, with pronounced *ſheva*, מְפַקְּדִים *mephakkedeem*, &c. In *pangul*, the ſecond radical, in all the perſons, is pointed with *kamets*: as מְפֻקָּד מְפֻקָּדִים *mephukkad*, *mephukkadeem*, &c.

The infinitive, the firſt radical is with *pathach*, and the ſecond with *tſere*; as פַּקֵּד גַּדֵּל *pakkead*, *gaddeal*, &c. and the letters ב כ ל ם have always *ſheva*, except the מ *mem*, which has *chirik*.

The

The imperative in the ſingular, is the ſame as the infinitive, פְּקֹד. but in the plural, and feminine, it is with pronounced *ſheva*, as פִּקְדוּ פִּקְדִי *pakkedu*, *pakkedee*; and in the feminine plural, the *ſheva* is changed to *tſere*, as פִּקֹּדְנָה *pakkeadnah*. In the future the letters אֵיתָן are prefixed; the poining of which, is with *ſheva*, the ſame as the *mem* in *benunee*. And this general rule, I recommend the ſtudent to obſerve, viz. in every conjugation, where the *benunee* has מ *mem* prefixed, the letters אֵיתָן which are prefixed to form the future, have the ſame pointing as the *mem*.

CONJUGATION of a PERFECT VERB, in פִּעֵל *piengl.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
פִּקְּדָה	פִּקֵּד	3d person.
פִּקַּדְתְּ	פִּקַּדְתָּ	2d person.
com.	פִּקַּדְתִּי	1st. person.

PLURAL.

Fem.	Masc.	
com.	פִּקְּדוּ	3d person.
פִּקַּדְתֶּן	פִּקַּדְתֶּם	2d person.
com.	פִּקַּדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְפַקֶּדֶת or מְפַקְּדָה	מְפַקֵּד	singular.
מְפַקְּדוֹת	מְפַקְּדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.
מְפֻקֶדֶת or מְפֻקָדָה	מְפֻקָד singular.
מְפֻקָדוֹת	מְפֻקָדִים plural.

INFINITIVE MOOD.

פָּקֹד

And with the LETTERS

ב	כ	ל	מ
בִּפְקֹד	כִּפְקֹד	לִפְקֹד	מִפְקֹד

IMPERATIVE MOOD.

Fem.	Masc.
פִּקְדִי	פְּקֹד singular.
פְּקֹדְנָה	פִּקְדוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com.	אֶפְקֹד 1st person.
תִּפְקְדִי	תִּפְקֹד 2d person.
תִּפְקֹד	יִפְקֹד 3d person.

PLURAL.

Fem.	Masc.
com.	נִפְקֹד 1st person.
תִּפְקֹדְנָה	תִּפְקְדוּ 2d person.
	יִפְקְדוּ 3d person.

Of

Of פֻּעַל *Puengl.*

Puengl is the paſſive of *piengl*; its chief characteriſtic is *dagaſh*, in the ſecond radical.

Of the pointing of *Puengl.*

In the preter, the firſt radical is pointed with *kibuts*, as פֻּקַּד פֻּקְּדָתְּ *pukkad pukkadta*, &c. in the other points of the preter, it is the ſame as its active.

The participle *benunee*, is the ſame in the pointing in the ſingular, as the preter; except that the ſecond radical is pointed with *kamets*, as פֻּקָּד פֻּקָּדִים *pukkad, pukkadeem*, &c.

No *pangul* nor *imperative* in this conjugation.

And the few of the *infinitive* which are to be found, the firſt radical is likewiſe with *kibuts*, as גֻּנֹּב גֻּנַּבְתִּי *gunov, gunavtee*, *Gen.* xl. 15.

The future is formed by prefixing the letters אית, with *ſheva*, the ſame as in *piengl*; and the firſt radical with *kibbuts*, the ſame as the preter, as אֲפֻקַּד יְפֻקַּד *ephukkad, yephukkad*, &c. and if the ſecond radical is a *guttural*, or ר *reſh*, the *kibbuts* is changed to *cholom*, throughout the conjugation, as כי לא פֹרַשׁ *kee loe phoraſh*, *Numb.* xv. 34. ומֹרַק ושטף *umorack veſhutaph*, *Levit.* vi. 21.

Conjugation of a Perfect Verb in *puengl*.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Masc.	
פִּקְּדָה	פִּקֵּד	3d perſon.
פִּקַּדְתְּ	פִּקַּדְתָּ	2d perſon.
com.	פִּקַּדְתִּי	1ſt perſon.

Plural.

Fem.	Masc.	
com.	פִּקְּדוּ	3d perſon.
פִּקַּדְתֶּן	פִּקַּדְתֶּם	2d perſon.
com.	פִּקַּדְנוּ	1ſt perſon.

Participle Present Benunee.

Fem.	Masc.	
פְּקֻדָּה	פָּקֻד	ſingular.
פְּקֻדוֹת	פְּקֻדִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

פָּקוֹד

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶפְקֹד	1st person.
תִּפְקְדִי	תִּפְקֹד	2d person.
תִּפְקֹד	יִפְקֹד	3d person.

PLURAL.

Fem. com.	Masc.	
	נִפְקֹד	1st person.
תִּפְקֹדְנָה	תִּפְקְדוּ	2d person.
	יִפְקְדוּ	3d person.

Of

Of הִפְעִיל *Hipheengl.*

Hipheengl is active, and ſignifies, the cauſing a thing to be done: Its characteriſtic is ה *he*, prefixed to the firſt radical, and י *yod* between the ſecond and third radical.

Of the pointing of *Hipheengl.*

In the preter, the prefix ה has *chirik*; but the *chirik* which is under the ſecond radical, is uſed in the third perſon only, as הִפְקִיד הִפְקִידוּ הִפְקִידָה *hiphkeed, hiphkeedue, hiphkeedah.*

In the other perſons, *pathach* is uſed inſtead of *chirik*: and is done to lighten the pronunciation in the increaſe of the vowels; as הִפְקַדְתָּ הִפְקַדְתִּי *hiphkadta, hiphkadtee*, &c.

The *benunee*, is formed with מ *mem* prefix, pointed with *pathach*; and *pangul* with מ *mem* alſo, but pointed with *kibbuts*; and after both, follows quieſcent *ſheva*; as מַפְקִיד מְפֻקָּד and throughout, the ſecond radical in *benunee* is pointed with long *chirik*, and *pangul*, with great *kamets*.

The infinitive, has ה *he* prefixed, but pointed with *pathach*, to diſtinguiſh it from the preter, and the ſecond radical with *tſere* for the moſt part, as, וְהַכְבֵּד אֶת לִבּוֹ *vehachbead eth liboc. Exod.* viii. 11. But with the prefix letters בכלם it is with *chirik*, as לְהַקְטִין אֵיפָה וּלְהַגְדִּיל שֶׁקֶל *lehakteen ephah, ulhagdeel ſhckel, Amos.* xxviii. v.

In

In the imperative, the ſecond radical in the ſingular, is pointed with *tſere*, as הַפְקֵד *haphkead*; but when additional ה is poſtfixed, (to make it the more earneſt) it is then, with *chirik*: as הַאֲזִינָה *haezeenah*, הַקְשִׁיבָה *haſheevah*; and in the plural maſculine, and feminine ſingular, it is always with *chirik*, as הַפְקִידוּ *haphkeedu*, הַפְקִידִי, and in the feminine plural, it is, הַפְקֵדְנָה *haphkeadenah*.

This laſt, although ſo formed by the grammarians, has no other foundation, than mere opinion; for it is not to be found in ſcripture.

Note. When ever the *Jewiſh* griammarians have formed any form which is not to be found in ſcripture, they call it, וזה מדרך סברא *veze miderech ſivra:* this, is only by way of opinion.

The future is formed, by prefixing the letters איתן to the imperative, as אַפְקִיד יַפְקִיד *aphkeed yaphkeed*; although, it ought properly to have been written אֲהַפְקִיד יְהַפְקִיד *ahaphkeed, yahaphkeed*; with ה *hipheengl*, but it is omitted, in order to leſſen the number of vowels; and the prefix letter is pointed with *pathach*; the ſame in *benunee*, where the ה is omitted on account of the prefix מ *mem*, as מַפְקִיד *maphkeed*, which ought to be written מְהַפְקִיד *mahaphkeed*: the ſame in *pangul*, where the ה is omitted; and the ſecond radical in this form, is generally pointed with *chirik*; (as may be ſeen by the examples,) except ſome few which are pointed with *tſere*, when formed according to the imperative; as יַכְרֵת ה׳ *yachreath Adonay*, the Lord *ſhall* cut off, &c. *Pſalm*, xii. 4. and when ו *vau* converſive is prefixed to the future, the ſecond radical is always with *tſere*; as וַיַּבְדֵּל אֱלֹהִים *vayavdeal Elohim*, *Gen.* i. 3.

CONJUGATION

Conjugation of a Perfect Verb, in *Hipheengl.*

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Masc.
הִפְקִידָה	הִפְקִיד 3d perſon.
הִפְקַדְתְּ	הִפְקַדְתָּ 2d perſon.
com.	הִפְקַדְתִּי 1ſt perſon.

Plural.

Fem.	Masc.
com.	הִפְקִידוּ 3d perſon.
הִפְקַדְתֶּן	הִפְקַדְתֶּם 2d perſon.
com.	הִפְקַדְנוּ 1ſt perſon.

Participle Present Benunee.

Fem.	Masc.
מַפְקֶדֶת or מַפְקִידָה	מַפְקִיד ſingular.
מַפְקִידוֹת	מַפְקִידִים plural.

PARTI-

PARTICIPLE PANGUL.

Fem.	Masc.	
מְפַקֶּדֶת or מְפַקֶּדָה	מְפַקֵּד	singular.
מְפַקְּדוֹת	מְפַקְּדִים	plural.

INFINITIVE MOOD.

הַפְקֵד or הַפְקִיד

And with the LETTERS.

ב	כ	ל	מ
בְּהַפְקִיד	כְּהַפְקִיד	לְהַפְקִיד	מֵהַפְקִיד

IMPERATIVE MOOD.

Fem.	Masc.	
הַפְקִידִי	הַפְקֵד	singular.
הַפְקֵדְנָה	הַפְקִידוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אַפְקִיד	1st person.
תַּפְקִידִי	תַּפְקִיד	2d person.
תַּפְקִיד	יַפְקִיד	3d person.

PLURAL.

Fem.	Masc.	
com.	נַפְקִיד	1st person.
תַּפְקֵדְנָה	תַּפְקִידוּ	2d person.
	יַפְקִידוּ	3d person.

Of הֻפְעַל HUPHANGL.

Huphangl, is the paſſive of *hipheengl*; as receiving the effect from another; its characteriſtic is ה *he*, the ſame as the active.

In the preter the ה is pointed with *kamets chatuph*, as, מִנְחָה הָכְרַת *hachrath mincha*; or with *kibuts*, as, וְהֻשְׁלַךְ מִכּוֹן מִקְדָּשׁוֹ *vehuſhlach mechon mikdaſho*. *Dan.* viii. 11. But when the firſt or ſecond radical is quieſcent in this form, the ה *he*, is pointed with ו *vau ſhurik*, as וַיּוֹסֶף הוּרַד *veyoſaph hurad*, *Gen.* xxxix. 1. There is no participle *benunee*, participle *pangul*, or *imperative*, in this conjugation; and as to the *infinitive*, it is likewiſe pointed with *kamets chatuph*, or *kibuts* under the firſt radical, and *tſere* under the ſecond: as וְהָמְלַח לֹא הֻמְלַחְתְּ וְהָחְתֵּל לֹא חֻתָּלְתְּ *vehamleach loe humlachat*, *vehachteal loe chutalt*, *Ezek.* xvi. 4. ſometimes, with additional ה *he* poſtfixed, as רְדָה וְהֻשְׁכְּבָה *redah vehaſhcavah*, *Ibid.* xxxii. 19. And according to *Elias**, are not to be found with the prefix letters בכלם.

In the future, the prefix letters איתן are pointed with *kibuts*, or *kamets chatuph*, as כְּלִיל תָּקְטָר *caleel taktar*, *Levit.* vi. 15. And when the firſt radical is a guttural, the firſt is with *kamets*, and the ſecond with *chatuph kamets*, as יַעֲמַד חַי *yaengmad chay*, *Ibid.* xvi. 10. &c.

* In *Sepher Habachur*, *Maamar ſhenee*, *ikar ſheveeang*.

Conjugation of a Perfect Verb in Huphangl.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.		Maſc.	
הָפְקְדָה	הָפְּ	הָפְקַד	3d perſon.
הָפְקַדְתְּ		הָפְקַדְתָּ	2d perſon.
com.		הָפְקַדְתִּי	1ſt perſon.

Plural.

Fem.	Maſc.
com.	הָפְקְדוּ
הָפְקַדְתֶּן	הָפְקַדְתֶּם
com.	הָפְקַדְנוּ

Participle Present Benunee.

CARET.

Participle Pangul.

CARET.

INFINITIVE MOOD.

הַפְקֵדָה or הַפְקֹד

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem.		Masc.	
com.	אֶפְ	אִפְקֹד	1st person.
תִּפְקְדִי		תִּפְקֹד	2d person.
תִּפְקֹד		יִפְקֹד	3d person.

PLURAL.

Fem.		Masc.	
com.		נִפְקֹד	1st person.
תִּפְקֹדְנָה	}	תִּפְקְדוּ	2d person.
		יִפְקְדוּ	3d person.

Of

Of התפעל HITHPANGL.

Hithpaengl is generally reciprocal, and ſignifies firſt, the performance of an action on one's ſelf, as וְהִתְקַדִּשְׁתֶּם *vehithkadiſhtem*, prepare, or ſanctify yourſelves, to become holy, *Lev.* xx. 7.

Second, to ſhew the continuance and force of the action, as הִתְמַכֵּר לַעֲשׂוֹת הָרַע *hithmakear laangſoth harang*, did ſell himſelf to work wickedneſs, *Kings* i. 21. 25. i. e. was *continually* working wickedneſs. מִתְדַּפְּקִים עַל הַדֶּלֶת *mithdapkeem angl hadeleth*, beat at the door, *Judg.* xix. 22. i. e. they beat with great *force* at the door.

Third, to mark an apparent or imaginary action, not the reality of the thing; as מִתְעַשֵּׁר *mithangſheer*, maketh himſelf rich, ſhews himſelf, or appears to be rich, but in reality is not ſo: the ſame of מִתְרוֹשֵׁשׁ *mithroſhaſh*, maketh himſelf poor. This is the miſerable ſtate of the miſer, who imagines himſelf poor, though in poſſeſſion of great riches. Its characteriſtic is ה. ת *he* and *thau* prefixed, and *dagaſh* in the firſt radical; the laſt is to mark its being of the heavy conjugation, i. e. with *dagaſh*. In the preter, the ה *he*, is pointed with *chirik*, and the ת *thau* with quieſcent *ſheva*, the firſt radical with *pathach*, and the ſecond has *dagaſh*: as הִתְפַּקֵּד *hithpakkad*; but if the ſecond radical is a *guttural*, or *reſh*, the firſt radical is then pointed with *kametz*, to compenſate for the *dagaſh*, as הִתְפָּאֵר עָלַי *hithpaear alay*, *Exod.* viii. 5. וְהִתְבָּרֵךְ בִּלְבָבוֹ *vehithbareach bilvavoe*, *Deut.* xxix. 18.

The participle *benunee*, is formed with מ *mem* prefix pointed with *chirik*, and the ת *thau* with quieſcent *ſheva*; but

but the ה *he*, which forms the conjugation, is dropt, as מִתְפַּקֵּד. There is no participle *pangul* in this conjugation.

The infinitive is the ſame as the preter, and with the letters כ ב ל ם prefixed to it; the ה is not dropt, as will be perceived in the table. The imperative has always ה *he* prefix; but in the future tenſe, it is ſometimes dropt, the ſame in *benunee*: and the prefix letters א י ת ן are pointed with *chirik*; the ſame as in the *kal*, and *niphengl*; and the ſecond radical is generally pointed with *tſere*, as אֶתְהַלֵּךְ לִפְנֵי יְיָ *eth haleach liphnea Adonay*, *Pſal.* cxvi. 9. and ſome few with *pathach*, as אַל תִּתְהַדַּר לִפְנֵי מֶלֶךְ *al tithhadar liphnea melech*, *Prov.* xxv. 6.

I muſt now obſerve, that in this conjugation, the ת *thau* which marks it, always precedes the firſt radical, as already ſhewn; but when the firſt radical is one of the letters, פ ש ץ *ſamech*, *ſhin*, *tſadi*; a different rule obtains, viz. when the firſt radical is *ſamech*, or *ſhin*, the ת *thau*, is affixed after the firſt radical, as וַיִּשְׁתַּמֵּר חֻקֹּת עָמְרִי *veyiſhtamear chukkath amree*, *Mic.* vi. 16. וְיִסְתַּבֵּל הַחֹגֵב *veyiſtabeal hachagav*, *Eccl.* xii. 5. in both of which, the *thau* is placed after the firſt radical, as the roots are סבל שמר. And when the firſt radical is *tſadi*, the *thau* is changed to ט *teth*, as מַה נִּצְטַדָּק *ma nitſtaddak*, *Gen.* xliv. 16. the root of which, is צדק.

Conjugation of a Perfect Verb, in *Hithpaengl.*

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Masc.	
הִתְפַּקְּדָה	הִתְפַּקֵּד	3d person.
הִתְפַּקַּדְתְּ	הִתְפַּקַּדְתָּ	2d person.
com.	הִתְפַּקַּדְתִּי	1st person.

Plural.

Fem.	Masc.	
com.	הִתְפַּקְּדוּ	3d person.
הִתְפַּקַּדְתֶּן	הִתְפַּקַּדְתֶּם	2d person.
com.	הִתְפַּקַּדְנוּ	1st person.

Participle Present Benunee.

Fem.	Masc.	
מִתְפַּקְּדָה	מִתְפַּקֵּד	singular.
מִתְפַּקְּדוֹת	מִתְפַּקְּדִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְפַּקֵּד

And with the LETTERS.

ב	כ	ל	מ
בְּהִתְפַּקֵּד	כְּהִתְפַּקֵּד	לְהִתְפַּקֵּד	מֵהִתְפַּקֵּד

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְפַּקְּדִי	הִתְפַּקֵּד	singular.
הִתְפַּקֵּדְנָה	הִתְפַּקְּדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְפַּקֵּד	1st person.
תִּתְפַּקְּדִי	תִּתְפַּקֵּד	2d person.
תִּתְפַּקֵּד	יִתְפַּקֵּד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִתְפַּקֵּד	1st. person.
תִּתְפַּקֵּדְנָה	תִּתְפַּקְּדוּ	2d person.
	יִתְפַּקְּדוּ	3d person.

I shall

I ſhall now proceed to treat of the irregular VERBS.

The irregular verbs, are of two ſorts: firſt, what are called חסרים *chaſereem*, defective; ſecond, נחים *nacheem*, quieſcent.

The defective verbs are thoſe, whoſe firſt radical is נ *nun*; whoſe firſt and third, or ſecond and third, are the ſame, and are called defective; becauſe theſe letters are omitted in ſome of the conjugations, moods, and tenſes: the quieſcents are thoſe, whoſe firſt radical, is א *aleph*, or י *yod*; the ſecond, ו *vau*, or י *yod*; the third ה *he*, or א *aleph*: and are called quieſcents; becauſe in declining, they are ſometimes not pronounced, although they are written, as will be ſeen in the table.

SECT. III.

Of the irregular or defective VERBS.

Firſt. Of verbs defective in פ *pe*, or firſt radical; as נָפַל &c. In the preter tenſe of the conjugation *kal*, as alſo the participle preſent *benunee*, and participle *pangul*, they are not defective, but retain the נ *nun*, the ſame as the perfect verb. And ſo it is in the infinitive mood, for the moſt part, as נָפוֹל תִּפּוֹל לִפְנֵיו *naphol tippol lephanav*, *Eſt.* vi. 13. הָלוֹךְ וְנָסוֹעַ *haloch venaſoeang*, *Gen.* xii. 9. The imperative likewiſe, is for the moſt part formed as a perfect verb; as נְצוֹר בְּנִי *nâtſor benee*, *Prov.* vi. 20. הָרִיב נְטוֹשׁ *hareev netoſh*, *Ibid.* xvii. 14. נְדֹרוּ וְשַׁלְּמוּ *nidru veſhalmu*,

Pſalm, lxxvi. 12. However, there are ſome roots where the נ *nun* is defective in the infinitive mood; and inſtead of which, ת *thau* is poſtfixed; theſe are, נָפַח נָטַע נָגַע נָגַשׁ which drop the נ *nun* in the infinitive, as בְּגָשֶׁת בני ישראל *begaeſheth benea yiſraeal*, *Numb.* viii. 19. לָפַחַת עליו *laphachath alav*, *Ezek.* xxii. 20. לָגַעַת בך *lagangath bach*, II. *Sam.* xiv. 10. עת לָטַעַת *eth latangath*, *Eccl.* iii. 2. But, notwithſtanding that in theſe examples, the נ *nun* is dropt in the infinitive mood, it muſt yet be obſerved, that they are only ſo, when they have one of the letters ב כ ל ם prefixed; but without ſuch prefix letters, the *nun* is not defective, or additional *thau* poſtfixed.

In the imperative alſo, the נ *nun* is defective in ſome of theſe, as גַּשׁ הלאה *gaeſh halah*, *Gen.* xix. 9. וְגַע אל עצמו *vegang el atſmoe*, *Job* ii. 5. וּפְחִי בַּהֲרוּגִים *uphechee baherugeem*, *Ezek.* xxxvii. 9. and from נשל we find שַׁל נעליך *ſhal naanglecha*, *Exod.* iii. 5. but from נָטַע we never find טַע. In the future tenſe of *kal*, they are moſtly defective in the firſt radical נ *nun*, and *dagaſh* in the ſecond radical, to compenſate for the deficiency; and which is generally pointed with *pathach*, or *cholom*, as אָפוֹל יִפּוֹל יִגַּשׁ אָגַשׁ &c. and ſome few which are perfect, and do not drop the נ *nun*, as ותורתו יִנְצֹרוּ *vetharathoe yintſoru*, *Pſalm* cv. 45. הַיִנְטוֹר לעולם *hayintor leonglom*, *Jerm.* iii. 5. And when the ſecond radical is a *guttural*, they are always perfect, as לא תִנְאָף *loe thinaph*. *Exod.* xx. 13. ולחם סתרים יִנְעָם *velachem ſethareem yinangm*, *Prov.* ix. 17. הַיִנְהַק פרא *hayinhak pere*, *Job*. vi. 5. and ſome few, with the letters איתן prefixed, and pointed with *tſere*, in exchange for נ *nun*, as מי יַחַת עליו *mee yeachath aleanu*, *Jerm.* xxi. 13. וַתֵּהוֹם כל העיר

וַתְּהֵם הָעִיר *vuteahom col haeengr*, *Ruth* i. 19. The roots of these, are נָהַם.

NIPHANGL. This I shall include in PIENGL.

Of PIENGL and PUANGL.

It must be observed, that as these two conjugations are always *dagasḧed* in the second radical, (as already shewn,) they are for that reason always perfect in these conjugations, viz. the first radical נ *nun*, is not dropt; for if the נ *nun* should be dropt, the second radical must be *dagasḧed*, to compensate for the deficiency; but this cannot be done, for the second radical is already *dagasḧed*, as the characteristic of the conjugation: and it would be improper to put two *dagasḧes* in one letter; and absurd, that one *dagasḧ* should point at two different things; for which reason, they are always perfect.

It must be farther remarked, that in this derivation, there is no difference between the preter tense in *niphangl*, and the preter in *piengl*; as both have *dagasḧ* in the second radical: that in *niphangl*, is to point the deficiency of the radical נ *nun*; and *piengl*, to mark the form of conjugation. An example will make this clear, as לֹא נִכַּר שׁוּעַ לִפְנֵי דַל *loe nicear shuang liphnea dal*, *Job* xxxiv. 19. This is the preter of *niphangl*; but, נִכַּר אֹתוֹ אֱלֹהִים *niccear oethoe Elohim*, *Sam.* I. xxiii. 7. is the preter of פִּעֵל *piengl*; the distinction is easy, by means of the context.

The conjugations of *hipheengl*, and *huphangl*, of a verb defective in the first radical נ *nun*, are the same, with regard to their poining, as in a perfect verb; save, that the second radical is *dagasḧed*, to compensate for the deficiency of the radical נ *nun*, through all the conjugation.

For in the preter, it is הִנְגִּישׁ which ought to be הִנְגִּישׁ but the *dagaſh* in the ג *gimel*, which is the ſecond radical, compenſates for the deficiency of the firſt radical; in the *benunnee*, it is מַנְגִּישׁ. and in *pangul*, מְנֻגָּשׁ. and the infinitive and imperative, is הַנְגֵּשׁ with *tſere*; as alſo with *chirik*, as הַנְגִּישִׁי הַנְגִּישׁוּ. the ſame with the prefix letters בכלם as בְּהַנְגִּישׁ כְּהַנְגִּישׁ &c. and the future, is אַנְגִּישׁ יַנְגִּישׁ.

Huphangl; the ה throughout is pointed with *kibuts*; and in the preter, as הֻנְגַּשְׁתָּ הֻנְגַּשׁ &c. There is neither *benunnee*, *pangul*, or *imperative*, in this conjugation; and the *infinitive*, is הֻנְגֵּשׁ and the *future* אֻנְגַּשׁ יֻנְגַּשׁ &c.

Hithpaeengl. This conjugation is formed nearly as the perfect verb, and for the ſame reaſon as mentioned in *piengl.* And it muſt be obſerved, that there are ſeveral roots, whoſe firſt radical is י *yod*, and are formed after the manner of the defective verb, whoſe firſt radical is נ *nun*; for which reaſon the grammarians have called them חסרי פ"י inſtead of נחי פ"י i. e. defective in the firſt radical *yod*, inſtead of quieſcent, in the firſt radical *yod*; but, as *Elias Levita* has obſerved, they ought properly to be treated of as quieſcent verbs.

For thoſe which are formed like the defective verb נָגַשׁ are only thoſe, whoſe ſecond radical is צ *tſadi*, as, צָבַת צָבַע צָבַר צָבַט צָבַג &c. from which, is formed, אַצִּיבָה נא יַצֵּב גבלות בטרם אֶצָּרְךָ בבטן. וְאַצִּיעַ שאול. כי אֶצּוֹק מים. עמים. וַיִּצֶּת־אֵשׁ בציון in all, the צ *tſadi* which is the ſecond radical, is *dagaſhed*, to compenſate for the deficiency of the *yod*, the firſt radical; but the root יָצָא is excepted from this rule; and thefore, as we find כי הִקִּיפוּ ימי המשתה *kee hikkeephu yeamea hamiſhtch*, *Job* i. 5. and לא הִנִּיחַ אדם *lae hinneeach Adam*, *Pſalm* cv. 14. both with *dagaſh*. I am inclined

inclined to ſuppoſe, the roots of theſe to be נקח. נגח. not יקח. יגח and of this opinion was that eminent grammarian *Elias Levita*. And that conſummate grammarian and lexicographer *Rabbi David Kimchi*, in his *Sepher Haſharoſhim*, ſeems to be inclined thereto; for he has arranged הִקִּיפוּ under the root נקף though he had placed it already under the root יקף and ſays there, "It is poſſible that this may belong to the verbs defective in נ *nun*," and accordingly, afterwards treats it as ſuch.

There is likewiſe another root, whoſe firſt radical is ל *lamed*, and in which, the *infinitive*, *imperative*, and *future*, is formed, according to the form of a verb defective in the firſt radical נ *nun*: this root is לָקַח and which in the infinitive is, לָקַחַת. בְּקַחַת. קַחַת and the imperative, is קַח. קְחִי. קְחוּ. and in the future, it is with *dagaſh*, as תִּקַּח. יִקַּח אֶקַּח the *dagaſh*, to compenſate for the radical *lamed*: and we do not find another *lamed*, which is defective as a firſt radical.

And the reaſon given by the grammarians for this, is on account of the general and frequent uſe made of this root *: and for the ſame reaſon, they have ſometimes omitted the *dagaſh* †; but this, is only when the ſecond radical is pointed with *ſheva*, as וְיִקְחוּ אֵלֶיךָ *veyikchu elecha*, *Exod.* xxvii. 20. וְאֶקְחָה פַת לֶחֶם. *vaekcha path lechem*, *Gen.* xviii. 5. in both, the ק *koph* is without *dagaſh*: the ſame in the root נָסַע which is written וַיִּסְעוּ and וַיִּשְׂאוּ אֶת בְּנָיו where the ס *ſamech*, and שׂ *ſin*, are both without *dagaſh*, for the reaſon aforementioned.

* See *Elias Levita*, in *Sepher Habachur*, *maamer ſheanee*, *ikar chameeſhee*. And *R. David Kimchi*, in *Sepher Haſharaſhim*, in *Sharaſh* לקח.

† Ibid.

PARA-

PARADIGM of a VERB DEFECTIVE in the firſt radical, viz. נָגַשׁ *nagaſh*.

CONJUGATION *Kal*.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.
נָגְשָׁה	נָגַשׁ 3d perſon.
נָגַשְׁתְּ	נָגַשְׁתָּ 2d perſon.
com.	נָגַשְׁתִּי 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	נָגְשׁוּ 3d perſon.
נָגַשְׁתֶּן	נָגַשְׁתֶּם 2d perſon.
com.	נָגַשְׁנוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.
נוֹגֶשֶׁת or נוֹגָשֶׁת	נוֹגֵשׁ ſingular.
נוֹגְשׁוֹת	נוֹגְשִׁים plural.

PARTICIPLE PANGUL.

Fem.	Maſc.
נָגוּשָׁה	נָגוּשׁ ſingular.
נְגוּשׁוֹת	נְגוּשִׁים plural.

INFINI-

INFINITIVE MOOD.

נָגֹשׁ or נֶגֶשׁת

And with the LETTERS

ב	כ	ל	מ
בְּנֶגֶשׁת	כְּנֶגֶשׁת	לְנֶגֶשׁת	מִנֶּגֶשׁת

IMPERATIVE MOOD.

Fem.	Masc.
נְגִשִׁי	נְגַשׁ or גֵּשׁ singular.
נְגֹשְׁנָה	גְּשׁוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אֶנָּגֵשׁ 1st person.
תִּנְּגִשִׁי	תִּנָּגֵשׁ 2d person.
תִּנָּגֵשׁ	יִנָּגֵשׁ 3d person.

PLURAL.

Fem. com.	Masc.
	נִנָּגֵשׁ 1st person.
תִּנָּגֵשְׁנָה	תִּנָּגְשׁוּ 2d person.
	יִנָּגְשׁוּ 3d person.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
נִגְּשָׁה	נִגַּשׁ	3d perſon.
נִגַּשְׁתְּ	נִגַּשְׁתָּ	2d perſon.
com.	נִגַּשְׁתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	נִגְּשׁוּ	3d perſon.
נִגַּשְׁתֶּן	נִגַּשְׁתֶּם	2d perſon.
com.	נִגַּשְׁנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
נִגָּשָׁה or נִגֶּשֶׁת	נִגָּשׁ	ſingular.
נִגָּשׁוֹת	נִגָּשִׁים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִפָּגֵשׁ

And with the LETTERS.

ב	כ	ל	מ
בְּהִפָּגֵשׁ	כְּהִפָּגֵשׁ	לְהִפָּגֵשׁ	מֵהִפָּגֵשׁ

IMPERATIVE MOOD.

Fem.	Masc.
הִפָּגְשִׁי	הִפָּגֵשׁ singular.
הִפָּגֵשְׁנָה	הִפָּגְשׁוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אֶפָּגֵשׁ 1st person.
תִּפָּגְשִׁי	תִּפָּגֵשׁ 2d person.
תִּפָּגֵשׁ	יִפָּגֵשׁ 3d person.

PLURAL.

Fem. com.	Masc.
	נִפָּגֵשׁ 1st person.
תִּפָּגֵשְׁנָה	תִּפָּגְשׁוּ 2d person.
	יִפָּגְשׁוּ 3d person.

PIENGL, according to the form of a perfect VERB, as already noticed.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.
נִפְצָה	נִפֵּץ 3d perſon.
נִפַּצְתְּ	נִפַּצְתָּ 2d perſon,
com.	נִפַּצְתִּי 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	נִפְּצוּ 3d perſon.
נִפַּצְתֶּן	נִפַּצְתֶּם 2d perſon.
com.	נִפַּצְנוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.
מְנַפֶּצֶת or מְנַפֶּצֶת	מְנַפֵּץ ſingular.
מְנַפְּצוֹת	מְנַפְּצִים plural.

PARTICIPLE PANGUL.

Fem.	Maſc.
מִנְפָּצָה	מִנְפָּץ ſingular.
מִנְפָּצוֹת	מִנְפָּצִים plural.

INFINI-

INFINITIVE MOOD.

נָפַץ

And with the LETTERS.

ב	כ	ל	מ
בְּנָפַץ	כְּנָפַץ	לִנְפֹץ	מִנָּפַץ

IMPERATIVE MOOD.

Fem.	Maſc.
נִפְצִי	נְפֹץ ſingular.
נִפְצֶינָה	נִפְצוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.
com.	אֶנְפֹּץ 1ſt perſon.
תִּנְפְּצִי	תִּנְפֹּץ 2d perſon.
תִּנְפֹּץ	יִנְפֹּץ 3d perſon.

PLURAL.

Fem.	Maſc.
com.	נִנְפֹּץ 1ſt perſon.
תִּנְפֹּצְנָה }	תִּנְפְּצוּ 2d perſon.
	יִנְפְּצוּ 3d perſon.

PUANGL.

This is the ſame as the preceding form.

IDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Maſc.	
לָקְחָה	לָקַח	3d perſon.
לָקַחְתְּ	לָקַחְתָּ	2d perſon.
com.	לָקַחְתִּי	1ſt perſon.

Plural.

Fem.	Maſc.	
com.	לָקְחוּ	3d perſon.
לָקַחְתֶּן	לָקַחְתֶּם	2d perſon.
com.	לָקַחְנוּ	1ſt perſon.

Participle Present Benunee.

Fem.	Maſc.	
לֹקַחַת	לֹקֵחַ	ſingular.
לֹקְחוֹת	לֹקְחִים	plural.

PARTI-

There is no PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE, in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶלְקֹד	1st person.
תִּלְקְדִי	תִּלְקֹד	2d person.
תִּלְקֹד	יִלְקֹד	3d person.

PLURAL.

Fem. com.	Masc.	
	נִלְקֹד	1st person.
תִּלְקֹדְנָה	תִּלְקְדוּ	2d person.
	יִלְקְדוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.
הִנְגִּישָׁה	הִנְגִּישׁ 3d perſon.
הִנְגַּשְׁתְּ	הִנְגַּשְׁתָּ 2d perſon.
com.	הִנְגַּשְׁתִּי 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	הִנְגִּישׁוּ 3d perſon.
הִנְגַּשְׁתֶּן	הִנְגַּשְׁתֶּם 2d perſon.
com.	הִנְגַּשְׁנוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.
מַנְגֶּשֶׁת or מַנְגֶּשֶׂת	מַנְגִּישׁ ſingular.
מַנְגִּישׁוֹת	מַנְגִּישִׁים plural.

PARTICIPLE PANGUL.

מְנֻגֶּשֶׂת or מְנֻגֶּשֶׁת	מְנֻגָּשׁ ſingular.
מְנֻגָּשׁוֹת	מְנֻגָּשִׁים plural.

INFINI-

INFINITIVE MOOD.

הַנְּגֹשׁ or הַנָּגֵשׁ

And with the LETTERS.

ב	כ	ל	מ
בְּהַנָּגֵשׁ	כְּהַנָּגֵשׁ	לְהַנָּגֵשׁ	מֵהַנָּגֵשׁ

IMPERATIVE MOOD.

Fem.	Masc.
הַנָּגִשִׁי	הַנָּגֵשׁ or הַנָּגֵשׁ singular.
הַנָּגֵשְׁנָה	הַנָּגִשׁוּ plural.

FUTURE TENSE

SINGULAR.

Fem. com.	Masc.
	אֶנָּגֵשׁ 1st person.
תַּנָּגִשִׁי	תַּנָּגֵשׁ 2d person.
תַּנָּגֵשׁ	יַנָּגֵשׁ 3d person.

PLURAL.

Fem. com.	Masc.
	נַנָּגֵשׁ 1st person.
תַּנָּגֵשְׁנָה	תַּנָּגִשׁוּ 2d person.
	יַנָּגִשׁוּ 3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הֻפְּשָׁה	הֻפַּשׁ	3d person.
הֻפַּשְׁתְּ	הֻפַּשְׁתָּ	2d person.
com.	הֻפַּשְׁתִּי	1st person.

PLURAL.

Fem.	Masc.
הֻפְּשָׁה	הֻפְּשׁוּ
הֻפַּשְׁתֶּן	הֻפַּשְׁתֶּם
com.	הֻפַּשְׁנוּ

There is no PARTICIPLE BENUNEE, or PANGUL, in this Conjugation.

INFINI-

INFINITIVE MOOD.

הִנָּגֵד

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אִנָּגֵד	1st person.
תִּנָּגְדִי	תִּנָּגֵד	2d person.
תִּנָּגֵד	יִנָּגֵד	3d person.

PLURAL.

Fem. com.	Masc.	
	נִנָּגֵד	1st person.
תִּנָּגֵדְנָה	תִּנָּגְדוּ	2d person.
	יִנָּגְדוּ	3d person.

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְנַפְּלָה	הִתְנַפֵּל	3d person.
הִתְנַפַּלְתְּ	הִתְנַפַּלְתָּ	2d person.
com.	הִתְנַפַּלְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְנַפְּלוּ	3d person.
הִתְנַפַּלְתֶּן	הִתְנַפַּלְתֶּם	2d person.
com.	הִתְנַפַּלְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְנַפֶּלֶת or מִתְנַפְּלָה	מִתְנַפֵּל	singular.
מִתְנַפְּלוֹת	מִתְנַפְּלִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְנַפֵּל

And with the LETTERS

ב	כ	ל	מ
בְּהִתְנַפֵּל	כְּהִתְנַפֵּל	לְהִתְנַפֵּל	מֵהִתְנַפֵּל

IMPERATIVE MOOD.

Fem.	Maſc.	
הִתְנַפְּלִי	הִתְנַפֵּל	ſingular.
הִתְנַפֵּלְנָה	הִתְנַפְּלוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.	
	אֶתְנַפֵּל	1ſt perſon.
תִּתְנַפְּלִי	תִּתְנַפֵּל	2d perſon.
תִּתְנַפֵּל	יִתְנַפֵּל	3d perſon.

PLURAL.

Fem. com.	Maſc.	
	נִתְנַפֵּל	1ſt perſon.
תִּתְנַפֵּלְנָה	תִּתְנַפְּלוּ	2d perſon.
	יִתְנַפְּלוּ	3d perſon.

SECT. IV.

Of VERBS quieſcent in the firſt radical א *aleph*, as אָמַר.

IN *kal*, it is of the form of a perfect verb in all the inflections, except the future tenſe; in which, the radical א *aleph* becomes quieſcent, as יֹאמַר תֹּאמַר נֹאמַר *yoemar*, *toemar*, *noemar*. But in the firſt perſon of the future tenſe, the א *aleph* is dropt, as אֹמַר אֶל אֱלוֹהַּ *oemar el Eloha*, *I will* ſay unto God, *Job* x. ii. The reaſon is, that two *alephs* may not come together, as אֶאֱמַר. And, as to the other perſons, as יֹאמַר תֹּאמַר נֹאמַר when they have ו *vau* converſive prefixed, the *pathach* is then changed to *ſegol*, and the accent is *milengl*, as וַנֹּאמֶר וַתֹּאמֶר וַיֹּאמֶר and at the end of a ſentence, they return to *pathach*, and the accent is *milrang*, as וַתֹּאמַר וַיֹּאמַר except, וַיֹּאמֶר אִיּוֹב וְעַיִן which is accented *milengl*, as are thoſe of his aſſociates.

The other conjugations, are according to the regular verb, and the *aleph* is not quieſcent; but the points in ſome are changed, on account of the *aleph* being a *guttural*; the ſame in the other *gutturals*: for then, the *chirik* of the נ *nun* in *niphengl*, and the ה *he*, in *hipheengl*, is changed to *ſegol*; and the letter ſucceeding the *nun*, or *he*, is pointed with *chatuph ſegol*, as נֶאֱכַל. הֶאֱכִיל. There are ſome verbs, whoſe firſt radical is א *aleph*, and are formed as a regular verb; and in the future of *kal* alſo, as from אָסַף. אָסַר is formed אֶאֱסוֹר. אֶאֱסוֹף.

The reaſon aſſigned by the *Jewiſh* grammarians for this difference, is, that as the uſe of theſe verbs is not great, they were not over ſolicitous about their form.

PARA-

PARADIGM of a VERB quiescent in the first radical א *aleph*, viz. אָמַר אָבַד. &c.

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
אָמְרָה	אָמַר	3d person.
אָמַרְתְּ	אָמַרְתָּ	2d person.
com.	אָמַרְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	אָמְרוּ	3d person.
אֲמַרְתֶּן	אֲמַרְתֶּם	2d person.
com.	אָמַרְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
אוֹמֶרֶת or אוֹמָרֶת	אוֹמֵר	singular
אוֹמְרוֹת	אוֹמְרִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
אֲמוּרָה	אָמוּר	singular.
אֲמוּרוֹת	אֲמוּרִים	plural.

INFINI-

INFINITIVE MOOD.

לֵאמֹר

And with the LETTERS.

ב	כ	ל	ס
בֶּאֱמֹר	כֶּאֱמֹר	לֵאמֹר or לֶאֱמֹר	מֵאֱמֹר

IMPERATIVE MOOD.

Fem.	Maſc.
אִמְרִי	אֱמֹר ſingular.
אֱמֹרְנָה	אִמְרוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.
	אוֹמַר 1ſt perſon.
תֹּאמְרִי	תֹּאמַר 2d perſon.
תֹּאמַר	יֹאמַר 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נֹאמַר 1ſt perſon.
תֹּאמַרְנָה	תֹּאמְרוּ 2d perſon.
	יֹאמְרוּ 3d perſon.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
נֶאֱמְרָה	נֶאֱמַר	3d perſon.
נֶאֱמַרְתְּ	נֶאֱמַרְתָּ	2d perſon.
com.	נֶאֱמַרְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
נֶאֱמְרָה	נֶאֱמְרוּ	3d perſon.
נֶאֱמַרְתֶּן	נֶאֱמַרְתֶּם	2d perſon.
com.	נֶאֱמַרְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
נֶאֱמֶרֶת or נֶאֱמָרָה	נֶאֱמָר	ſingular.
נֶאֱמָרוֹת	נֶאֱמָרִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הֵאָמֵר

And with the LETTERS.

ב	כ	ל	מ
בְּהֵאָמֵר	כְּהֵאָמֵר	לְהֵאָמֵר	מֵהֵאָמֵר

IMPERATIVE MOOD.

Fem.	Maſc.
הֵאָמְרִי	הֵאָמֵר singular.
הֵאָמַרְנָה	הֵאָמְרוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.
	אֵאָמֵר 1ſt perſon.
תֵּאָמְרִי	תֵּאָמֵר 2d perſon.
תֵּאָמֵר	יֵאָמֵר 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נֵאָמֵר 1ſt perſon.
תֵּאָמַרְנָה	תֵּאָמְרוּ 2d perſon.
	יֵאָמְרוּ 3d perſon.

PIENGL.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Maſc.	
אִבְּדָה	אִבַּד	3d perſon.
אִבַּדְתְּ	אִבַּדְתָּ	2d perſon.
com.	אִבַּדְתִּי	1ſt perſon.

Plural.

Fem.	Maſc.	
com.	אִבְּדוּ	3d perſon.
אִבַּדְתֶּן	אִבַּדְתֶּם	2d perſon.
com.	אִבַּדְנוּ	1ſt perſon.

Participle Present Benunee.

Fem.	Maſc.	
מְאַבֶּדֶת or מְאַבְּדָה	מְאַבֵּד	ſingular.
מְאַבְּדוֹת	מְאַבְּדִים	plural.

Participle Pangul.

Fem.	Maſc.	
מְאֻבֶּדֶת	מְאֻבָּד	ſingular.
מְאֻבָּדוֹת	מְאֻבָּדִים	plural.

INFINITIVE MOOD.

אַבֵּד

And with the LETTERS.

ב	כ	ל	מ
בְּאַבֵּד	כְּאַבֵּד	לְאַבֵּד	מֵאַבֵּד

IMPERATIVE MOOD.

Fem.	Maſc.
אַבְדִי	אַבֵּד ſingular.
אַבֵּדְנָה	אַבְדוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.
	אֲאַבֵּד 1ſt perſon.
תְּאַבְדִי	תְּאַבֵּד 2d perſon.
תְּאַבֵּד	יְאַבֵּד 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נְאַבֵּד 1ſt perſon.
תְּאַבֵּדְנָה	תְּאַבְדוּ 2d perſon.
	יְאַבְדוּ 3d perſon.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
אֻכְלָה	אֻכַל	3d perſon.
אֻכַלְתְּ	אֻכַלְתָּ	2d perſon.
com.	אֻכַלְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	אֻכְלוּ	3d perſon.
אֻכַלְתֶּן	אֻכַלְתֶּם	2d perſon.
com.	אֻכַלְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
אֻכָלָה	אֻכָל	ſingular.
אֻכָלוֹת	אֻכָלִים	plural.

There is no PANGUL, INFINITIVE, or IMPERATIVE, in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.	
com.	אֵאֻכַל	1ſt perſon.
תֵּאֻכְלִי	תֵּאֻכַל	2d perſon.
תֵּאֻכַל	יֵאֻכַל	3d perſon.

PLURAL.

Fem.		Masc.	
com.		נִאְכַּל	1st person.
תִּאָכַלְנָה	}	תִּאָכְלוּ	2d person.
		יֵאָכְלוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הֶאֱבִידָה	הֶאֱבִיד	3d person.
הֶאֱבַדְתְּ	הֶאֱבַדְתָּ	2d person.
com.	הֶאֱבַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הֶאֱבִידוּ	3d person.
הֶאֱבַדְתֶּן	הֶאֱבַדְתֶּם	2d person.
com.	הֶאֱבַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַאֲבֶדֶת or מַאֲבִידָה	מַאֲבִיד	singular.
מַאֲבִידוֹת	מַאֲבִידִים	plural.

PARTI-

PARTICIPLE PANGUL

CARET.

INFINITIVE MOOD.

הַאֲבֵד or הַאֲבִיד

And with the LETTERS.

ב	כ	ל	מ
בְּהַאֲבִיד	כְּהַאֲבִיד	לְהַאֲבִיד	מֵהַאֲבִיד

IMPERATIVE MOOD.

Fem.	Maſc.
הַאֲבִידִי	הַאֲבֵד ſingular.
הַאֲבֵדְנָה	הַאֲבִידוּ plural.

FUTURE TENSE.

Fem. com.	Maſc.
	אַאֲבִיד 1ſt perſon.
תַּאֲבִידִי	תַּאֲבִיד 2d perſon.
תַּאֲבֵד	יַאֲבִיד 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נַאֲבִיד 1ſt perſon.
תַּאֲבֵדְנָה	תַּאֲבִידוּ 2d perſon.
	יַאֲבִידוּ 3d perſon.

HUPHANGL.

CARET.

HITHPAEENGL.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Masc.	
הִתְאַמְּרָה	הִתְאַמֵּר	3d person.
הִתְאַמַּרְתְּ	הִתְאַמַּרְתָּ	2d person.
com.	הִתְאַמַּרְתִּי	1st person.

Plural.

Fem.	Masc.	
com.	הִתְאַמְּרוּ	3d person.
הִתְאַמַּרְתֶּן	הִתְאַמַּרְתֶּם	2d person.
com.	הִתְאַמַּרְנוּ	1st person.

Participle Present Benunee.

Fem.	Masc.	
מִתְאַמֶּרֶת or מִתְאַמֶּרֶת	מִתְאַמֵּר	singular.
מִתְאַמְּרוֹת	מִתְאַמְּרִים	plural.

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְאַמֵּר

And with the LETTERS.

ב	כ	ל	מ
בְּהִתְאַמֵּר	כְּהִתְאַמֵּר	לְהִתְאַמֵּר	מֵהִתְאַמֵּר

IMPERATIVE MOOD.

Fem.	Masc.
הִתְאַמְּרִי	הִתְאַמֵּר singular.
הִתְאַמֵּרְנָה	הִתְאַמְּרוּ plural.

FUTURE TENSE.

SINGULAR.

Fem	Masc.
com.	אֶתְאַמֵּר 1st person.
תִּתְאַמְּרִי	תִּתְאַמֵּר 2d person.
תִּתְאַמֵּר	יִתְאַמֵּר 3d person.

PLURAL.

Fem.	Masc.
com.	נִתְאַמֵּר 1st person.
	תִּתְאַמְּרוּ 2d person.
תִּתְאַמֵּרְנָה	יִתְאַמְּרוּ 3d person.

SECT.

SECT. V.

Of VERBS quieſcent, in the firſt radical י *yod*, as יָשַׁב יָסַד יָדַע יָלַד &c.

IN *kal*, they are the ſame as a perfect verb in the firſt three inflections, viz. the *preter tenſe*, *participle benunce*, and *participle pangul*: and the *infinitive* alſo, when in conjunction with an active verb, a יָרֹד יָרַדְנוּ *yaroed yaradnu*, *Gen.* lxiii. 19. but when abſolute, the י *yod* is defective, and ת *thau* additional poſtfixed, as שָׁבָת רֶדֶת דַּעַת &c.

The *imperative* is defective in י *yod*, as שֵׁב שְׁבוּ לֵד לְדוּ &c. and with additional ה *he*, as שְׁבָה. and with an accent of a pauſe under the word, it is with *tſere*, as רְדָה. and when joined to a word by a hyphen, it is pointed with *ſegol*, and accented *milengl*, as לְדִי־נָא.

Note. There is no diſtinction in the *imperative mood*, between the verbs *quieſcent* in the firſt radical י *yod*; and thoſe *defective* in the firſt radical נ *nun*; for which reaſon, I muſt recommend it to the reader, to be careful not to confound the one with the other.

But in the *future tenſe*, the prefix letters איתן do abundantly diſtinguiſh the two derivations from each other; for in the verbs defective in נ *nun*, the prefix letter, is pointed with *chirik*, and *dagaſh* after it, as תִּגַּשׁ יִגַּשׁ &c. *yiggaſh*, *tiggaſh*: but in this derivation, they are with *tſere*, and which, is a long vowel, to compenſate for the quieſcent י *yod*, which is not written, as אֵלֵד יֵלֵד אֵשֵׁב תֵּשֵׁב &c. though ſometimes the י *yod* is written, and the prefix letter is with

tſere

tsere nevertheleſs; as אֵילֵכָה שׁוֹלָל *ealecha ſhoelal*, *Micha* i. 8. But this is not common; for when the י *yod* is written, they are for the moſt part pointed with *chirik*, and the ſecond radical, with *pathach*, as אִישַׁן יִישַׁב אִישַׁב יִירַשׁ אִירַשׁ יִינַק אִינַק יִישַׁן. And there are ſome, which have *dageſh* inſtead of the quieſcent י *yod*, as from יָצַק we find אֶצּוֹק רוּחִי *etſoek ruchee*, *Iſai.* xliv. 3. and from יָצַר בִּטֶּרֶם אֶצָּרְךָ. *beterem etſarcha*, *Jerm.* i. 4. and which, the grammarians call חסרי פא יוד *chaſearea pe*, *yod*, defective in the firſt radical *yod*, and not נחי פא יוד *neachea pe yod*, quieſcent in the firſt radical; becauſe, they are formed in the *future tenſe*, according to the form of thoſe which are defective in the firſt radical נ *nun*, as already obſerved.

And, as after the moſt exact ſearch into the writings of the moſt eminent grammarians, for the reaſon of this change, I have not been fortunate enough to find any thing ſatisfactory: I ſhall therefore, mention, what to me appears the moſt probable, and which nearly coincides with that of *Elias*, viz. that the ס *ſamech*, and צ *tſadi**, have a near reſemblance in ſound and pronunciation, eſpecially

* Although in the pronunciation of צ in the *Engliſh* language, it is abundantly diſtinguiſhed from the ס, by having *t* joined to the *ſ*. It muſt however be obſerved, that this is not according to the true pronunciation of the *Hebrew*; but is done, to enable the *Engliſh* reader, to comprehend the difference between the one and the other: conſequently, nothing concluſive can be deduced from thence. I judged it neceſſary to mention this, for the benefit of the *Engliſh* reader, that he may be enabled clearly to comprehend the force of what I have advanced.

when the צ *tſadi* is not *dageſhed*; ſo that numbers * ſcarcely make any diſtinction between them; and therefore, if from יָצַק יָצַג יָצַב we ſhould ſay יֵצַק יֵצַג יֵצַב according to the form of quieſcent *yod*, in the firſt radical, it might in the quickneſs of pronunciation appear, as if ſaid יֵסַק יֵסַג יֵסַב for which reaſon, the צ *tſadi* is *dageſhed*, to ſtrengthen its pronunciation. I muſt farther obſerve, that this rule is of the utmoſt importance in the grammatical part of the language; viz. when we find *dageſh*, inſtead of a deficient letter, the word is then reckoned, as belonging to the defective verbs: but when we find a long vowel affixed to compenſate for ſuch deficiency, it is then reckoned as belonging to the quieſcents.

In *niphangl*, the preter is formed with quieſcent ו *vau* pointed with *cholom*, inſtead of the radical י *yod*, as נוֹדַעְתִּי נוֹדַעְתָּ נוֹדַע &c. *noedantee, noedangta, noedang*. The ſame in *benunee*, נוֹדָעִים נוֹדָע *noedaeengm, noedang*; but in the other parts of the conjugation, the ו *vau* is pronounced, and its pointing is the ſame as in the perfect verbs; as from יָדַע is derived הִוָּדַע *hivvadang*, and with the prefix letters איתן to form the *future*, it is יִוָּדַע אִוָּדַע *yivvadang ivvadang*, the *aleph* with *chirik*, contrary to rule, as its proper pointing is with *ſegol*, except in this; and for which, I am

* *Elias* mentions in particular, "כל אנשי צרפת *cal anſhea tſarphath*, all the men of *France*." I ſuppoſe he meant *all* the *Jews* ſettled in *France*. What authority he had for the aſſertion, he does not mention; neither am I ſo well acquainted with any of the *Jews* born within the *French* dominions, as to be able either to confirm or deny it; it muſt therefore be underſtood, as his bare aſſertion; and as ſuch I have noticed it.

realy

really unable to assign any reason. But as to the change of י *yod*, to ו *vau*, I opine, it is on account of the *dagash*, as its force is better perceived in ו *vau*, than in י *yod*.

In *hipheengl*, the *preter* is formed with ה *he* prefix, pointed with *cholom*, instead of the radical י *yod*, as הוֹשִׁיב הוֹשַׁבְתָּ &c. *hoesheev*, *hoeshavta*. The same of all the prefix letters throughout this conjugation; for in the *participle benunee*, it is מוֹשִׁיב *moesheev*. In the *infinitive* and *imperative* הוֹשִׁיב *hoesheev*. In the *future tense*, it is תּוֹשִׁיב. יוֹשִׁיב.* אוֹשִׁיב *oesheev*, *yoesheev*, *toesheev*, or תּוֹלִיד יוֹלִיד אוֹלִיד *oeleed*, *yoeleed*, *toeleed*. But in the *participle pangul*, the prefix מ *mem*, is always pointed with *shurik*, or *kibbuts*; as well in the perfect or regular verbs, as the irregular or imperfect; as מוּשָׁב. מְפֻקָּד and one or two with *kamets chatuph*, as שֵׁשׁ מָשְׁזָר *sheash mashzar*, *Exod.* xxvi. 1. The pointing of the second radical, is the same in this inflection as the perfect verbs: it must however, be noticed, that the verbs of this form, which I have mentioned, as having sometimes in the *future tense*, the prefix letters pointed with *chirik* and radical י *yod*, written also; have in this conjugation, the י *yod* likewise written; but with this difference, that the prefix letter is pointed with *tsere*; as from יָטַב is derived וַתֵּיטֶב־אֹת רֹאשׁהּ *vateatev eth roeshoh*, *Kings*. II. ix. 30. from יָנַק. וְתֵינִק לְךָ אֶת הַיֶּלֶד *vetheenik lach eth hayaled*, *Exod.* ii. 7. and from יָמַן. אִם הִשְׁמֹאל וְאֵימְנָה *im hasmoel veeameenah*, *Gen.* xiii. 9. and in the *participle benunee*, the מ *mem*, is pointed with *tsere* in all the persons: as מֵטִיבָה מֵטִיב &c. but when quiescent in the second

* The reader must observe, that the י *yod* in יושיב is not radical, but is prefixed to form the derivation, the same as ה.

radical, the ſingular only, is pointed with *tſere*, and the reſt with *ſheva*, as מֵבִין and מֵבִינִים &c.

In *hiphangl*, the ה *he*, is with *ſhurik*, as וַיּוֹסֶף הוּרַד *veyoeſeaph hurad*, *Gen.* xxxi. i. The ſame in thoſe which are quieſcent in the ſecond radical, as הוּקַם *hukam*; and thoſe which are double, as הוּסַב *huſav*; in all three, the ה *he*, is with *ſhurik*, and no difference in their pointing; but in the other perſons, there is a difference in the *preter tenſe*, between thoſe which are quieſcent in the firſt radical י *yod*, or the ſecond radical ו *vau*; and thoſe which are double; viz. the *dagaſh*; as will be ſhewn when I come to treat of the roots which are double.

Hithpaengl. This conjugation is formed as the perfect verb, as from יָלַד is derived וַיִּתְיַלְּדוּ *vayithyaldu*, *Numb.* i. 18. and from יָצַע וַיִּתְיַעֲצוּ *veyithyaengtſu*, *Pſalm* lxxxiii. 4. though ſometimes the י *yod* is changed to pronounced ו *vau*, as from יָדַע is derived, בְּהִתְוַדַּע יוֹסֵף *behithvaddang yoeſeaph*, *Gen.* xlv. i. and from יָדָה וְהִתְוַדָּה *vehithvaddang*, *Levit.* v. 5. and xvi. 21.

PARA-

PARADIGM of a VERB quiescent in the first radical י *yod*, viz. יָדַע יָסַד יָלַד &c.

CONJUGATION *Kal*.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
יָלְדָה	יָלַד	3d person.
יָלַדְתְּ	יָלַדְתָּ	2d person.
com.	יָלַדְתִּי	1st person.

PLURAL

Fem.	Masc.	
com.	יָלְדוּ	3d person.
יְלַדְתֶּן	יְלַדְתֶּם	2d person.
com.	יָלַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
יוֹלֶדֶת or יוֹלְדָה	יוֹלֵד	singular.
יוֹלְדוֹת	יוֹלְדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
יְלוּדָה	יָלוּד	singular.
יְלוּדוֹת	יְלוּדִים	plural.

INFINI-

INFINITIVE MOOD.

יָלוֹד. יְדוֹעַ or דַּעַת or דָּעָה

And with the LETTERS

ב	כ	ל	מ
בְּלֶדֶת	כְּלֶדֶת	לָלֶדֶת	מִלֶּדֶת

IMPERATIVE MOOD.

Fem.	Maſc.
לְדִי	לֵד singular.
לֶדְנָה	לְדוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.
	אֵלֵד 1ſt perſon.
תֵּלְדִי	תֵּלֵד 2d perſon.
תֵּלֵד	יֵלֵד 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נֵלֵד 1ſt perſon.
תֵּלֵדְנָה	תֵּלְדוּ 2d perſon.
	יֵלְדוּ 3d perſon.

NIPHANGL

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נוֹלְדָה	נוֹלַד	3d person.
נוֹלַדְתְּ	נוֹלַדְתָּ	2d person.
com.	נוֹלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	נוֹלְדוּ	3d person.
נוֹלַדְתֶּן	נוֹלַדְתֶּם	2d person.
com.	נוֹלַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נוֹלֶדֶת or נוֹלָדָה	נוֹלָד	singular.
נוֹלָדוֹת	נוֹלָדִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

לָדַעַת לָלֶדֶת

And with the LETTERS.

ב	כ	ל	מ
בְּהִוָּלֶד	כְּהִוָּלֶד	לְהִוָּלֶד	מֵהִוָּלֶד
בְּדַעַת	כְּדַעַת	לָדַעַת	*&c.*

IMPERATIVE MOOD.

Fem.	Masc.	
הִוָּלְדִי	הִוָּלֶד	singular.
הִוָּלַדְנָה	הִוָּלְדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אִוָּלֶד	1st person.
תִּוָּלְדִי	תִּוָּלֶד	2d person.
תִּוָּלֶד	יִוָּלֶד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִוָּלֶד	1st person.
תִּוָּלַדְנָה	תִּוָּלְדוּ	2d person.
	יִוָּלְדוּ	3d person.

PIENGL.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Maſc.	
יִסְּדָה	יִסַּד	3d perſon.
יִסַּדְתְּ	יִסַּדְתָּ	2d perſon.
com.	יִסַּדְתִּי	1ſt perſon.

Plural.

Fem.	Maſc.	
com.	יִסְּדוּ	3d perſon.
יִסַּדְתֶּן	יִסַּדְתֶּם	2d perſon.
com.	יִסַּדְנוּ	1ſt perſon.

Participle Present Benunee.

Fem.	Maſc.	
מְיַסֶּדֶת or מְיַסְּדָה	מְיַסֵּד	ſingular.
מְיַסְּדוֹת	מְיַסְּדִים	plural.

Participle Pangul.

Fem.	Maſc.	
מְיֻסָּדָה	מְיֻסָּד	ſingular.
מְיֻסָּדוֹת	מְיֻסָּדִים	plural.

INFINITIVE MOOD.

יִסַּד

And with the LETTERS.

ב	כ	ל	מ
בְּיִסַּד	כְּיִסַּד	לְיִסַּד	מִיִּסַּד

IMPERATIVE MOOD.

Fem.	Maſc.
יִסְדִי	יְסַּד singular
יִסַּדְנָה	יִסְדוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.
אִיסַּד	1ſt perſon.
תִּיסְדִי	תִּיסַּד 2d perſon.
תִּיסַּד	יִסַּד 3d perſon.

PLURAL.

Fem. com.	Maſc.
נִיסַּד	1ſt perſon.
תִּיסַּדְנָה	תִּיסְדוּ 2d perſon.
	יִסַּדְנָה 3d perſon.

PUANGL.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
יִלְדָה	יִלַּד	3d perſon.
יִלַּדְתְּ	יִלַּדְתָּ	2d perſon.
com.	יִלַּדְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	יִלְּדוּ	3d perſon.
יִלַּדְתֶּן	יִלַּדְתֶּם	2d perſon.
com.	יִלַּדְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem	Maſc.	
יִלְדָה	יִלַּד	ſingular.
יִלְדוֹת	יִלְדִים	plural.

No PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.	
com.	אִיַּלֵּד	1ſt perſon.
תִּילְדִי	תִּיַּלֵּד	2d perſon.
תִּילַּד	יִיַּלֵּד	3d perſon.

PLURAL.

Fem. com.	Masc.	
	נִילַד	1st person.
	תִּילְדִי	2d person.
תִּילַדְנָה	יִלְדוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הוֹלִידָה	הוֹלִיד	3d person.
הוֹלַדְתְּ	הוֹלַדְתָּ	2d person.
com.	הוֹלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוֹלִידוּ	1st person.
הוֹלַדְתֶּן	הוֹלַדְתֶּם	2d person.
com.	הוֹלַדְנוּ	3d person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מוֹלִידָה or מוֹלֶדֶת	מוֹלִיד	singular.
מוֹלִידוֹת	מוֹלִידִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מוּלֶדֶת	מוּלָד	singular.
מוּלָדוֹת	מוּלָדִים	plural.

INFINI-

INFINITIVE MOOD.

הוֹלִיד

And with the LETTERS

ב	כ	ל	מ
בְּהוֹלִיד	כְּהוֹלִיד	לְהוֹלִיד	מֵהוֹלִיד

IMPERATIVE MOOD.

Fem.	Maſc.
הוֹלִידִי	הוֹלִיד ſingular.
הוֹלֵדְנָה	הוֹלִידוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.
com.	אוֹלִיד 1ſt perſon.
תּוֹלִידִי	תּוֹלִיד 2d perſon.
תּוֹלִיד	יוֹלִיד 3d perſon.

PLURAL.

Fem.	Maſc.
com.	נוֹלִיד 1ſt perſon.
תּוֹלֵדְנָה	תּוֹלִידוּ 2d perſon.
	יוֹלִדוּ 3d perſon.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הוּלַדָה	הוּלַד	3d person.
הוּלַדְתְּ	הוּלַדְתָּ	2d person.
com.	הוּלַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוּלְדוּ	3d person.
הוּלַדְתֶּן	הוּלַדְתֶּם	2d person.
com.	הוּלַדְנוּ	1st person.

No PARTICIPLE BENUNEE, or PANGUL, in this Conjugation.

INFINITIVE MOOD.

הִוָּלֶדֶת

And with the LETTERS

ב	כ	ל	מ
בְּהִוָּלֶדֶת	כְּהִוָּלֶדֶת	לְהִוָּלֶדֶת	מֵהִוָּלֶדֶת

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אִוָּלֵד	1st person.
תִּוָּלְדִי	תִּוָּלֵד	2d person.
תִּוָּלֵד	יִוָּלֵד	3d person.

PLURAL.

Fem. com.	Masc.	
	נִוָּלֵד	1st person.
תִּוָּלַדְנָה	תִּוָּלְדוּ	2d person.
	יִוָּלְדוּ	3d person.

HITH-

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
הִתְוַדְּעָה	הִתְוַדַּע	3d perſon.
הִתְוַדַּעְתְּ	הִתְוַדַּעְתָּ	2d perſon.
com.	הִתְוַדַּעְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	הִתְוַדְּעוּ	3d perſon.
הִתְוַדַּעְתֶּן	הִתְוַדַּעְתֶּם	2d perſon.
com.	הִתְוַדָּעְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
מִתְוַדָּעָה or מִתְוַדַּעַת	מִתְוַדַּע	ſingular.
מִתְוַדְּעוֹת	מִתְוַדְּעִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִתְוַדֵּעַ

And with the LETTERS

ב כ ל מ

בְּהִתְוַדֵּעַ כְּהִתְוַדֵּעַ לְהִתְוַדֵּעַ מֵהִתְוַדֵּעַ

IMPERATIVE MOOD.

Fem.	Masc.
הִתְוַדֵּעִי	הִתְוַדֵּע singular.
הִתְוַדַּעְנָה	הִתְוַדְּעוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אֶתְוַדֵּע 1st person.
תִּתְוַדְּעִי	תִּתְוַדַּע 2d person.
תִּתְוַדַּע	יִתְוַדַּע 3d person.

PLURAL.

Fem. com.	Masc.
	נִתְוַדַּע 1st person.
תִּתְוַדַּעְנָה	תִּתְוַדְּעוּ 2d person.
	יִתְוַדְּעוּ 3d person.

SECT. VI.

Of VERBS quieſcent, in the ſecond radical ו *vau*, as בּוֹן קוּם &c.

EVERY verb, whoſe ſecond radical is ו *vau*, is quieſcent in all the conjugations, as from קוּם *kum*, we ſay קָם *kam*, קָמְתָּ *kamta*, &c. but when the laſt radical is ה *he*, the ו *vau* is then pronounced throughout all the conjugations: as from אָוָה *avah*, we find, אִוִּיתָה נַפְשִׁי *ivvetha naphſhee*; from קָוָה *kava*, קִוִּיתִי ה׳ *kivveethee Adonay*; from רָוָה *rava*, הִרְוָה אֶת הָאָרֶץ *hirva eth haarets*: from צָוָה *tſivva*, צִוִּיתָ *tſivveetha*; and from עָוָה *ava*, עִוִּתָה וַתְּשַׁתִּי *avetha vaſhtee*. In all which roots the ו *vau* is never quieſcent. And there are five roots, whoſe third radical is not a mutable ה *he*, and yet, the ו *vau*, is not quieſcent; viz. גָּוַע שָׁוַע עָוַת עָוַל עָוַר. It muſt however, be obſerved of them, that גָּוַע *gavang*, is to be met with only in *kal*, as כִּי גָוַע אַהֲרֹן *kee gavang aharon*: וַיִּגְוַע וַיָּמוּת *vayigrang vayyamoth*: and שָׁוַע *ſhavang* is found in *piengl hadagaſh* only, as שִׁוַּעְתִּי. שִׁוַּעְתָּ. שִׁוַּע *ſhivvang*, *ſhivvangta*, *ſhivvangtee*: and עָוַת *avath*, in *piengl*, *niphangl*, and *hithpaengl*; as, firſt, לְעַוֵּת אָדָם *leangveth Adam*; ſecond בֶּן נַעֲוַת הַמְּרוּדוֹת *ben naengvath hammarduth*; third, וְהִתְעַוְּתוּ אַנְשֵׁי הַחֵיל *vehithangvethu anſhea hechayil*; but עָבַר *avar* and עָוַל *aval*, are only to be met with in *piengl*, as מִכַּף מְעַוֵּל וְחוֹמֶץ *miccaph meangueal vechomeats*; הַשּׁוֹחֵד יְעַוֵּר *haſhoechad yeangvear*; the reſt are quieſcent.

Of

Of the pointing of theſe VERBS.

In the preter of *kal*, the firſt radical is pointed with *kamets*, to ſhew the deficiency of ו *vau*, as קָם. and, notwithſtanding that it is not uſual for the *kamets* to point at the deficiency of ו *vau*, but the *cholem*; for it is that, which is appropriated for this uſe; and is here changed to *kamets*, that the form of *kal*, may be the ſame in pointing, as the other forms; their firſt radicals being all pointed with *kamets*, except the double roots, as will be ſhewn hereafter. And we ſometimes meet with the א *aleph*, written after the *kamets*, as וָקָאם שׁאון *vekoem ſhaon*, *Hoſea* x. 14. and is quieſcent; but in וְרָאֲמָה וישׁבה *verâémah veyaſhva*, *Zach.* xiv. 10. the *aleph* is pronounced. In theſe examples, the א *aleph* compenſates for the deficiency of ו *vau*. In the third perſon plural, and the firſt perſon feminine ſingular, the firſt radical has *kamets*, and is accented *milengl*, to ſhew the deficiency of the quieſcent ו *vau*, as קָמוּ, קָמָה but in the other perſons, the firſt radical is pointed with *pathach*, as קַמְתָּ, קַמְתִּי the reaſon of this change is on account of the quieſcent *ſheva*, which always takes place in the preter of *kal*, in the firſt and ſecond perſons; (as may be ſeen by conſulting the tables,) for if it had been pointed with *kamets*, quieſcent *ſheva* could not have followed; but on the contrary, muſt have been pronounced *ſheva*; as may be ſeen in Chap. III. Sect. V. and ſeq. The preter is alſo pointed with *tſere* ſometimes, according to the form of פָּעֵל *paeangl*, as כאשׁר מֵת אהרן *caaſher meath aheron*, *Deut.* xxxii. 50. כי מֵתוּ כל האנשׁים *kee meathu cal haenaſheem*, *Exod.* iv. 19. מדוע אתם לֵנִים נגד החומה *maduang atem leaneem neged hachoma*, *Nehem.* xiii. 21. and ſome few after

the form of פָּעוֹל *paoengl*, הבוקר אור *habboekar oer*, *Gen.* xliv. 3. כי אורו עיני *kee oeru eaynay*. I. *Sam.* xiv. 29. The *participle benunee*, is with *kamets* in the firſt radical; and there is no difference in the pointing of the *benunee*, from that of the *preter* in the third perſon ſingular; for inſtance, בָּא אחיך במרמה *ba acheecha bemirma*; thy brother *came* with ſubtility, *Gen.* xxvii. 35. this is the *preter tenſe*, but הנה אנכי בָּא אליך בעב חענן *hinnea anoechee ba ealecha beangv haangnan*; Lo, I *come* unto thee in a thick cloud; *Exod.* xix. 9. is the *benunee*.

And in the feminine, there is a diſtinction in the accents; for the *preter* is accented *milangl*, as וירחל בָּאָה but the *benunee* is accented *milrang*; as, והנה רחל בתו בָּאָה.

It is ſometimes pointed with *tſere*, after the form of פָּעֵל as מֵת אתה. as alſo, according to פָּעוֹל. as טוֹבִים.

The *participle pangul*, the *infinitive*, and the *imperative*, have all, the ſecond radical pointed with *ſhurik* generally; for in the *infinitive*, it is לא אוכל קוֹם *loe uchal kum*; and in the *imperative* קוֹם קרא *kum kara*; ſo alſo in the *participle pangul*; but with this difference, that we cannot form it from קוֹם. for that is a פועל עומד *poeeangl oemead*, or intranſitive verb; it is therefore, formed from שׂוֹם which is a פועל יוצא *poeangl yoetſea*, or tranſitive verb; as, שׂוּמָה *ſumah*, כי־על־פי אבשלום היתה שׂוּמָה *kee angl pee avſhalom hayetha ſumah*; for by the appointment of *Abſalom* was it determined. II. *Sam.* xiii. 32. And the *infinitive* and *imperative*, are ſometimes pointed with *cholom*, after the manner of the roots which are double, as קוֹם יָקוּמוּ. *koem yakoemu* פּוֹר תִּתְפּוֹרְרָה *poer hithpoererah Iſai.* xxiv. 20. and שׁוֹב אלי *ſhoev elay*. מוֹל את בניישׂראל *moel eth benea yiſraeal*,

Joſh

Josh. v. 2. The *future tense*, is formed by the prefix letters אֵיתֵן pointed with *kamets*, to mark the second radical ו *vau*, which is quiescent, as, אָקוּם, יָקוּם &c. *yakum*, *akum*, &c*. There are some which are pointed with *cholom*, without

* According to the opinion of *R. D. Kimchi*, in *Michlol*, and *Elias Levita* in *Sepher Habachur*, the ו *vau* in אָקוּם, יָקוּם is not radical, but what is called by the grammarians *vau* attractive; as the *vau* in יִפְקוֹד אֶפְקוֹד &c. To this opinion I can by no means assent; but pronounce it to be radical; and that for the following reason; for we find יָקוּמוּ, תָּקוּמוּ Now, if the ו *vau* had not been radical, it would have been written, יָקְמוּ תָּקְמוּ according to the form of תִּפְקְדוּ יִפְקְדוּ and which have no ו *vau*; hence it is manifest, that the ו *vau* is radical and not attractive. And I must freely confess, it is with extreme reluctance, that I presume to oppose these great authorities, and who have thrown such great light on the sacred language; but the *love of truth*, which I so strongly profess, will not permit me to pass unnoticed, what I take to be the least deviation therefrom, let the authority from whence it proceeds be ever so great; consequently, am no respector of persons, or names: nothing but what is just and true shall have weight with me. And, as a manifestation of the truth of what I have advanced, I shall take the liberty to mention, that that consummate grammarian; *R. Solomon Hayna*, author of *Binyon Shlomo*, &c. coincides with me in this opinion; for in the above work, *Beth Habinyaneem*, *cheder aseree*; he severely reprehends *Kimchi*, for advancing an opinion so contradictory to the rules of grammar; and after exhibiting the proofs which *Kimchi* has advanced in support of his hypothesis; confutes them in the most satisfactory, clear, and unequivocal manner.

I would willingly have transcribed the whole for the satisfaction of the reader; but as it is somewhat long, and would be still more so in the translation; and as my design is not to spin out the Grammar to an unnecessary length; I have, for that reason, ommitted it, and must refer the learned reader to the work itself; where he will find the subject treated in a most copious manner.

ו *vau*,

ו *vau*, as אַל תָּקֹץ *al takoets*, *Prov.* iii. 11. יָשֹׁב אפך *yaſhoev apcha*, *Iſai.* xii. 1. and ſo it is marked in the *Maſorah*; "The words תָּחוֹס, יָחוֹס are all with *cholom*, except one with *ſhurik*, viz. לא תָּחוֹס עינם." And at the end of a ſentence, or with an accent of a pauſe, they are always with *cholom*, as יחי ראובן ואל יָמֹת *yachee reuvean veal yamoth*, *Deut.* xxxiii. 6. שִׁלֹּשִׁים שנה וַיָּמֹת *ſheloeſheem ſhanah vayamoth*. But without the accent of a pauſe, the *cholom* is changed to *kamets*; eſpecially, with ו *vau* converſive. as וַיָּקָם מואב . וַיָּקָם אברהם and ſometimes without the ו *vau* converſive, when joined to a ſmall word by means of a *hyphen*, as תָּשָׁב־נא נפש־הילד *taſhavna nepheſh hayeled*; *Kings* I. xvii. 21. the *kamets* ultimate of all theſe examples, is *kamets chatuph*.

Niphangl, in the preter, the firſt radical is pointed with *kamets* in the third perſons, as נָבוֹנָה . נָבוֹנוּ . נָבוֹן . and in the other perſons, the *kamets*, is changed to *ſheva*, according to its form, and the *cholom* is changed to *ſhurik*, or *kibbuts*, as נְבוֹנֹתַי . נְפוּנֹתַי *Iſai.* x. 13. the reaſon of this is, that two *choloms* may not come together.

The *benunee* in the maſculine ſingular, is the ſame as the preter; but in the other perſons, the *kamets* is changed to *ſheva*, as from נָבוֹן . נְבוֹנִים . נְבוֹנָה . נְבוֹנוֹת . The *infinitive* and *imperative*, have ה *he* prefix, pointed with *chirik*, and *dageſh* after it, the ſame as the perfect verbs, as הִבּוֹן, the ſame in the *future*, as יִבּוֹן נִבּוֹן תִּבּוֹן &c.

PIENGL and PUANGL.

Before I proceed to treat of the pointing of the conjugations, in this derivation, I ſhall attempt to prove that the conjugation

conjugation laid down by ſome of the grammarians called *merubang*, mentioned in ſection the firſt of this chapter, hath no exiſtence.

It muſt be obſerved, that thoſe grammarians have produced the following examples in ſupport of their propoſition, viz. תְּאָכְלֵהוּ אֵשׁ לֹא נֻפָּח *teachleahu eaſh loe nuphach*, *Job* xx. 26. מְלֻשָּׁנִי בִּסְתָר * *melaſhnee baſether*, *Pſalm* ci. 5. לִמְשֻׁפְתִי אֶת חָנָן *limſhophtee eth channan*, *Job* ix. 15. Theſe, ſay they, are of the form of the *merubang*, as conſiſting of four radical letters; for the *cholom* in the firſt radical of the laſt is to mark the quieſcent *vau* which is deficient, and the *kamets chatuph*, under the former, is for the ſame purpoſe; from theſe, they have formed in the preter of *kal*, שׁוּפְטָתְּ. לוּשָׁנְתְּ. אוּכָלְתְּ. the roots of which, ſay they, are שׁוֹפֵט . לוֹשֵׁן . אוֹכֵל with four radical letters; but this is futile; for how improper muſt it be to deduce proofs from theſe three only, there being no other of the kind to be found; and conſequently, contrary to all the rules of true grammar, to found a conjugation on account of them; it is therefore, by far more reaſonable, to reckon them either as a nomalies, or compound words: but that which they have urged with the greateſt force, is, that in this derivation are to be found, what is called מְרוּבָּעִים אֲמִיתִּים *true* † *merubangs*, as from בוּן is derived בּוֹנֵן. here, ſay they, "the ו *vau* quieſcent, is the ſecond radical, and then follow two *nuns*, which are the two *lameds hapangul*, or third radicals; conſequently, here are four

* This is marked in the *Maſorah*, יתיר ו *vau*, abundant, or redundant.

† This is called *true*, as having the four letters written in oppoſition to the other, which is formed on mere conjecture.

radicals

radicals written; which ſhews them to be true roots of four letters."

To this I anſwer, that it is certain, that in בּוֹנֵן קוֹמֵם שׁוֹבֵב the third radical is doubled; but yet I contend, that they are of the form of פָּעֵל. the characteriſtic of which, is *dageſh* in the ſecond radical; and as the ו *vau* (which is the ſecond radical,) is quieſcent, it cannot be *dageſhed*; for *dageſh* can never take place in a quieſcent letter; for this reaſon, the third radical is doubled, to compenſate for the dificiency of the *dageſh*; and is written בּוֹנֵן inſtead of בּוֹן. as a demonſtration of this, I ſhall ſhew that, in the conjugation *hithpaengl* of this derivation, the third radical is likewiſe doubled, to compenſate for the *dageſh*, as וְתִתְבּוֹנֵן inſtead of וְתִתְבּוֹן. the ſame in *puangl*, which alſo requires *dageſh*, בְּאֵין תַּרְשִׁישׁוֹת חוֹלָלְתִּי *letan tehoemoth chulaltee*, *Prov.* viii. 24. inſtead of חוֹלָלְתִּי. and מֵה מְעוֹנֵי *meadonay mitſangdeagever coenahu*, *Pſal.* xxxix. 23. this is of the form of *puangl*, and is inſtead of מְעוֹנִי. But if we form them after the form of קוֹמֵם, שׁוֹבֵב, as the conjugation of *merubang*, according to their hypotheſis, we ſhould then be obliged to conſider them, as intranſitive verbs, to which, I can by no means aſſent; for this conjugation, is for the moſt part tranſitive, as its proper form is active: hence it is manifeſt, that this form is, inſtead of *piengl*, which is always active.

Another proof that this conjugation is inſtead of *piengl*, is, that in the *participle benuuee*, and *participle pangul* of it, the prefix מ *mem*, as alſo the letters בבלם, and the prefix letters אית"ן in the *future tenſe*, are all pointed with *ſheva*; the

the ſame as the form פִּעֵל *piengl*. And the diſtinction between the *participle benunee*, and *participle pangul*, is, that the *benunee* hath *tſere* ultimate; as מְשׁוֹבֵב נתיבות *meſhoeveav* netheevoeth, *Iſai* lviii. 12. and *pangul*, *kamets* ultimate: as והוא מְחֹלָל מפשעינו vehu *mechoelal* mippſha eangnu, *ibid.* liii. 5. In fine, the ſum of all that has been ſaid is, that in this conjugation of *piengl*, the firſt radical is pointed with *cholom*, to mark the quieſcent *vau*, which is the ſecond radical; and the third radical is doubled, (to compenſate for the deficiency of the *dagaſh*, which ought to be in the ſecond radical) and pointed with *tſere*, as קוֹמֵם . בּוֹנֵן . and the points of the prefix letters, are all with *ſheva*, according to the form of *piengl*; and there is no other mode of diſtinguiſhing *piengl* from *puangl*, than by means of the context: for inſtance, כּוֹנְנוּ חצם *coeneanu* chitſom, *Pſalm* xi. 2. is of the conjugation *piengl*: and מִצְעֲדֵי גבר כּוֹנָנוּ mitſangde gever *coenanue*, *ibid.* xxxvii. 23. is of the conjugation *pungl*: חֹלָלֵה ידו *choelela* yadoe, *Job.* xxvi. 13. is of *piengl*, but ולפני גבעות חוֹלָלְתִּי veliphnea gavangoth *choelaltee*, *ibid.* xv. 7. is of *puangl*.

Hipheengl, the preter has ה *he* prefix, pointed with *tſere*; and in the third perſons, the firſt radical is pointed with *chirik*, as הֵקִימָה . הֵקִימוּ . הֵקִים . but in the other perſons, with *pathach*, as הֲקִמְתָּ . הֲקִמְתִּי &c. though ſometimes, the firſt radical is with *chirik*; but then the prefix ה *he*, is with *chatuph pathach*, as הֲקִימוֹתָ הֲקִימוֹתִי *hekeemoetha*, *hekeemoethee*, or with *chatuph ſegol*, as הֶקְיצוֹתִי כי ה׳ יסמכני *hekeetſoethee* kee Adonay yiſmecheanee, *Pſalm* iii. 6. In *benunce*, the מ *mem* prefix, in the maſculine ſingular, is pointed with *tſere*, the ſame as the ה in the preter; but in the other perſons, the *tſere* is changed to *ſheva*, according to rule;

as מְקִימִים. and מְקִים. In *paugel*, the מ is with *ſhurik*, according to form, as מוֹכֵן. מוֹכְנִים &c. In the *infinitive*, the ה is pointed with *kamets*, to diſtinguiſh it from the preter; and the firſt radical, is ſometimes with *tſere*; as הָבֵן. and ſometimes with *chirik*, as הָבִין. but with the letters בכלם it is generally with *chirik*, as בְּהָבִין. כְּהָבִין &c. The ſame in the *imperative*; ſome with *tſere*, and ſome with *chirik*, as הָבֵן. הָבִין. and הָבִינָה. and ſometimes the ה is dropt in the *imperative*, as שִׂים פִּי *Gen.* xxxi. 37. לֵן פֹּה *Judg.* xix. 9. בִּינוּ בְעָרִים *Pſalm* xciv. 8. &c. Theſe are, as if written, הָבִינִי. הָבִינוּ. &c. and ſometimes in the *infinitive*, as נִצַּב לָרִיב יי. וְעָמֹד לָדִין עַמִּים nitſav *larsev* adonay, veoengmead *ladeen* ammeem, *Iſai.* iii. 13. as if written לְהָרִיב. לְהָדִין. and in the plural, the ה is for the moſt part dropt, as שִׂימוּ שִׂישׂוּ שִׂירוּ שִׂיתוּ גִּילוּ לָנוּ and are all accented *milengl.* Sometimes the ה is defective in the preter; as בִּינוֹתִי בְּסִפְרִים *beneeethee* baſphareem, *Dan.* ix. 2. inſtead of הֲבִינוֹתָ. And it muſt be obſerved, that this deficiency of the ה, is chiefly in ſuch verbs, as do not admit of the *imperative* in the conjugation *kal*, as thoſe which I have mentioned; for we cannot ſay לונו גולו שותו שוחו שומו &c.

In the *future*, the prefix letters אית are pointed with *kamets*, as יָבִין אָבִין &c. although they ought to have been with *tſere*, the ſame as the מ *mem* in the *infinitive*; but are pointed with *kamets*, to diſtinguiſh them from the *future* in *kal*, where the firſt radical is quieſcent *yod*; and which are with *tſere*, as יֵשֵׁב אֵשֵׁב &c. for which reaſon, they are pointed with *kamets*, and the ſame as the prefix letters of *kal*, in this derivation; (i. e. quieſcent in the

ſecond

ſecond radical) but with this diſtinction; that in *kal*, the firſt radical is pointed with *ſhurik*, as קָם . יָקוּם . אָבוֹן . יָבוֹן &c. but in theſe, it is with *chirik*, as קִם . יָקִם . אָבִין . יָבִין &c. or with *tſere*, as יָקֵם &c. *Hiphangl*, has been treated of in thoſe which are quieſcent in the firſt radical *yod* י in the preceding ſection.

Hithpaengl, has been treated of in this ſection, in the conjugation *piengl*, and ſhewn, that its form is to have the laſt radical doubled, to compenſate for the *dagaſh*; as הִתְבּוֹנֵן . הִתְבּוֹנַנְתָּ &c. The *benunee* is מִתְבּוֹנֵן . the *imperative* and *infinitive*, הִתְבּוֹנֵן the ſame as the *preter*. And the *future* אֶתְבּוֹנֵן . תִּתְבּוֹנֵן . יִתְבּוֹנֵן .

PARADIGM of a VERB quiescent in the second radical ו *vau*, as קום בוֹן &c.

CONJUGATION *Kal*.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.
בָּנָה	בָּן 3d person.
בָּנוֹת	בָּנְתָּ 2d person.
com.	בָּנִתִּי 1st person.

PLURAL.

Fem.	Masc.
com.	בָּנוּ 3d person.
בָּנִתֶּן	בָּנִתֶּם 2d person.
com.	בָּנִנוּ 1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.
בָּנָה	בָּן singular.
בָּנוֹת	בָּנִים plural.

PARTICIPLE PANGUL.

Fem.	Masc.
בוֹנָה	בוֹן singular.
בוֹנוֹת	בוֹנִים plural.

INFINI-

INFINITIVE MOOD.

בּוֹן

And with the LETTERS

ב	כ	ל	ם
בְּבוֹן	כְּבוֹן	לְבוֹן	מִבּוֹן

IMPERATIVE MOOD.

Fem.	Masc.
בּוֹנִי	בּוֹן singular.
בּוֹנָה	בּוֹנוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אָבוֹן 1st person.
תָּבוֹנִי	תָּבוֹן 2d person.
תָּבוֹן	יָבוֹן 3d person.

PLURAL.

Fem. com.	Masc.
	נָבוֹן 1st person.
תָּבוֹנָה	תָּבוֹנוּ 2d person.
	יָבוֹנוּ 3d person.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
נִבְנְתָה	נִבְנָה	3d person.
נִבְנוֹת	נִבְנוֹתָ	2d person.
com.	נִבְנוֹתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	נִבְנוּ	3d person.
נִבְנוֹתֶן	נִבְנוֹתֶם	2d person.
com.	נִבְנוֹנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
נִבְנָה	נִבְנֶה	singular.
נִבְנוֹת	נִבְנִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִבָּון הִכּוֹן

And with the LETTERS

ב	כ	ל	מ
בְּהִבּוֹן	כְּהִכּוֹן	לְהִבּוֹן	מֵהִכּוֹן

IMPERATIVE MOOD.

Fem.	Maſc.
הִבּוֹנִי	הִכּוֹן ſingular.
הִכּוֹנְנָה	הִכּוֹנוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.
	אָכּוֹן 1ſt perſon.
תִּכּוֹנִי	תִּכּוֹן 2d perſon.
תִּכּוֹן	יִכּוֹן 3d perſon.

PLURAL.

Fem. com.	Maſc.
	נִכּוֹן 1ſt perſon.
תִּכּוֹנְנָה	תִּכּוֹנוּ 2d perſon.
	יִכּוֹנוּ 3d perſon.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Masc.	
בּוֹנְנָה	בּוֹנֵן	3d person.
בּוֹנַנְתְּ	בּוֹנַנְתָּ	2d person.
com.	בּוֹנַנְתִּי	1st person.

Plural.

Fem.	Masc.	
com.	בּוֹנְנוּ	3d person.
בּוֹנַנְתֶּן	בּוֹנַנְתֶּם	2d person.
com.	בּוֹנַנּוּ	1st person.

Participle Present Benunee.

Fem	Masc.	
מְבוֹנֶנֶת or מְבוֹנְנָה	מְבוֹנֵן	singular.
מְבוֹנְנוֹת	מְבוֹנְנִים	plural.

Participle Pangul.

Fem.	Masc.	
מְבוֹנָנָה	מְבוֹנָן	singular.
מְבוֹנָנוֹת	מְבוֹנָנִים	plural.

INFINI-

INFINITIVE MOOD.

בּוֹנֵן גּוֹלֵל

And with the LETTERS

ב	כ	ל	ם
בְּבוֹנֵן	כְּבוֹנֵן	לְבוֹנֵן	מִבּוֹנֵן

IMPERATIVE MOOD.

Fem.	Maſc.
בּוֹנְנִי	בּוֹנֵן ſingular.
בּוֹנֵנָה	בּוֹנְנוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.
com.	אֲבוֹנֵן 1ſt perſon.
תְּבוֹנְנִי	תְּבוֹנֵן 2d perſon.
תְּבוֹנֵן	יְבוֹנֵן 3d perſon.

PLURAL.

Fem.	Maſc.
com.	נְבוֹנֵן 1ſt perſon.
תְּבוֹנֵנָה }	תְּבוֹנְנוּ 2d perſon.
}	יְבוֹנְנוּ 3d perſon.

PUANGL.

In this Derivation, there is no diſtinction between PUANGL and its active PIENGL; as already mentioned in this Section.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
הֻבְנָה	הֻבַן	3d perſon.
הֻבַנְתְּ	הֻבַנְתָּ	2d perſon.
com.	הֻבַנְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	הֻבִינוּ	3d perſon.
הֻבַנְתֶּן	הֻבַנְתֶּם	2d perſon.
com.	הֻבַנְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
מְבִינָה	מֵבִין	ſingular.
מְבִינוֹת	מְבִינִים	plural.

PARTICIPLE PANGUL.

Fem.	Maſc.	
מוּבָנָה	מוּבָן	ſingular.
מוּבָנוֹת	מוּבָנִים	plural.

INFINI-

INFINITIVE MOOD.

הָבִין

And with the LETTERS

ב	כ	ל	מ
בְּהָבִין	כְּהָבִין	לְהָבִין	מֵהָבִין

IMPERATIVE MOOD.

Fem.	Maſc.
הָבִינִי	הָבֵן ſingular.
הָבֵנָּה	הָבִינוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.
com.	אָבִין 3d perſon
תָּבִינִי	תָּבִין 2d perſon.
תָּבִין	יָבִין 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	נָבִין 1ſt perſon.
תָּבִינָה }	תָּבִינוּ 2d perſon.
	יָבִינוּ 3d perſon.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR

Fem.	Masc.	
הוּבְנָה	הוּבַן	3d person.
הוּבַנְתְּ	הוּבַנְתָּ	2d person.
com.	הוּבַנְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוּבְנוּ	3d person.
הוּבַנְתֶּן	הוּבַנְתֶּם	2d person.
com.	הוּבַנּוּ	1st person.

There is no BENUNEE, PANGUL, INFINITIVE, nor IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אוּבַן	1st person.
תּוּבְנִי	תּוּבַן	2d person.
תּוּבַן	יוּבַן	3d person.

PLURAL.

Fem.	Masc.	
com.	נוּבַן	1st person
תּוּבַנָּה }	תּוּבְנוּ	2d person.
	יוּבְנוּ	3d person.

HITH-

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
הִתְבּוֹנְנָה	הִתְבּוֹנֵן	3d perſon.
הִתְבּוֹנַנְתְּ	הִתְבּוֹנַנְתָּ	2d perſon.
com.	הִתְבּוֹנַנְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	הִתְבּוֹנְנוּ	3d perſon.
הִתְבּוֹנַנְתֶּן	הִתְבּוֹנַנְתֶּם	2d perſon.
com.	הִתְבּוֹנַנּוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEH.

Fem.	Maſc.	
מִתְבּוֹנְנָה or מִתְבּוֹנֶנֶת	מִתְבּוֹנֵן	ſingular.
מִתְבּוֹנְנוֹת	מִתְבּוֹנְנִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִתְבּוֹנֵן

And with the LETTERS

ב	כ	ל	מ
בְּהִתְבּוֹנֵן	כְּהִתְבּוֹנֵן	לְהִתְבּוֹנֵן	מֵהִתְבּוֹנֵן

IMPERATIVE MOOD.

Fem.	Masc.
הִתְבּוֹנְנִי	הִתְבּוֹנֵן singular.
הִתְבּוֹנֵנָה	הִתְבּוֹנְנוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com.	אֶתְבּוֹנֵן 1st person.
תִּתְבּוֹנְנִי	תִּתְבּוֹנֵן 2d person.
תִּתְבּוֹנֵן	יִתְבּוֹנֵן 3d person.

PLURAL.

Fem.	Masc.
com.	נִתְבּוֹנֵן 1st person.
תִּתְבּוֹנֵנָה	תִּתְבּוֹנְנוּ 2d person.
	יִתְבּוֹנְנוּ 3d person.

SECT.

SECT. VII.

Of VERBS quieſcent in the third radical א *aleph*, as קָרָא מָצָא &c.

IN the preter of *kal*, the א *aleph* is quieſcent, and *kamets* before it, as מָצָא. but in the third perſon plural maſculine, and third perſon ſingular feminine, the א *aleph* is pronounced, as מָצְאוּ . מָצְאָה . and in *benunee*, and *pangul*, the א is quieſcent in the maſculine ſingular only; as מוֹצֵא. but in the other perſons it is pronounced, as מוֹצְאִים מְצוּאִים מְצוּאָה &c.

The *infinitive* is קְרֹא מָצוֹא. and with the letters בכלם with *chirik*, as בִּקְרֹא &c. and ſometimes with additional ת *thau* poſtfixed, after the form of the quieſcent verb in the third radical ה, as לבלתי קְרֹאתלנו leviltee *keroeth* lanu, *Jud.* viii. 1. לפי מְלֹאת לבבל lephee *meloeth* lebavel, *Jerm.* xxix. 10.

In the *imperative*, the א is quieſcent in the maſculine ſingular only, as קְרָא מְצָא. but in the other perſons it is pronounced, as מְצְאִי מְצְאוּ. קִרְאֶנָה. in this laſt the ה feminine is ſometimes defective, as קִרְאֶֽן־לוֹ *kirren loe*, *Exod.* ii. 20. and ſometimes with the א *aleph* quieſcent, as קִרְאָֽן־לִי *kerena lee*, *Ruth*, i. 20. The prefix letters איתן are pointed the ſame as in the perfect verbs, and the *aleph* is always quieſcent, when it is the laſt letter of a word, as יִקְרָא. אֶקְרָא. אֶמְצָא. יִמְצָא &c. but if there is another letter after it, it is then pronounced; as תִּקְרְאִי . תִּקְרְאוּ . יִקְרְאוּ . תִּמְצְאִי . תִּמְצְאוּ &c. But in the feminine plural, it is quieſcent,

quieſcent, as כִּי תִקְרָאנָה מלחמה kee *thikrena* milcha, *Exod.* i. 10. תִּמְצָאנָה &c.

And, after this manner, are all the other conjugations formed; except that *tſere* precedes the quieſcent א, in the firſt and ſecond perſons in the *preter tenſe*, as נִקְרֵאתָ. חִבֵּאתָ. חִבֵּאתִי. נִמְצֵאתָ. נִמְצֵאתִי. מִלֵּאתָ. מִלֵּאתִי. הִמְצֵאתָ. הִמְצֵאתִי. הִתְחַבֵּאתָ. הִתְחַבֵּאתִי &c.

PARADIGM of a VERB quieſcent, in the laſt radical א *aleph*, as קָרָא. מָצָא. חָבָא &c.

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
מָצְאָה	מָצָא	3d perſon.
מָצָאת	מָצָאתָ	2d perſon.
com.	מָצָאתִי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	מָצְאוּ	3d perſon.
מְצָאתֶן	מְצָאתֶם	2d perſon.
com.	מָצָאנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
מוֹצְאָה or מוֹצֵאת	מוֹצֵא	ſingular.
מוֹצְאוֹת	מוֹצְאִים	plural.

PARTI-

PARTICIPLE PANGUL.

Fem.	Masc.
מְצוּאָה	מָצוּא singular.
מְצוּאוֹת	מְצוּאִים plural.

INFINITIVE MOOD.

מְצוֹא or מָצוֹא קְרוֹא or קָרוֹא

And with the LETTERS

ב	כ	ל	מ
בְּמְצוֹא	כְּמְצוֹא	לְמְצוֹא	מִמְצוֹא

And with ת *thau* poſtfixed.

מְלֹאת

בְּמְלֹאת	כְּמְלֹאת	לְמְלֹאת	מִמְלֹאת

IMPERATIVE MOOD.

Fem.	Masc.
מְצָאִי	מְצָא singular.
מְצָאנָה	מְצָאוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com.	אֶמְצָא 1ſt perſon.
תִּמְצְאִי	תִּמְצָא 2d perſon.
תִּמְצָא	יִמְצָא 3d perſon.

PLURAL.

Fem.	Masc.
com.	נִמְצָא 1ſt perſon.
תִּמְצָאנָה	תִּמְצְאוּ 2d perſon.
	יִמְצְאוּ 3d perſon.

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
נִמְצְאָה	נִמְצָא	3d perſon.
נִמְצֵאת	נִמְצֵאתָ	2d perſon.
com.	נִמְצֵאתִי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	נִמְצְאוּ	3d perſon.
נִמְצֵאתֶן	נִמְצֵאתֶם	2d perſon.
com.	נִמְצֵאנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
נִמְצֵאת or נִמְצָאָה	נִמְצָא	ſingular.
נִמְצָאוֹת	נִמְצָאִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִמָּצֵא

And with the LETTERS

ב	כ	ל	מ
בְּהִמָּצֵא	כְּהִמָּצֵא	לְהִמָּצֵא	מֵהִמָּצֵא

IMPERATIVE MOOD.

Fem.	Maſc.
הִמָּצְאִי	הִמָּצֵא singular.
הִמָּצֶאנָה	הִמָּצְאוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Maſc.
com.	אֶמָּצֵא 1ſt perſon.
תִּמָּצְאִי	תִּמָּצֵא 2d perſon.
תִּמָּצֵא	יִמָּצֵא 3d perſon.

PLURAL.

Fem.	Maſc.
com.	נִמָּצֵא 1ſt perſon.
תִּמָּצֶאנָה	תִּמָּצְאוּ 2d perſon.
	יִמָּצְאוּ 3d perſon.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
מִלְאָה	מִלֵּא	3d perſon.
מִלְאַת	מִלֵּאתָ	2d perſon.
com.	מִלֵּאתִי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	מִלְאוּ	3d perſon.
מִלֵּאתֶן	מִלֵּאתֶם	2d perſon.
com.	מִלֵּאנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
מְמַלְאָה	מְמַלֵּא	ſingular.
מְמַלְאוֹת	מְמַלְאִים	plural.

PARTICIPLE PANGUL.

Fem.	Maſc.	
מְמֻלְאָה	מְמֻלָּא	ſingular.
מְמֻלְאוֹת	מְמֻלָּאִים	plural.

INFINI-

INFINITIVE MOOD.

מְלֹא or מְלֹאת

And with the LETTERS

ב	כ	ל	מ
בְּמַלֹּא	כְּמַלֹּא	לְמַלֹּא	מִמַּלֹּא

And with ת *thau* postfixed.

בְּמַלֹּאת כְּמַלֹּאת לְמַלֹּאת

IMPERATIVE MOOD.

Fem.	Masc.
מַלְאִי	מַלֹּא singular.
מַלֶּאנָה	מַלְאוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אֶמְלֹא 1st person.
תִּמְלְאִי	תִּמְלֹא 2d person.
תִּמְלֹא	יִמְלֹא 3d person.

PLURAL.

Fem. com.	Masc.
	נִמְלֹא 1st person.
תִּמְלֹאנָה	תִּמְלְאוּ 2d person.
	יִמְלְאוּ 3d person.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.
חָבְאָה	חָבָא 3d perſon.
חָבְאת	חָבֵאתָ 2d perſon.
com.	חָבֵאתִי 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	חָבְאוּ 3d perſon.
חָבֵאתֶן	חָבֵאתֶם 2d perſon.
com.	חָבֵאנוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem	Maſc.
חָבְאָה	חָבָא ſingular.
חָבְאוֹת	חָבְאִים plural.

PARTICIPLE PANGUL

CARET.

INFINI.

INFINITIVE MOOD.

קְרָא קְרֹא מְצָא מְצֹא

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶחְבָּא	1st person.
תִּחְבְּאִי	תִּחְבָּא	2d person.
תִּחְבָּא	יִחְבָּא	3d person.

PLURAL.

Fem.	Masc.	
com.	נִחְבָּא	1st person.
תִּחְבָּאנָה	תִּחְבְּאוּ	2d person.
	יִחְבְּאוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Maſc.	
הִמְצִיאָה	הִמְצִיא	3d perſon.
הִמְצֵאת	הִמְצֵאתָ	2d perſon.
com.	הִמְצֵאתִי	1ſt perſon.

Plural.

Fem.	Maſc.	
com.	הִמְצִיאוּ	3d perſon.
הִמְצֵאתֶן	הִמְצֵאתֶם	2d perſon.
com.	הִמְצֵאנוּ	1ſt perſon.

Participle Present Benunee.

Fem.	Maſc.	
מַמְצִיאָה	מַמְצִיא	ſingular.
מַמְצִיאוֹת	מַמְצִיאִם	plural.

Participle Pangul.

Fem.	Maſc.	
מְמֻצָאָה	מְמֻצָא	ſingular
מְמֻצָאוֹת	מְמֻצָאִים	plural.

INFINI-

INFINITIVE MOOD.

הַמְצִיא הַפְלִיא הַחְבִיא

And with the LETTERS

ב	כ	ל	מ
בְּהַמְצִיא	כְּהַמְצִיא	לְהַמְצִיא	מֵהַמְצִיא

IMPERATIVE MOOD.

Fem.	Masc.
הַמְצִיאִי	הַמְצֵא singular.
הַמְצֵאנָה	הַמְצִיאוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אַמְצִיא 1st person.
תַּמְצִיאִי	תַּמְצִיא 2d person.
תַּמְצִיא	יַמְצִיא 3d person.

PLURAL.

Fem. com.	Masc.
	נַמְצִיא 1st person.
תַּמְצֵאנָה	תַּמְצִיאוּ 2d person.
	יַמְצִיאוּ 3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR

Fem.	Masc.	
הָחְבְּאָה	הָחְבָּא	3d person.
הָחְבְּאת	הָחְבָּאתָ	2d person.
com.	הָחְבָּאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הָחְבְּאוּ	3d person.
הָחְבֵּאתֶן	הָחְבָּאתֶם	2d person.
com.	הָחְבָּאנוּ	1st person

The *Hebrew* grammarians in general, are of opinion, that there is no *benunee*, *pangul*, *infinitive* or *imperative*, in this conjugation: though, *Elias* has formed the *participle benunee*, and the *infinitive*: but as they are founded on mere conjecture, I am not inclined to adopt them.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אָחְבָּא	1st person.
תָּחְבָּא	תָּחְבָּא	2d person.
תָּחְבָּא	יָחְבָּא	3d person.

PLURAL.

PLURAL.

Fem.	Masc.	
com.	נִתְחַבָּא	1st person.
תִּתְחַבֶּאנָה	תִּתְחַבְּאוּ	2d person.
	יִתְחַבְּאוּ	3d person.

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְחַבְּאָה	הִתְחַבֵּא	3d person
הִתְחַבֵּאת	הִתְחַבֵּאתָ	2d person.
com.	הִתְחַבֵּאתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הִתְחַבְּאוּ	3d person.
הִתְחַבֵּאתֶן	הִתְחַבֵּאתֶם	2d person.
com.	הִתְחַבֵּאנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְחַבְּאָה or מִתְחַבֵּאת	מִתְחַבֵּא	fingular.
מִתְחַבְּאוֹת	מִתְחַבְּאִים	plural.

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְחַבֵּא הִתְנַבֵּא

And with the LETTERS.

ב	כ	ל	מ
בְּהִתְחַבֵּא	כְּהִתְחַבֵּא	לְהִתְחַבֵּא	מֵהִתְחַבֵּא

IMPERATIVE MOOD.

Fem.	Masc.
הִתְחַבְּאִי	הִתְחַבֵּא singular.
הִתְחַבֶּאנָה	הִתְחַבְּאוּ plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.
com.	אֶתְחַבֵּא 1st person.
תִּתְחַבְּאִי	תִּתְחַבֵּא 2d person.
תִּתְחַבֵּא	יִתְחַבֵּא 3d person.

PLURAL.

Fem.	Masc.
com.	נִתְחַבֵּא 1st person.
תִּתְחַבֶּאנָה	תִּתְחַבְּאוּ 2d person.
com.	יִתְחַבְּאוּ 3d person.

SECT.

SECT. VIII.

Of VERBS quieſcent in the third radical ה *he*, as &c. גָּלָה

IN the conjugation קל *kal*, it is of four forms. Firſt, with quieſcent ה, as גָּלָה in the third perſon ſingular of the *preter*. Second, where the ה is deficient, as גָּלוּ in the third perſon plural. Third, where the ה is changed to ת without *dageſh*, as גָּלְתָה in the third perſon feminine ſingular. Fourth, in the other perſons it is changed to י as גָּלִינוּ. גָּלִיתָ &c. and in all the forms, the firſt radical is pointed the ſame as the perfect verbs.

It muſt be obſerved, that in the third perſon plural, and third perſon feminine ſingular, the ה is ſometimes changed to pronounced י *yod*, as from חָסָה is derived, צור חָסָיוּ בו tſur *chaſayu** boe, and בך חָסְיָה נפשי. vecha *chaſayah* naphſhee, after the form of פָּקְדָה. פָּקְדוּ.

In the *participle benunee*, the ſingular maſculine, has always quieſcent ה, and generally preceded by *ſegol:* as גּוֹלֶה. this is to diſtinguiſh it from the *benunee* of the verb quieſcent in the third radical א which is with *tſere*; as קוֹרֵא. מוֹצֵא &c. but when in conjunction with what the grammarians call מלה זעירה a ſmall word; or with a word accented *milengl*, it is alſo with *tſere*, as וידי בֹּנֶה עִיר &c. עֹשֶׂה פֶּלֶא according to the *Maſorah*.

* This is the proper pronunciation: not *chaſavu*, as ſome, ignorant of the true meaning of the language pronounce it; not conſidering, that the *vau* is only placed, to ſupport the *ſhurik*.

And

And the feminine ſingular, is with *kamets* before the ה, as אסתר עֹשָׂה *Eſth.* ii. 20. But in both maſculine and feminine plural, the ה is deficient, as גּוֹלִים . גּוֹלוֹת . In the *participle pangul*, the ה is changed to pronounced י *yod*, and is pointed the ſame as the perfect verbs, as . גָּלוּי . גְּלוּיִם גָּלוּי galuy, geluyeem, geluyah, geluyoeth.

In the *infinitive*, the firſt radical is pointed with *kamets*, and the ſecond with *cholom*, and quieſcent ה ultimate; this is, when without the prefix letters בכלם, and in conjunction with verbs, as רָאֹה רָאֵינוּ *Gen.* xxvi. 28. עָשֹׂה יעשה *Prov.* xxiii. 25. &c. but when not in conjunction with verbs, it is with *ſheva*, as רְאֹה פָנֶיךָ *Gen.* xlviii. 11. עֲשֹׂה צדקה *Prov.* xxi. 3. the ſame when it ſucceeds a verb, as הִסכלת עֲשֹׂה *Gen.* xxxi. 28. But with the prefix letters בכלם, the ה is changed to quieſcent י and additional ת poſtfixed; as בְּגָלוֹת . כְּגָלוֹת &c. and ſometimes without the prefix letters, as . גָּלוֹת הארץ *Judg.* xviii. 30. Theſe are but few: and there is but one that is in conjunction with a verb that has ת, viz. הֱיוֹת אהיה כמוך *Pſalm* l. 20.

In the *imperative*, the maſculine ſingular, is with *ſheva*, and quieſcent ה, with *tſere* before it, גְּלֵה, and in the plural maſculine, and feminine ſingular, the ה is dropt, as גְּלִי . גְּלוּ . and in the feminine plural, the ה is changed to quieſcent י *yod*, with *ſegol* before it; as אל שאול בְּכֶינָה *Sam.* II. i. 24. The *future* is formed, by prefixing the letters איתן to the *imperative*; the pointing of which, is the ſame as the perfect verbs; as will be perceived in the table.

I muſt now obſerve, that all the general rules laid down in this conjugation, concerning the different changes of

,the

the radical ה, to י, or ת, or its being dropt in ſome inſtances, obtain, in all the ſeven conjugations: and the pointing of the firſt radical; the additional letters; as alſo the מ, in the *participle benunee*, and *pangul*; the prefix letters בכלם in the *infinitive*, and the prefix letters איתן which form the *future tenſe*, are the ſame as the perfect verb, throughout all the conjugations: for which reaſon, I ſhall forbear treating of them ſeparately; but proceed to treat of them conjunctively.

In the *preter tenſe*, the ה is quieſcent, in the third perſon ſingular, in all the conjugations; and the ſecond radical is pointed with *kamets*; as גָּלָה. נִגְלָה. גִּלָּה. הִגְלָה. &c. and in the *future*, it is with *ſegol*, as אֶגְלֶה. אֶגָּלֶה. אַגְלֶה. אִגְלֶה. &c. and in the *participle benunee*, the maſculine ſingular is with *ſegol*, and the feminine with *kamets*; the ſame in the *participle pangul*; except in the conjugation *kal*, as above mentioned.

The *infinitives* have the prefix letters בכלם with additional ת poſtfixed, and *cholom* before it; and the *imperatives* have *tſere* before the quieſcent ה, as גְּלֵה. הַגְלֵה. הִגָּלֵה. &c. And in the *future tenſe* of this derivation, the ה is often dropt; as in *kal*, יִגֶל. תִּגֶל. אֶגֶל. נִגֶל with *chirik* and *ſegol*, and accented *milengl*; they are likewiſe to be found with the prefix letters pointed with *tſere*, as אל תֵּפֶן *Numb.* xvi. 15. וַתֵּתַע במדבר *Gen.* ii. 14. and in *niphangl* יִגָּל. אִגָּל &c. with *cherik* and *kamets*. And in *piengl*, called בנין הדגש it is, יְגַל. תְּגַל &c. with *ſheva* and *pathach*; but *puangl*, and *huphangl*, are never to be met with without the ה. In *hipheengl*, אֶגְּל. תְּגֵּל &c. with two *ſegols*; and in *hithpaengl* אֶתְגַּל. יִתְגַּל. תִּתְגַּל. This form wherein the ה is dropt, ſeldom obtains; but with ו *vau* converſive

as

as in *kal* וַיִּבֶן אלהים. in *niphangl*, וַיִּקַּר אלהים in *piengl* וַיְצַו אלהים in *hipheengl*, וַיִּפֶן זנב אל זנב *Judg.* xv. 4. and in *hithpaengl*, וַיִּתְגֹּל בתוך אהלו *Gen.* ix. 21. although we find ſome few without the ו *vau*, as יַעַשׂ ה". אל תְּגַל. In the *imperative*, the maſculine ſingular is ſometimes deficient in ה, as in *piengl*, צַו אתבני ישׂראל *Levit.* xxiv. ii. גַּל מעלי *Pſalm* cxix. 22. הָרֶף ממני *Deut.* ix. 14. הֶרֶב כבסני *Pſalm* li. 4. and in *hithpaengl*, שׁכב על מטתך וְהִתְחַל *Sam.* II. xiii. 5. But in *kal* and *niphangl*, the *imperative* is not deficient in the ה.

Note. There are four roots whoſe third radical is ה, and in which, it is never quieſcent; viz. תָּמַהּ. נָבַהּ. נָגַהּ. כָּמַהּ. and are therefore pointed with *kamets* and *pathach*, the ſame as the perfect verbs; not like thoſe which are quieſcent in the third radical ה, which are always with two *kamets's*; and for the ſame reaſon, the ה which ſucceeds the *pathach* has *mappik*, as from נָבַהּ is derived וַיִּגְבַּהּ ה" *vayigbah* Adonay tſevaoeth, *Iſai.* v. 16. and יען כי נָבְהוּ yaang kee *gavehu*, *Ibid.* iii. 16. and from כָּמַהּ לך בשׂרי. *camah* lecha beſaree, *Pſalm* lxiii. 2. and from נָגַהּ. לא יִגַּהּ loe *yiggah*, *Job* xviii. 5. and from תָּמַהּ. כן תָּמְהוּ chean *tamahu*, *Pſalm* xlviii. 6. and תִּתְמַהּ *tithmah*, *Eccl.* v. 7. the ה with *mappik*.

PARADIGM of a VERB quiescent in the third radical ה, as &c. גָּלָה רָפָה

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
גָּלְתָה	גָּלָה	3d person.
גָּלִית	גָּלִיתָ	2d person.
com.	גָּלִיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	גָּלוּ	3d person.
גְּלִיתֶן	גְּלִיתֶם	2d person.
com.	גָּלִינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
גּוֹלָה	גּוֹלֶה	singular.
גּוֹלוֹת	גּוֹלִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
גָּלוּיָה	גָּלוּי	singular.
גָּלוּיוֹת	גָּלוּיִם	plural.

INFINITIVE MOOD.

גְּלֹה or גְּלוֹת

And with the LETTERS

ב	כ	ל	מ
בְּגָלוֹת	כְּגָלוֹת	לָגָלוֹת	מִגָּלוֹת

IMPERATIVE MOOD.

Fem.	Masc.
גְּלִי	גְּלֵה singular.
גְּלֶינָה	גְּלוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אֶגְלֶה 1st person.
תִּגְלִי	תִּגְלֶה 2d person.
תִּגְלֶה	יִגְלֶה 3d person.

PLURAL.

Fem. com.	Masc.
	נִגְלֶה 1st person.
תִּגְלֶינָה	תִּגְלוּ 2d person.
	יִגְלוּ 3d person.

NIPHANGL.

NIPHANGL.

INDICATIVE MOOD.

PRETER-TENSE.

SINGULAR.

Fem.	Maſc.
נִגְלָתָה	נִגְלָה 3d perſon.
נִגְלֵית	נִגְלֵיתָ 2d perſon.
com.	נִגְלֵיתִי 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	נִגְלוּ 3d perſon.
נִגְלֵתֶן	נִגְלֵיתֶם 2d perſon.
com.	נִגְלֵינוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.
נִגְלֵית or נִגְלָה	נִגְלֶה ſingular.
נִגְלוֹת	נִגְלִים plural.

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִפָּעֵל הִפָּעֵל הִפָּעֵל

And with the LETTERS

ב	כ	ל	מ
בְּהִפָּעֵל	כְּהִפָּעֵל	לְהִפָּעֵל	מֵהִפָּעֵל

IMPERATIVE MOOD.

Fem.	Maſc.
הִפָּעֲלִי	הִפָּעֵל singular.
הִפָּעֵלְנָה	הִפָּעֲלוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.	
	אֶפָּעֵל	1ſt perſon.
תִּפָּעֲלִי	תִּפָּעֵל	2d perſon.
תִּפָּעֵל	יִפָּעֵל	3d perſon.

PLURAL.

Fem. com.	Maſc.	
	נִפָּעֵל	1ſt perſon.
תִּפָּעֵלְנָה	תִּפָּעֲלוּ	2d perſon.
	יִפָּעֲלוּ	3d perſon.

PIENGL.

PIENGL.

INDICATIVE MOOD.

SINGULAR.

Fem.	Maſc.
נִגְלְתָה	נִגְלָה 3d perſon.
נִגְלְתְּ	נִגְלֵיתָ 2d perſon.
com.	נִגְלֵיתִי 1ſt perſon.

PLURAL.

Fem.	Maſc.
com.	נִגְלוּ 3d perſon.
נִגְלֵיתֶן	נִגְלֵיתֶם 2d perſon.
com.	נִגְלִינוּ 1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem	Maſc.
מְנַגְלָה	מְנַגֵּלָה ſingular.
מְנַגְלוֹת	מְנַגְלִים plural.

PARTICIPLE PANGUL.

Fem.	Maſc.
מְנֻגְלָה	מְנֻגָּלָה ſingular.
מְנֻגְלוֹת	מְנֻגָּלִים plural.

INFINI-

INFINITIVE MOOD.

בָּלוֹת נָסוֹת

And with the LETTERS

ב	כ	ל	מ
בְּנָלוֹת	כְּנָלוֹת	לָנָלוֹת	מִנָּלוֹת

IMPERATIVE MOOD.

Fem.	Masc.
נָלִי	נְלֵה singular.
נָלֶינָה	נְלוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.
	אֶנְלֶה 1st person.
תִּנְלִי	תִּנְלֶה 2d person.
תִּנְלֶה	יִנְלֶה 3d person.

PLURAL.

Fem. com.	Masc.
	נִנְלֶה 1st person.
תִּנְלֶינָה	תִּנְלוּ 2d person.
	יִנְלוּ 3d person.

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
גָּלְתָה	גָּלָה	3d perſon.
גָּלִית	גָּלִיתָ	2d perſon.
com.	גָּלִיתִי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	גָּלוּ	3d perſon.
גָּלִיתֶן	גָּלִיתֶם	2d perſon.
com.	גָּלִינוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
גָּלָה	גָּלֶה	ſingular.
גָּלוֹת	גָּלִים	plural.

PARTICIPLE PANGUL

CARET.

INFINI-

INFINITIVE MOOD.

עֲנוֹתוֹ

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶגְלֶה	1st person.
תִּגְלִי	תִּגְלֶה	2d person.
תִּגְלֶה	יִגְלֶה	3d person.

PLURAL.

Fem.	Masc.	
com.	נִגְלֶה	1st person.
תִּגְלֶינָה	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִגְלִיתָה	הִגְלָה	3d person.
הִגְלִית or לִית	הִגְלִיתָ	2d person.
com.	הִגְלִיתִי	1st person.

PLURAL.

PLURAL.

Fem.	Masc.	
com.	הִגְלוּ	3d person.
הִגְלִיתֶן	הִגְלִיתֶם	2d person.
com.	הִגְלִינוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מַגְלָה	מַגְלֶה	singular.
מַגְלוֹת	מַגְלִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְגֻלָּה	מְגֻלֶּה	singular.
מְגֻלּוֹת	מְגֻלִּים	plural.

INFINITIVE MOOD.

הַגְלוֹת. הַגְלֵה. הַרְאוֹת. הַרְבּוֹת.

And with the LETTERS

ב	כ	ל	מ
בְּהַגְלוֹת	כְּהַגְלוֹת	לְהַגְלוֹת	מֵהַגְלוֹת

IMPERATIVE MOOD.

Fem.	Masc.	
הַגְלִי	הַגְלֵה	singular.
הַגְלֶינָה	הַגְלוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶגְלֶה	1st person.
תִּגְלִי	תִּגְלֶה	2d person.
תִּגְלֶה	יִגְלֶה	3d person.

PLURAL.

com.	נִגְלֶה	1st person.
תִּגְלֶינָה	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הָגְלְתָה	הָגְלָה	3d person
הָגְלִית	הָגְלִיתָ	2d person.
com.	הָגְלִיתִי	1st person.

PLURAL.

Fem.	Masc.	
com.	הָגְלוּ	3d person.
הָגְלִיתֶן	הָגְלִיתֶם	2d person.
co	הָגְלִינוּ	1st person.

No PARTICIPLE BENUNEE, or PANGUI this Conjugation.

INFINI-

INFINITIVE MOOD.

הִגְלֹה הִגְלֵה הִפְרֵה

IMPERATIVE MOOD.

CARET.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶגְלֶה	1st person.
תִּגְלִי	תִּגְלֶה	2d person.
תִּגְלֶה	יִגְלֶה	3d person.

PLURAL.

Fem. com.	Masc.	
	נִגְלֶה	1st person.
תִּגְלֶינָה	תִּגְלוּ	2d person.
	יִגְלוּ	3d person.

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
הִתְנַבְּלָה	הִתְנַבֵּל	3d person,
הִתְנַבַּלְתְּ	הִתְנַבַּלְתָּ	2d person,
com.	הִתְנַבֵּלְתִּי	1st person,

PLURAL.

Fem.	Masc.	
com.	הִתְנַבְּלוּ	3d person,
הִתְנַבַּלְתֶּן	הִתְנַבַּלְתֶּם	2d person,
com.	הִתְנַבֵּלְנוּ	1st person,

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מִתְנַבְּלָה or מִתְנַבֶּלֶת	מִתְנַבֵּל	singular,
מִתְנַבְּלוֹת	מִתְנַבְּלִים	plural,

PARTICIPLE PANGUL.

CARET.

INFINI-

INFINITIVE MOOD.

הִתְגַּלָּה הִתְגַּלּוֹת

And with the LETTERS

ב	כ	ל	מ
בְּהִתְגַּלּוֹת	כְּהִתְגַּלּוֹת	לְהִתְגַּלּוֹת	מֵהִתְגַּלּוֹת

IMPERATIVE MOOD.

Fem.	Maſc.	
הִתְגַּלִּי	הִתְגַּלֵּה	ſingular.
הִתְגַּלֶּינָה	הִתְגַּלּוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Maſc.	
	אֶתְגַּלֶּה	1ſt perſon.
תִּתְגַּלִּי	תִּתְגַּלֶּה	2d perſon.
תִּתְגַּלֶּה	יִתְגַּלֶּה	3d perſon.

PLURAL.

Fem. com.	Maſc.	
	נִתְגַּלֶּה	1ſt perſon.
תִּתְגַּלֶּינָה	תִּתְגַּלּוּ	2d perſon.
	יִתְגַּלּוּ	3d perſon.

SECT.

SECT. IX.

Of the VERBS called כפולים *caphuleem*, double; i. e. the ſecond and third radical alike, as; &c. סָבַב שָׁלַל נָזַז

IT muſt be obſerved, that ſome of theſe verbs are formed the ſame as the perfect ones, as from סָבַב שָׁלַל &c. is derived . שָׁלַלְתָּ . סָבַבְתָּ and from . נָזַזְתָּ . &c. and which do not require explanation.

But thoſe which I mean to treat of, are ſuch, as are deficient in one of the double letters; and the other, has *dagaſh*, to compenſate for the deficiency, as . סַבּוֹתָ. סַבּוֹתִי, the *dagaſh* in the ב *beth*, is to compenſate for the deficiency of the other ב *beth*, which is the ſecond radical; for that which is *dagaſhed*, is the third radical, not the ſecond, as ſome have imagined: for had it been the ſecond radical, the *dagaſh* in it could not have compenſated for the deficiency; for the property of the *dagaſh*, is to point at the deficiency of the preceding letter, not the ſucceeding one*.

In the preter of *kal*, the third perſon is . סַב . תַּם with *pathach*, to diſtinguiſh it from the verb quieſcent in the ſecond radical, which is pointed with *kamets*: and, on account of the *dagaſh* which takes place in the other perſons: as . סַבּוֹתִי . סַבּוֹתָ . תַּמּוֹתִי . תַּמּוֹתָ &c. for if the ס *ſamech* or ת *thau* was pointed with *kamets*, the *dagaſh* could not take place; for *dagaſh* cannot ſucceed *kamets*†, which is a long vowel.

* See Chap. V. Sect. III. Page 73.

† See Chap. III. Sect. V. and Chap. V. Sect. III. Page 73.

The

The *benunee* is likewiſe with *pathach*, as תַּמִּים. תַּם. סַבִּים. סַב and even thoſe which are pointed with *kamets*, according to the *Maſorah*, as תָּם וישר are in the plural with *pathach*, as יהיו תַּמִּים *Exod.* xxvi. 24. but, צדיק תָּמִים which is with *kamets* is ſingular; and in the plural is, תְּמִימִים after the form of חָסִיד which in the plural, is חֲסִידִים.

Pangul is the ſame as in the perfect verb, as רָצוּצִים &c. תְּמוּמִים. תָּמוּם. שָׁדוּד. The *infinitive* and *imperative* are with *cholom*, to diſtinguiſh them from thoſe quieſcent in the ſecond radical, which are with *ſhurik*; as the *infinitive* is סוֹב. תּוֹם. סוֹב את ההר *Deut.* ii. 3. and the *imperative* תּוֹם. תּוֹמִי. סוֹב. תּוֹמוּ. סֹבִּי עִיר. סֹבּוּ ציון and which are accented *milengl*, in order to admit *dagaſh* after the *cholom*, which is a long vowel.*

The *future* is formed with the prefix letters איתן pointed with *kamets*, the ſame as the verbs quieſcent in the ſecond radical; but with this difference, that theſe laſt are with *ſhurik*, and the other with *cholom*, as ותציתי את אשר אָחוֹן *Exod.* xxxiii. 19. the ſame in the plural maſculine תָּסֹבּוּ. יָרֹנּוּ. תָּשֹׁלּוּ &c. and in the plural feminine, it is תְּסֹבֶּינָה. תְּתַמֶּנָה. and in the *imperative*, סֹבֶּינָה &c.

In the conjugation *niphangl*, the נ in the third perſon is pointed with *kamets*; and the firſt radical with *pathach*, *tſcre*, or *cholom*, as וְנָסַב. וְנָקַל. נָמֵס בתוך מעי. *Pſ* xxii. 15. נָסַבְתָּ אלי *Ezek.* xxvi. 2. but the *cholom* is in the plural only, as וְנָגֹלוּ בספר *Iſai.* xxxiv. 4. נָנוֹזוּ ועבר *Nah.* i. 12. And the other perſons have all *dagaſh*, as נָסַבּוּ על הבית. נְסַבּוֹתָם. נְסַבּוֹנוּ.

* See Note on Sect. V. Chap. III. Page 39.

Gen.

Gen. xix. 4. נָתַמּוּ נְתַמּוּתָם &c. And the other inflections, after the manner of the preter, have all *dagaſh*; though ſome few are to be met with without; as וְנָבְקָה וְנָסְבָה *Iſai.* xix. 3. . ורחבה וְנָסְבָה *Ezek.* xl. 7. נָקְטָה נפשי *Job* x. 1. and which ought to be, . נָבְקָה. נָסְבָה. נָקְטָה.

In the *participle benunee*, the maſculine ſingular is with *kamets*, as . נָתָם. נָבָר &c. and with *tſere*, לִבְנָמֵס. נָקֵל מהיותך לי *Iſai.* xlix. 6. but the other perſons are with *dagaſh*, as . נְתַמִּים. נְתַמָּה. אנחנו נְמַקִּים *Ezek.* xxxiii. 10. The *infinitive* is with *cholom*, הָבוֹק. הָתוֹם &c. or with *tſere*, הָתֵם. הָמֵס. The *imperative* is likewiſe with *cholom*.

In the *future tenſe* of *niphangl*, and the other conjugations, the pointing is the ſame as in thoſe, quieſcent in the ſecond radical.

PARA-

PARADIGM of a VERB whose second and third radicals are alike, as &c. סָבַב תָּמַם.

CONJUGATION *Kal.*

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Masc.	
תַּמָּה . מָדָדָה	תַּם . מָדַד	*3d person.
תַּמּוֹת . מָדַדְתְּ	תַּמּוֹתָ . מָדַדְתָּ	2d person.
com.	תַּמּוֹתִי . מָדַדְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	תַּמּוּ . מָדְדוּ	3d person.
תַּמּוֹתֶן . מְדַדְתֶּן	תַּמּוֹתֶם . מְדַדְתֶּם	2d person.
com.	תַּמּוֹנוּ . מָדַדְנוּ	1st person.

PARTICIPLE PRESENT BENUNEE.

Fem	Masc.	
תַּמָּה . מוֹדֶדָה	תָּם . מוֹדֵד	singular.
תַּמּוֹת . מוֹדְדוֹת	תַּמִּים . מוֹדְדִים	plural.

PARTICIPLE PANGUL.

Fem.	Masc.	
רְצוּצָה	רָצוּץ	singular.
רְצוּצוֹת	רְצוּצִים	plural.

* Observation, the words in this conjugation which have ת *thau* for the first radical, are those I have been treating of, as subject to the *dagash*, on account of the deficiency of the second radical: the others have the three radicals the same as the perfect verbs; consequently, are not subject to the pointing of the defective or quiescent verb, but are conformable to those of the perfect ones.

INFINITIVE MOOD.

תֻּם מְדֹד

And with the Letters

ב	ל	מ
בְּתֻם or בְּמְדֹד	בְּתֻם לְמְדֹד	מִתֻּם מִמְּדֹד

IMPERATIVE MOOD.

Fem.	Masc.	
תֻּמִי . מְדִדִי	תֻּם , מְדֹד	singular.
תֻּמֶנָה . מְדֹדְנָה	תֻּמוּ . מְדוּ	plural.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתֻּם . אֶמְדֹד	1st person.
תֻּתְּמִי . תִּמְדְּדִי	תֻּתְּם . תִּמְדֹד	2d person.
תֻּתְּם . תִּמְדֹד	יֻתְּם . יִמְדֹד	3d person.

PLURAL.

Fem.	Masc.	
com.	נֻתְּם . נִמְדֹד	1st person.
תֻּתְּמוּ . תִּמְדְּדִי	תֻּתְּמוּ . תִּמְדְּדִי	2d person.
תֻּתְּמֶנָה . תִּמְדֹדְנָה	יֻתְּמוּ . יִמְדְּדִי	3d person.

NIPH-

NIPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

Singular.

Fem.	Maſc.	
נָתְמָה	נָתָם	3d perſon.
נִתַּמּוֹת	נִתַּמּוֹתָ	2d perſon.
com.	נִתַּמּוֹתִי	1ſt perſon.

Plural.

Fem.	Maſc.	
com.	נָתַמּוּ	3d perſon.
נִתַּמּוֹתֶן	נִתַּמּוֹתֶם	2d perſon.
com.	נִתַּמּוֹנוּ	1ſt perſon.

Participle Present Benunee.

Fem.	Maſc.	
נִתַּמָּה	נָתָם	ſingular.
נִתַּמּוֹת	נִתַּמִּים	plural.

PARTICIPLE PANGUL

CARET.

INFINITIVE MOOD.

הִתְּוֹם הִתֵּם

And with the LETTERS

ב	כ	ל	מ
בְּהִתְּוֹם	כְּהִתְּוֹם	לְהִתְּוֹם	מֵהִתְּוֹם

IMPERATIVE MOOD.

Fem.	Masc.
הִתְּוֹמִי	הִתְּוֹם singular.
הִתְּוֹמֶנָה	הִתְּוֹמוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc:
	אֶתֵּם or אֶתְּוֹם 1st person.
תִּתְּוֹמִי	תִּתְּוֹם 2d person.
תִּתְּוֹם	יִתְּוֹם 3d person.

PLURAL.

Fem. com.	Masc.
	נִתְּוֹם or נִתֵּם 1st person.
תִּתְּוֹמֶנָה	תִּתְּוֹמוּ 2d person,
	יִתְּוֹמוּ 3d person.

PIENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
פִּלְלָה . נוֹלְלָה	פִּלֵּל . נוֹלֵל	3d perſon.
פִּלַּלְתְּ . נוֹלַלְתְּ	פִּלַּלְתָּ . נוֹלַלְתָּ	2d perſon.
com.	פִּלַּלְתִּי . נוֹלַלְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	פִּלְּלוּ . נוֹלְלוּ	3d perſon.
פִּלַּלְתֶּן . נוֹלַלְתֶּן	פִּלַּלְתֶּם . נוֹלַלְתֶּם	2d perſon.
com.	פִּלַּלְנוּ . נוֹלַלְנוּ	1ſt perſon.

Obſervation. The words in this conjugation which have נ for the firſt radical, are called כפול דומה למרובע i. e. a double verb, *reſembling* one with four radicals. This *merubang*, is the conjugation mentioned in the firſt ſection of this chapter, ſaid to be laid down by ſome of the grammarians. And here follow, what are called true viz. &c. בִּלְבֵּל 3. &c. קִלְקֵל 2. &c. כִּרְסֵם 1.

Of theſe, the firſt is allowed by all the grammarians and lexicographers to have four letters to its root. The ſecond, has the firſt and ſecond radicals doubled; but the third radical is defective; as the root is קָלָה the ſame of יָפַיְ &c. The third, has the firſt and third radicals doubled, and the ſecond, defective: the root, כּוּל.

This is what I thought neceſſary to obſerve for the information of the reader, towards enabling him the better to find the roots.

PARTI-

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
מְפַלְּלָה . מְנוֹלֶלֶת	מְפַלֵּל . מְנוֹלֵל	singular.
מְפַלְּלוֹת . מְנוֹלְלוֹת	מְפַלְּלִים , מְנוֹלְלִים	plural.

MERUBANG.

מְכַרְסֵם &c. מְקַלְקֵל &c. מְכַלְכֵּל &c.

PARTICIPLE PANGUL.

Fem.	Masc.	
מְהֻלֶּלֶת or מְהֻלָּלָה . מְנוֹלָלָה	מְהֻלָּל . מְנוֹלָל	singular.
מְהֻלָּלוֹת . מְנוֹלָלוֹת	מְפֻלָּלִים . מְנוֹלָלִים	plural.

MERUBANG.

מְכֻרְסָם &c. מְקֻלְקָל &c. מְכֻלְכָּל &c.

INFINITIVE MOOD.

פַּלֵּל סַבֵּב נוֹלֵל , עוֹלֵל

And with the LETTERS.

ב	כ	ל	ם
בְּפַלֵּל	כְּפַלֵּל	לְפַלֵּל	מְפַלֵּל
בְּנוֹלֵל	כְּנוֹלֵל	לְנוֹלֵל	מְנוֹלֵל

MERUBANG.

בְּרַסֵּם &c. כְּלַקֵּל &c. לְכַלְכֵּל &c.

IMPE-

IMPERATIVE MOOD.

Fem.	Masc.	
פַּלְלִי . גּוֹלְלִי	פַּלֵּל . גּוֹלֵל	ſingular.
פַּלֵּלְנָה . גּוֹלֵלְנָה	פַּלְלוּ . גּוֹלְלוּ	plural.

MERUBANG.

&c. בַּלְבֵּל &c. קַלְקֵל &c. בַּרְסֵם

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֲפַלֵּל . אֲגוֹלֵל	1ſt perſon.
תְּפַלְלִי . תְּגוֹלְלִי	תְּפַלֵּל . תְּגוֹלֵל	2d perſon.
תְּפַלֵּל . תְּגוֹלֵל	יְפַלֵּל . יְגוֹלֵל	3d perſon.

PLURAL.

Fem. com.	Masc.	
	נְפַלֵּל . נְגוֹלֵל	1ſt perſon.
תְּפַלֵּלְנָה . תְּגוֹלֵלְנָה	תְּפַלְלוּ . תְּגוֹלְלוּ	2d perſon.
	יְפַלְלוּ . יְגוֹלְלוּ	3d perſon.

MERUBANG.

&c. אֲבַרְסֵם &c. אֲבַלְבֵּל &c. אֲקַלְקֵל

PUANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
שְׁחָדָה	שְׁחַד	3d perſon.
שְׁחַדְתְּ	שְׁחַדְתָּ	2d perſon.
com.	שְׁחַדְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	שְׁחָדוּ	3d perſon.
שְׁחַדְתֶּן	שְׁחַדְתֶּם	2d perſon.
com.	שְׁחַדְנוּ	1ſt perſon.

MERUBANG.

1. רִשְׁפַּשׁ 2. יְפִיפִי 3. כִּלְכֵּל

&c. רִשְׁפַּשְׁתְּ &c. יְפִיפִיתְּ &c. כִּלְכַּלְתְּ

Obſervation, concerning the firſt of theſe, there is a diſpute between the *Jewiſh* grammarians; ſome aſſert, that it is a compound word; but the moſt prevailing opinion is, that it is of the *merubang*; i. e, is compoſed of four radical letters: the former opinion was embraced by *Elias*, and the latter, by *Kimchi*, *R. Samuel Arkuvalti*, *R. Solomon Heyna*, &c. And ſome have reckoned חֲמַרְמַר as of five radical letters. See, the Dictionory in שרש חמר

PARTI-

PARTICIPLE PRESENT BENUNEE.

Fem.	Masc.	
שְׁחִדָה	שְׁחִד	singular.
שְׁחִדוֹת	שְׁחִדִים	plural.

No PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶשְׁחַד	1st person.
תִּשְׁחַדִי	תִּשְׁחַד	2d person.
תִּשְׁחַד	יִשְׁחַד	3d person.

PLURAL.

Fem.	Masc.	
com.	נִשְׁחַד	1st person.
תִּשְׁחַדְנָה	תִּשְׁחֲדוּ	2d person.
	יִשְׁחֲדוּ	3d person.

HIPHEENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR.

Fem.	Maſc.	
הֵתַּמָּה	הֵתַּם תַּם	3d perſon.
הָתַּמְתָּ	הָתַּמְתָּ	2d perſon.
com.	הָתַּמְתִּי	1ſt perſon.

PLURAL.

Fem.	Maſc.	
com.	הֵתַּמּוּ	3d perſon.
הָתַּמְתֶּן	הָתַּמְתֶּם	2d perſon.
com.	הָתַּמְנוּ	1ſt perſon.

PARTICIPLE PRESENT BENUNEE.

Fem.	Maſc.	
מִתַּמָּה	מִתַּם	ſingular.
מִתַּמּוֹת	מִתַּמִּים	plural.

PARTICIPLE PANGUL.

Fem.	Maſc.	
מוּתַּמָּה	מוּתַּם	ſingular.
מוּתַּמּוֹת	מוּתַּמִּים	plural.

INFINI-

INFINITIVE MOOD.

הָתֵם הָתֵם הָסֵב הָדֵק הָדֵק

And with the LETTERS

ב	כ	ל	מ
בְּהָתֵם	כְּהָתֵם	לְהָתֵם	מֵהָתֵם

IMPERATIVE MOOD.

Fem.	Masc.
הָתֵמִי	הָתֵם singular.
הָתֵמְנָה	הָתֵמוּ plural.

FUTURE TENSE.

SINGULAR.

Fem. com.	Masc.	
	אֶתֵם אֶסֵב	1st person.
תָּתֵמִי	תָּתֵם	2d person.
תָּתֵם	יָתֵם	3d person.

PLURAL.

Fem. com.	Masc.	
	נָתֵם נָסֵב	1st person.
תָּתֵמְנָה	תָּתֵמוּ	2d person.
	יָתֵמוּ	3d person.

HUPHANGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULAR

Fem.	Masc.	
הוּתְּמָה	הוּתַּם	3d person.
הוּתַּמְתְּ	הוּתַּמְתָּ	2d person.
com.	הוּתַּמְתִּי	1st person.

PLURAL.

Fem.	Masc.	
com.	הוּתַּמּוּ	3d person.
הוּתַּמְתֶּן	הוּתַּמְתֶּם	2d person.
com.	הוּתַּמְנוּ	1st person.

No PARTICIPLE BENUNEE, PARTICIPLE PANGUL, INFINITIVE, or IMPERATIVE in this Conjugation.

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אוּתַּם	1st person.
תּוּתְּמִי	תּוּתַּם	2d person.
תּוּתַּם	יוּתַּם	3d person.

PLURAL.

Fem.	Masc.	
com.	נוּתַּם	1st person.
תּוּתַּמְנָה }	תּוּתְּמוּ	2d person.
	יוּתְּמוּ	3d person.

HITH-

HITHPAENGL.

INDICATIVE MOOD.

PRETER TENSE.

SINGULA.

Fem.	Masc.	
הִתְפַּלְּלָה . הִתְגוֹלְלָה	הִתְפַּלֵּל . הִתְגוֹלֵל	3d per.
הִתְפַּלַּלְתְּ . הִתְגוֹלַלְתְּ	הִתְפַּלַּלְתָּ . הִתְגוֹלַלְתָּ	2d per.
com.	הִתְפַּלַּלְתִּי . הִתְגוֹלַלְתִּי	1st per.

PLURAL.

Fem.	Masc.	
com.	הִתְפַּלְּלוּ . הִתְגוֹלְלוּ	3d per.
הִתְפַּלַּלְתֶּן . הִתְגוֹלַלְתֶּן	הִתְפַּלַּלְתֶּם . הִתְגוֹלַלְתֶּם	2d per.
com.	הִתְפַּלַּלְנוּ . הִתְגוֹלַלְנוּ	1st per.

And what are called *merubang*; but which more properly belong to the second sort mentioned in the conjugation *piengl* in this section.

plur.	sing.
&c. הִתְמַהְמְהוּ	הִתְמַהְמַהְתִּי

PARTICIPLE PESENT BENUNEE.

Fem.	Masc.	
מִתְפַּלֶּלֶת . מִתְפַּלְּלָה מִתְגוֹלֶלֶת . מִתְגוֹלְלָה	מִתְפַּלֵּל . מִתְגוֹלֵל	singular.
מִתְגוֹלְלוֹת . מִתְפַּלְּלוֹת	מִתְפַּלְּלִים . מִתְגוֹלְלִים	plural.

MERUBANG.

&c. מִתְמַהְמֵהַּ

PARTI-

PARTICIPLE PANGUL.

CARET.

INFINITIVE MOOD.

הִתְפַּעֵל הִתְפָּעֵל

MERUBANG.

הִתְמַהְמֵהַּ

And with the LETTERS

ב	כ	ל	מ
בְּהִתְפַּעֵל	כְּהִתְפַּעֵל	לְהִתְפַּעֵל	מֵהִתְפַּעֵל
בְּהִתְפָּעֵל	כְּהִתְפָּעֵל	לְהִתְפָּעֵל	מֵהִתְפָּעֵל

MERUBANG.

לְהִתְמַהְמֵהַּ

IMPERATIVE MOOD.

Fem.	Masc.	
הִתְפַּעֲלִי . הִתְפָּעֲלִי	הִתְפַּעֵל . הִתְפָּעֵל	singular.
הִתְפַּעֵלְנָה הִתְפָּעֵלְנָה	הִתְפַּעֲלוּ . הִתְפָּעֲלוּ	plural.

MERUBANG.

הִתְמַהְמְהוּ

FUTURE TENSE.

SINGULAR.

Fem.	Masc.	
com.	אֶתְפַּעֵל . אֶתְפָּעֵל	1st per.
תִּתְפַּעֲלִי . תִּתְפָּעֲלִי	תִּתְפַּעֵל . תִּתְפָּעֵל	2d per.
תִּתְפַּעֵל . תִּתְפָּעֵל	יִתְפַּעֵל . יִתְפָּעֵל	3d per.

PLURAL.

PLURAL.

Fem. com.	Masc.	
	נִתְפַּלֵּל . נִתְגּוֹלֵל	1st per.
תִּתְפַּלֵּלְנָה תִּתְגּוֹלֵלְנָה	תִּתְפַּלֵּלוּ . תִּתְגּוֹלְלוּ	2d per.
	יִתְפַּלְלוּ . יִתְגּוֹלְלוּ	3d per.

MERUBANG.

&c. נֶאֱשְׁתַּעֲשַׁע

SECT. X.

Of the derivations of the VERBS called מורכבים murcaveem. i. e. compound derivations.

THESE are ſo called, as having two defects or irregularities: and are formed according to verbs defective or irregular in one of the letters, in which they are ſo defective, or irregular.

For inſtance, the verb נָטָה is formed after this manner; the נ after the form of the נ of נָגַשׁ. and the ה after the ה of נָגָה. that is, in every inflection where the נ of נָגַשׁ is deficient, or the ה of נָגָה is quieſcent: the נ and ה of נָטָה is likewiſe deficient or quieſcent;* and is therefore called a compound derivation; as being formed after two

* It muſt be obſerved, that in the *imperative mood*, this rule does not hold; for in נָגַשׁ the *imperative* is גַּשׁ . גְּשׁוּ the נ of which is deficient: but in נָטָה it is נְטֵה . נְטוּ

paradigms:

paradigms: the one defective in the firſt radical, and the other quieſcent in the laſt radical; for which reaſon, I ſhall omit forming tables of theſe and the like derivations; more eſpecially, as the following obſervations will be ſufficient to elucidate them.

The verb, נָשָׂא is formed after the manner of קָרָא that is, where the א of קרא is quieſcent, ſo is the א of נשׂא. except in the *infinitive*, where the א is pronounced, as שְׂאֵת &c. Thoſe which are quieſcent in the firſt and third radicals, called נחי קצות *nachee ketſavoeth*, are of three ſpecies; Firſt, ſuch as have א for the firſt radical, and ה for the third, as אָבָה . אָפָה in which, the א is formed according to thoſe quieſcent in the firſt radical א, as אָכַל. and the ה according to thoſe quieſcent in the third radical ה, as תִּפְנֶה. Second, ſuch as have י for the firſt radical, and א for the third, as יָרֵא. יְרֵאתָ. the ſecond radical of which, is pointed with *tſere*, after the form of פָּעַל. the *infinitive* is יָרֹא or יְרֹא. and with the letters בכלם . בִּירוֹא . בִּירֹא &c. and the *imperative* is יְרָא. all with quieſcent א: and the *future tenſe*, is תִּירָא . יִירָא . אִירָא. with quieſcent י alſo; and in the feminine plural, תִּירֶאנָה In *niphaugl*, the י is changed to נ, as נוֹרָא and in the *future* it is אִוָּרֵא. Third, ſuch as have י for the firſt radical, and ה for the third, a יָרָה . יָרִיתָ. the י being formed after the manner of the verb quieſcent in the firſt radical י as יָשַׁב. and the ה after the form of גָּלָה, and in the *participle benunee*, it is יוֹרֶה . יוֹרִים . and in the *infinitive* יָרֹה or יְרֹה. and with the letters בכלם . לִירוֹת . בִּירוֹת &c. The *imperative* is יְרֵה . יְרִי. The *future*, יִירֶה אִירֶה &c. In fine, all thoſe compound derivations which have י *yod* for the firſt

first radical, are never deficient in י, neither in the *infinitive*, or *imperative*; except the root יָצָא. from which is formed in the *infinitive*, צֵאת . בְּצֵאת . כְּצֵאת &c. in the imperative צֵא . צְאוּ . and in the future אֵצֵא . תֵּצֵא &c. Thoſe which are called חסרי הקצות *chaſerea haketſevyoth*, i. e. *defective* in the firſt and third radical, are, properly ſpeaking, not to be met with, but in the root נָתַן. in which the נ ultimate is deficient in the preter tenſe; as נָתַתִּי נָתַתָּ and in the imperative mood, and future tenſe, the firſt נ is deficient; as תֵּן . אֶתֵּן . יִתֵּן &c. and in the infinitive, they are ſometimes both deficient; as . אוֹחל תֵּת בְּתֵת ה׳ and in the preter tenſe likewiſe; as תַּתָּה לִי עֹרֶף 2 Sam. xxi. 41. The others called *merubang*, or the double ones, reſembling them, have been noticed in the preceding Section.

CHAPTER XIII.

SECTION I.

Of the POSTFIXES to the VERBS: called כִּנּוּיִם *kee-nuyim*, i. e. Pronouns.

THE Pronouns formed by poſtfixing the verbs, are of two ſorts, viz. perſonal, and poſſeſſive. The verbs only, are poſtfixed in forming the perſonal pronouns; and the nouns, in forming the poſſeſſive*. The poſtfixes are diſtinguiſhed thus, from the perſons.

* They are alſo poſtfixed after perſonal pronouns, poſtfixed to verbs.

Possessive Pronouns.		Personal Pronouns.	
my, me	־ִי ־ַי	I, me	אֲנִי אָנֹכִי
your, thine, thy	־ךָ ־ֶךָ	thou	אַתָּה
your, thine, thy	־ךְ ־ֵךְ	thou	אַתְּ
his	־וֹ ־ָיו	he	הוּא
her	־הָ ־ֶיהָ	she	הִיא
our	־נוּ ־ֵינוּ	we	אֲנַחְנוּ
your	־כֶם ־ֵיכֶם	ye, you	אַתֶּם
your	־כֶן ־ֵיכֶן	ye, you	אַתֶּן
their	־ם ־ָם ־ֵיהֶם	they	הֵם
their	־ן ־ָן ־ֵיהֶן	they	הֵן

SINGULAR.

1st Person, com. אֲנִי אָנֹכִי

2d Person, masc. אַתָּה

2d Person, fem. אָתְּ

3d Person, masc. הוּא

3d Person, fem. הִיא

PLURAL.

1st Person, com. אֲנַחְנוּ

2d Person, masc. אַתֶּם

2d Person, fem. אַתֶּן

3d Person, masc. הֵם

3d Person, fem. הֵן

EXPLANATION.

The pronouns in the middle column, are the nominatives; and from which the other cases are derived, by the postfixing one or more of the letters on the right or left column, as will be fully explained in the succeeding Section.

SECT. II.

Examples of the perſonal Pronouns poſtfixed to Verbs.

SINGULAR.

פָּקַד. *paked*, he viſited. This is the שורש *ſhoeraſh*, i. e. root or theme; and by poſtfixing תִּי to this root, is formed the firſt perſon ſingular common, viz. פָּקַדְתִּי pakad*tee*, *I* viſited; and with נִי poſtfixed to it, it forms the genitive caſe *me*; or what is called in Engliſh the oblique caſe; as, פְּקָדַנִי pekada*nee*, he viſited *me*.

The ſecond perſon maſculine ſingular, is expreſſed by the poſtfix תָּ as פָּקַדְתָּ pakad*ta*, *thou* viſitedſt: and with final ךָ poſtfixed, it forms the oblique caſe *thee*, as פְּקָדְךָ pakade*cha*, he viſited thee.

The ſecond perſon feminine ſingular, is formed by poſtfixing תְּ thus, פָּקַדְתְּ pakad*t*, *thou* viſitedſt: and the poſtfix ךְ forms the oblique caſe *thee*, as פְּקָדֵךְ pekade*ch*, he viſited *thee*.

The third perſon maſculine ſingular, hath no poſtfix to expreſs number or perſon; as the root itſelf (of all verbs) is the third perſon ſingular, as already mentioned; and therefore, the poſtfixes וֹ and הוּ are only to form the oblique caſe *him* as the patient, and the feminine as the ac-

* It muſt be obſerved that the root or theme, always forms the third perſon maſculine ſingular; as is manifeſt from the preceding conjuations.

The

tive, thus פְּקָדָתְהוּ pekadath*hu*, or פְּקָדְתּוֹ pekad*toe*; *ſhe* viſited *him*.

The third perſon feminine ſingular, is expreſſed by the poſtfix ה, thus, פְּקָדָה pekad*ah*, *ſhe* viſited.

PLURAL.

The firſt perſon common, is expreſſed by the poſtfix נוּ, as פְּקָדְנוּ pakad*nu*, *we* viſited: and with תָּ ſuffixed, it forms the oblique caſe *us*; as, פְּקָדְתָּנוּ pekad*tanu* *ye*, or *you* viſited *us*.

The ſecond perſon maſculine, is expreſſed by the poſtfix תֶּם, as, פְּקַדְתֶּם pekad*tam*, *ye* viſited: and when כֶם is poſtfixed thus, פְּקָדְכֶם pekad*chem*: it forms both the active and paſſive; *he* viſited *ye*, or *you*.

The ſecond perſon feminine is formed by poſtfixing תֶּן, as פְּקַדְתֶּן pekad*ten*, *ye* viſited; and ſometimes with the poſtfix כֶּן, as, פְּקָדְכֶן pekad*chin*, *he* viſited *ye*, or *you*.

The third perſon maſculine is formed by poſtfixing the ו with ſhurik, as פָּקְדוּ paked*u*, *they* viſited; and with ם poſtfixed, forms the oblique caſe *them*, as פָּקְדָם pakad*am*, *he* viſited *them*; and with יָהֶם or מוֹ poſtfixed, and ſuffixed, forms the participle benunee, *viſiting*. And alſo where both the agent and the patient are plural; as פּוֹקְדֵיהֶם poekdeah*em*, or פּוֹקְדֵימוֹ poekdeam*oe*, *they* are viſiting *them*.

The third perſon feminine is expreſſed by poſtfixing נָה to the Imperative Mood, as פְּקוֹדְנָה pokoed*nah*, viſit *ye*, and likewiſe to form the future tenſe of the ſecond and third perſon plural; as תִּפְקוֹדְנָה tiphkad*ath*, *they*, or *ye* *will*

will or *ſhall* viſit. The ן is poſtfixed, to form the oblique caſe, *them*, as, פָּקָדָן pekad*an*, he viſited *them*.

SECT. III.

Of the POSSESIVE PRONOUNS poſtfixed to Nouns.

SINGULAR.

When the Pronouns of the firſt perſon common is poſtfixed to a noun, it is diſtinguiſhed by the poſtfix ִי, and which is borrowed from the nominative pronoun אֲנִי *anee*, *I* or *me*.

Example of the noun בַּיִת *bayith*, a houſe. When the ִי is poſtfixed to the noun, it forms the poſſeſſive pronoun of the firſt perſon common; as בֵּיתִי beath*ee*, *my* houſe; and in order to form the noun of the plural number, the chirik is changed to *pathach*; בָּתַי beath*ay*, *my* houſes.

The ſecond perſon maſculine is formed by having ךָ poſtfixed, pointed with kamets; from the תָּ in the nominative, אַתָּה. as בֵּיתְךָ Beath*echa*, *thy* houſe. And to form the noun in the plural number, the ֶ is ſuffixed between the noun and the poſtfix letter, thus, בָּתֶיךָ Beath*echa*, *thy* houſ*es*.

The ſecond perſon feminine is formed by having ךְ poſtfixed, from the תְּ in the nominative אַתְּ which has quieſcent ſheva likewiſe; and is formed thus, בֵּיתֵךְ Beathe*ach thy* houſe. And with ֶ ſuffixed between the ת and ך is formed the plural: as בָּתַיִךְ Beathea*ch*, *thy* houſ*es*.

The

The third perſon maſculine has וֹ poſtfixed from the nominative pronoun הוּא. and is formed thus, בֵּיתוֹ Beath*oe*, *his* houſe. And to form the plural, has יו ֵ ſuffixed: and the thau with kamets, בָּתָיו Beath*ayv*, *his* houſes.

The third perſon feminine has הָ poſtfixed, the ſame as the perſonal pronoun: בֵּיתָהּ Beath*ah her* houſe. And to form the noun of the plural number, י is ſuffixed, and the הָ is pointed with kamets, and ſegol under the thau, as בָּתֶיהָ Beath*eayha*, *her* houſes.

PLURAL.

The firſt perſon common of the plural, is diſtinguiſhed by the poſtfix נוּ from the nominative אֲנַחְנוּ. as בָּתֵּנוּ Batea-*nu*, *our* houſe. And the plural has י ֵ ſuffixed: בָּתֵּינוּ Bate-*aynu*, *our* houſes.

The ſecond perſon maſculine has כֶם poſtfixed; which is derived from the nominative pronoun אַתֶּם, thus, בֵּיתְכֶם Beayth*chem*, *your* houſe. And the plural has י ֵ ſuffixed, בָּתֵּיכֶם Batea*ychem*, *your* houſes.

The ſecond perſon feminine is diſtinguiſhed by the poſtfix כֶן, from the nominative pronoun אַתֶּן, and formed thus, בֵּיתְכֶן Beath*chen*, *your* houſe. And the plural noun is formed by having י ֵ ſuffixed, בָּתֵּיכֶן Batea*chen*, *your* houſes.

The third perſon maſculine is diſtinguiſhed by the poſtfix הֶם. from the nominative הֵם. as בָּתֵּהֶם Batea*hem*, *their* houſe. And the plural has יהֶם ֵ ſuffixed: בָּתֵּיהֶם Bateay*hem* their houſes. Sometimes the ה is deficient, and ם only poſtfixed:

poſtfixed: as, בֵּיתָם Beatham, *their* houſe. And ſometimes the ſyllable מו is poſtfixed, and י ſuffixed; as, בָּתֵּימוֹ Bateymoo, *their* houſes.

The third perſon feminine is diſtinguiſhed by the poſtfix הֶן, from the nominative הִיא; and is formed thus, בָּתֵּיהֶן Bateyhen, *their* houſe. The ה is ſometimes deficient, and ן only poſtfixed; בֵּיתָן Beaythan, *their* houſe. And in forming the plural, י is ſuffixed; as בָּתֵּיהֶן Bateyhen, *their* houſes.

SECT. IV.

Of the ADVERBS.

The adverbs are called in Hebrew מלות המעם *milloth hatangam*, i. e. words or particles of ſenſe; as they denote the *manner*, and other *circumſtances* of the action; and thereby give a ſenſe to the whole ſentence; for if the adverb is wanting, we cannot make ſenſe of the ſentence: for inſtance, if we were to ſay in Hebrew וַיְדַבֵּר רְאוּבֵן שִׁמְעוֹן *vaydabear reuvean ſhimongn*: and he ſpake reuvean ſhimongn; it would not make ſenſe; neither ſhould we be able to diſcern whether *reuvean* ſpoke to *ſhimongn*, or *ſhimongn reuvean*, or whether it was a third perſon that ſpoke to both: but when we make uſe of the adverb, and ſay וידבר ראובן אל שמעון the ſenſe is clear, and ſignifies, "and *reuvean* ſpake *to ſhimongn*." However, they have no ſenſe alone: and have neither perſon, mood,* tenſe, number,

* It is agreed by the grammarians, that there are eight and twenty adverbs which undergo a variation: as בִּלְעָדַי בִּלְעָדֶיךָ בִּלְעָדָיו בִּלְעָדֶיהָ בִּלְעָדֵינוּ בִּלְעֲדֵיכֶם בִּלְעָדֵיכֶן בִּלְעָדָם בִּלְעָדֵיהֶן

ber, or gender; so that their whole use consists in their junction with thenouns or verbs. Many of the adverbs are only affixes, and may be properly called inseparable prepositions, as אֵלַי אֵלַיִךְ אֵלַיִם &c. from אֶל *to*. אַחֲרַי אַחֲרֶיךָ from אַחַר *after* or *behind*, &c. מִמֶּנִּי מִמֶּךָּ מִמֶּנּוּ &c. from מִן &c. &c. Besides these, there are others which are distinct words; as, First, negative adverbs, לֹא אַל. Second, the redditive. אֵין. אֶבֶן. הֵן. בֶּן. Third, the relative. אֲשֶׁר. אֵיפֹה. אֵיךְ. אֵיכָה. לָמָּה. מָתַי. Fourth, the demonstrative, אֵלֶּה. זֶה. זֹאת. כֹּה. כָּכָה. שָׁם. שָׁמָּה. עַתָּה. Fifth, the conjunctive; עוֹד. אֵת. I have omitted the explanation of the adverbs in *English*, as they will be fully treated of in the Dictionary.

בֵּינֹתֵינוּ בֵּין זוֹלָתִי בַּעֲבוּרִי בָּעֲבוּר בְּגַלַּל בְּגוֹלֵי &c.

CHAPTER. XIV.

SECT. I.

Of the muſical accents called טעמים *taangmeem*.

I HAVE forbore treating of the accents hitherto, that the ſtudent might be pretty well grounded in the language before he proceeded thereon; more eſpecially, as they are ſo neceſſary towards a thorough knowledge and underſtanding of ſcripture.

And, *Aben Ezra*, in Sephor Meoznea Halaſhon, ſays, "I admoniſh you to follow (or abide by)* the author of the accents; and every explanation which is not according to the ſenſe of the accents, I exhort you, by no means to pay any regard to; for the author of the accents knew the explanation better than we do."

* It muſt be obſerved, that when the *Jews* ſpeak of the author of the accents, it is evident they do not mean the inventor or diſcoverer of them, but only the perſon who affixed them; for as it has been already ſhewn, they firmly believe, that both the *points* and *accents* were from *Moſes*, but affixed to the letters by *Ezra*; and who, being a ready ſcribe in the law of God, was thoroughly acquainted with the true ſignification of *every* accent; and which we, through the length of our captivity, and the ſevere perſecutions which we have undergone, together with the loſs and deſtruction of the writings of our eminent men, are at preſent unable fully to comprehend.

And

And *R. Salomon Jarchi*, in his comment on ſcripture, often obſerves, "If it had not been for the accents, I ſhould not have been able to explain this paſſage."

And, the love of truth obliges me freely to confeſs, that we are not able at preſent finally to comprehend the ſentiments or meaning of the author in his arrangement of the accents. For as that conſummate grammarian *R. Kimchi* ſays, "If we were fully able to comprehend the meaning of the author, who affixed the points, we ſhould then be able to aſſign a reaſon for every particular; as, why ſuch an accent ſhould precede ſuch a one, and why ſuch a one muſt ſucceed it; the reaſon of one accent miniſtering for ſuch a cauſe, and another for another. This is all owing to our great troubles and afflictions, and the extraordinary perſecutions which we have ſuffered, and which hath been the cauſe of the decreaſe of our former knowledge, in thoſe ſublime and heavenly things; and this is to be the more lamented; for he that thoroughly underſtands the points and accents needs no other interpreter of ſcripture."

But, although we cannot boaſt of a thorough knowledge of the ſignification of *every one* of the accents; we, however, have yet ſome ſmall knowledge remaining of the utility and ſignification of many of them; as for inſtance, which are accents of a pauſe, and which are not; as will be explained hereafter.

And, when accented *milengl*, or *milrang*, change the ſignification of a word from one ſubject to another, as שָׁבָה בָּאָה in theſe, the accent is *milrang*, (i. e. under the laſt ſyllable of the word,) which ſhews it to be the *parti-*

ciple benunee: but בָּאָה שָׁבְרָה with the accent *milengl*; (i. e. under the firſt ſyllable) is the *preter tenſe*: the ſame of אוֹת מִרְמָה לֹא נִשְׁבְּרָה *Pſalm* xxxiv. 21. which being accented *milengl*, is the *preter tenſe* of the conjugation *niphangl*: but רוּחַ נִשְׁבָּרָה *Pſalm* li. 19. being accented *milrang*, is the *participle benunee*.

Of the ſame effect is the *metheg*, as לֹא יִשְׁנוּ *Prov.* iv. 16. for by *metheg* being affixed to the *yod*, it ſhews the root is ישן, but לֹא יִשְׁנוּ in *Job* xxix. 22. not having *metheg* under the *yod*, ſhews its root to be שנה the ſame in זָכְרָה יְרוּשָׁלַיִם *Lament* i. 7. which having *metheg* under the ſhews it to be of the *preter tenſe*, but זָכְרָה־לִּי *Nehem.* v. 19. the ז *zain* is without *metheg*, and ſhews it to be of the imperative and ſupplicative form.

Now, if the *metheg* is of ſuch conſequence in fixing the true ſenſe and meaning of the word, and which is not a real accent; (as will be explained hereafter) how much greater muſt then be the effect of the real accents? For which reaſon, *Aben Ezra* might juſtly ſay, "Every explanation which does not accord with the ſenſe of the accents, I admoniſh you, by no means, to pay any regard to."

I ſhall juſt produce one inſtance more in ſupport of what I have advanced concerning the great utility of the accents, in fixing the true meaning and interpretation of ſcripture.

The two parallel paſſages I mean to take notice of are, firſt, וַיִּקְרָא בְּשֵׁם יְ־הוָ֑ה *vayikra beſheam Adonay*, *Gen.* xii. 8, ſecond, וַיִּקְרָא בְּשֵׁם יְ־הוָ֑ה *vayikra beſheam Adonay*, *Ex.* xxxiv. 5. In the former, the word וַיִּקְרָא is accented with a טִפְחָא *tiphcha*,

tiphcha, or *tercha* thus (֑) (and which is an accent of a pauſe) and בְּשֵׁם is accented with a מרכא *mearcha*, thus, (ֽ) and which is not an accent of a pauſe; but, on the contrary, is, what is called a ſervitor; and which ſhews it to be in conjunction with the word *Adonay*: conſequently, the true explanation of the paſſage is, and he *(Abraham)* called upon the name of the Lord.

But in the latter, the caſe is different; for there, the word וַיִּקְרָא is accented with מרכא *mearcha* and בְּשֵׁם with טפחא *tiphcha* or טרחא *tercha*; which being an accent of a pauſe, ſhews that here is a ceſſation of the ſentence: and the true meaning of the paſſage is, and he called or proclaimed the name; i. e. the Lord proclaimed his own name; ſo that וַיִּקְרָא בְּשֵׁם refers to the Lord, not to *Moſes*, as ſome have imagined. And of this opinion was *Maimonides*, *Aben Ezra*, *R. Solomon Heyna*, &c. And as a farther proof of the truth of what I have advanced, we need only refer to verſe 19. in the preceding chapter; for there it ſays, וְקָרָאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ *vekarathee veſheam Adonay lepha necha*; and I will proclaim the name of the Lord before thee. This makes it manifeſt that it was the Lord who proclaimed his own name.

Hence the great utility of the accents may be plainly perceived; for without them, it would be almoſt impoſſible to diſtinguiſh thoſe two paſſages from each other, or to give the real ſenſe of the ſubject; and which has been the cauſe of various opinions among the commentators: ſome contending, that it was *Moſes* that called on the name of the Lord; and others with greater juſtice, have underſtood it to mean that the Lord himſelf proclaimed his own name.

I ſay

I say his *own* name, for this solves the objection of *R. Eliyahu Mizrachee*, who contends, "that from the sense of the *Targumist*, it is plain that *Moses* was the person who called on the name of the Lord; for thus says he, has *Onkelas* paraphrased it, וְקָרָא בִשְׁמָא דַיְיָ and he called *in* the name of the Lord.

That *Onkelas* has so paraphrased it, I readily grant; but at the same time, I am free to assert, that those who endeavour to avail themselves of the sense so given by him, do not really comprehend him; nor are they acquainted with the motive which induced him so to translate it, though easily accounted for by those who fully understand the grammatical part of the language; for *Onkelas* finding the noun בְּשֵׁם accented with a מֻנַּח, which is an accent of a pause, and consequently, seperates the word from the following one, viz. יְיָ *Adonay*; but then, the ב of בְּשֵׁם was pointed with *sheva*, and which ought to have been with *pathach*, בַּשֵּׁם to accord with the accent.

Here then was the difficulty: for according to the accent there was to be a cessation between בְּשֵׁם and יְיָ *Adonay*; but according to the points, they were to be in conjunction. This *seeming* contradiction, clears the whole; for, according to the *sheva* under the ב of בְּשֵׁם it is to be understood, as if the ellipsis was supplied, thus, וַיִּקְרָא בְּשֵׁם (שֶׁל) יְיָ and he called in the name of the Lord: but according to the accent which is under בְּשֵׁם, a pause must ensue, thus, and he called, or proclaimed the name, the Lord*: i. e. the Lord proclaimed his own name: the passage

* As this may appear unintelligible to the *English* reader, as being unacquainted with the phraselogy of the *Hebrew*, especially the prophetic

paſſage is now clear, and is to be underſtood as if written thus, and the Lord, proclaimed the name of the Lord. This was well known to the *Targumiſt*; for which reaſon he interpreted it according to the pointing of the ב, that is, בְּשֵׁם in conjunction with *Adonay*: viz. and he called in the name of the Lord. But did not think himſelf under any neceſſity of explaining according to the accent, who it was that proclaimed the name of the Lord; fully relying on the name in the preceding verſes; rightly inferrring from thence, that it needed no farther explanation. This I take to be the real ſenſe of the *Targumiſt*; and to which *Jarchi* likewiſe inclines, as may be ſeen in his comment on the paſſage in queſtion.

SECT. II.

Of the ACCENTS, nineteen are called *Kings*; the miniſters are ſeven; and as to the ſervitors, ſome reckon four, and others five: the names as follows.

KINGS.

1. זָרְקָא. *Zareka*, 2. סְגוֹלְתָּא. סְגוֹל or שְׁרֵי *Segolta*, *Segoel*, or *Shearea*, 3. פָּזֵר, or פָּזֵר גָּדוֹל *Pazear*, or *Pazear-gadoel*, 4. קַרְנֵי פָרָה *Karneay parah*, 5. תְּלִישָׁא גְדוֹלָה *Teliſha gedoelah*, 6. גֵּרֶשׁ אֲוֹלָא, or טֶרֶס. *Azla*, *Geareſh*, or *Teres*, 7. רְבִיעַ *Reveeang*, 8. שְׁנֵי גְרִישִׁין גֵּרְשַׁיִם. or שְׁנֵי טְרִיסִין. *Gearſhayeem*, *ſhenea gereeſheem*, or *ſhenea*, *tereeſen*, 9 פְּסִיקוֹ

phetic writings, and which are full of ſuch ellipſis; I ſhall endeavour to explain it in a manner, as conformable as poſſible to the *Engliſh*. "And he proclaimed the name;" (and as it might be natural to enquire who it was that proclaimed the name; the anſwer follows,) "the Lord."

Peſeek,

Peſeek, 10. לְגַרְמֵיהוֹ *legarmeah*, 11. זָקֵף גָּדוֹל *Zakeaph gadoel*. 12. פַּשְׁטָא or פָּשֵׁט *Paſhta*, or *Peſhet*, 13. זָקֵף קָטוֹן *Zakeaph katoen*, 14. טִפְחָא or טַרְחָא *Tiphcha*, or *Tarcha*, 15. אַתְנַחְתָּא *Athnach*, or *Ethnachta*, 16. תְּבִיר *Teveer*, 17. שַׁלְשֶׁלֶת *Shalſhcleth*, 18. יְתִיב or שׁוֹפַר מְהֻפָּךְ *Yatheev*, or *Shoepar Makdam*, 19. סוֹף פָּסוּק or סִלּוּק *Soeph paſuck*, or *Silluk*.

MINISTERS.

1. שׁוֹפַר יָשָׁר or שׁוֹפַר הוֹלֵךְ *Munach*, *Shoephar yaſhar*, or *Shoephar hoeleach*, 2. מַהֲפָךְ or שׁוֹפַר הִפּוּךְ *Mahepach*, or *Shoephar hippuch*, 3. יֶרַח בֶּן יוֹמוֹ *Yerach ben yoemoe*, 4. תַּלְשָׁא קְטַנָּה or תַּרְסָא *Teleeſha ketanah*, *Talſha* or *Tarſa*, 5. קַדְמָא *Kadmah*, 6. דַּרְגָּא *Darga*, 7. מַאֲרִיךְ מֵרְכָא *Maercech*, or ſimple *Mearcha*.

SERVETORS.

1. שׁוֹפַר מְכַרְבֵּל *Shoephar meacharbeal*, 2. שׁוֹפַר עִלּוּי *ſhoephar illuy*, 3. מֵרְכָא כְּפוּלָה or תְּרֵין חוֹטְרִין *Mearcha caphula*, or *Double mnrcha*, 4. מְאֵילָא *Meayla*, and ſome add סָכֵּפָא *Sachepha*.

Of the מֶתֶג *Metheg* גַּעְיָא *Gangya*, and מַקַּף *Makaph*, I ſhall treat hereafter.

SECT. III.

Of the rules and forms which obtain in the ACCENTS called *Kings*.

Firſt, זַרְקָא *Zareka*, this has עִלּוּי for its ſervitor, if one word precedes it, as נִצָּב עָלָיו *Gen.* xxviii. 13. But nine have

have deviated from this general rule, as marked according to the *Maſorah*; and which have מרכא before *Zareka*, as בְּנֵי יִשְׂרָאֵל *Exod.* xxx. 12. &c. And if two words* ſhould precede it, and the firſt of them is a ſmall word, or particle; or is accented *milengl*; in either caſe, the firſt ſervitor is מונח. and the ſecond עלוי. as הֵן קָרְבוּ יָמֶיךָ *Deut.* xxxi. 14. but if the accent is on the ſecond letter of the word, it then has קדמא inſtead of מונח, as הַעִדֹתִי בָּכֶם הַיּוֹם *Ibid.* xxx. 19. and if it is preceded by three words, then the firſt is with תלישא קטנה. the ſecond, with קדמא. and the third with עלוי. as וְאִם בְּיוֹם שָׁמְעוֹ אִישָׁהּ *Numb.* xxx. 9. But if more than three words precede it, then, every word which precedes the one accented with תלישא קטנה is accented with מונח, as הִנֵּנִי עֹמֵד לְפָנֶיךָ שָׁם עַל־הַצּוּר *Exod.* 17. 6. But if there ſhould be a פסיק between the *kadma* and *Zareka*, then, *Mercha* miniſters inſtead of עלוי, as זְבָדַנִי אֱלֹהִים אֹתִי *Gen.* xxx. 20. This rule is abſolute, except in two paſſages, viz. in *Gen.* xxxvii. 22. וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן and in *Sam.* II. iv. 13. And, in eighteen places in the *Pentateuch*, we find מאיילא between the *Kadma* and *Zareka*, thus וַיָּבֹא יַעֲקֹב מִן־הַשָּׂדֶה &c. as

* It muſt be obſerved, that the meaning of what is here ſaid, of two words preceding the זרקא is, when one or more words precede it without an accent of a pauſe intervening: ſo, that all the words which precede the *Zareka*, are accented with what are called miniſters by which means the ſentence is entire: and all the words ſo accented point towards the *King*, i. e. the *Zareka*, as to their proper centre.

This obſervation kept in mind by the ſtudent, will make the whole of what follows, clear to him.

may be ſeen by conſulting the *Maſorah Gedoela*, *Maang. recheth oeth teth*, *erech tang*.

And, after every *Zareka* we find *ſegoel*, or *ſegoelta*, except in one place, *Iſai.* lxv. 1. לְמָשִׁיחוֹ לְכֹרֶשׁ אֲשֶׁר־הֶחֱזַקְתִּי בִימִינוֹ where *reveeang* ends the ſentence inſtead of *ſegoel*: but this is after the manner of *Pſalms*, *Proverbs*, and *Job*, called אמת* סִפְרֵי which differ in the form and rule of their accents from the other parts of ſcripture, as will be explained in treating of them.

Second, סָגוֹלְתָּא or שְׁרֵי *ſegoel ſegolta*, or *ſherea*, is never to be met with without being preceded by *Zareka*, which is called its Prince. Though ſometimes munach intervenes.

Third, פָּזֵר גָּדוֹל *Pazear godoel*, its ſervitor is *munach*, three or four of which ſometimes precede it: and we likewiſe find ſeveral *Pazears* in a direct ſucceſſion.

Fourth, קַרְנֵי פָרָה *Karnea parah*, its ſervitor is *yerach ben yoemoe*, and none elſe: but if two words precede it, the firſt is accented with *munach*, and the ſecond with *yerach ben yoemoe*. For this general rule is to be obſerved, that *yerach ben yoemoe*, muſt always immediately precede *karnea parah*, and therefore, whatever number of words precede

* Theſe three books are called אמת סִפְרֵי by way of abbreviation; as the letters of the word אמת form the initials of their names. viz. אִיּוֹב מִשְׁלֵי תְּהִלִּים

yerach

yerach ben yeoemos in the ſentence, are all accented with *munach*. See *Chron.* i. 28.

Fifth, תְּלִישָׁא גְּדוֹלָה *Teliſha gedoelah*, is always affixed to the beginning of the word; whether it be accented *milengl*, or *milrang*: and it is this which diſtinguiſhes it from the *Teliſha ketanah*; as the latter (which is a ſervitor) is always placed at the end of the word, although ſuch words ſhould be accented *milengl*.

The miniſter of *Teliſha gedoelah*, is *munach*, of which there are ſometimes four or five which follow in a direct ſucceſſion.

Sixth, אַזְלָא *Azla*, its miniſter is קַדְמָא *kadma*; but if two words precede it, the firſt is with *Teliſha ketanah*, and the ſecond with *kadma*, as וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת *Gen.* viii. 13. If more than two precede it, then, all before the *teliſha ketanah*, are with *munach*, as וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה *Numb.* xix. 2. and for the moſt part is ſucceeded by *reveeang*, as the accent which forms the pauſe: and ſometimes, we meet *kadma* and *azla*, in one word, as וַיֵּלְכוּ *Numb.* xxii. 7. and וְסָמְכוּ *Exod.* xxix. 15.*

Seventh, רְבִיעַ *reveeang*, its miniſter is *munach*, but if two words precede it, the firſt is accented with *darga*, and the ſecond with *munach*, as דֶּרֶךְ הַמֶּלֶךְ נֵלֵךְ *Nnmb.* xx. 17.

* It is the opinion of moſt of the grammarians, that if *reveeang* ſucceeds *azla*; that then, *kadma* is not placed with it in the ſame word; but that both *kadma* and *azla* are changed to *gearſhayeem*, or *ſheanea gereeſheen*.

and if three words precede it, the firſt is with *munach*, the ſecond with *darga*, and the third, with *munach*, as לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה *Sam.* II. xxi. 2.

Eighth, גַּרְשַׁיִם or שְׁנֵי גֵרִישִׁין &c. *Gearſhayeem*, or *ſhenea gereeſheen*, &c. This accent is always placed on the letter pointed with the ultimate ſyllable of the word; notwithſtanding, that it ſhould be *milengl*.

And *Elias Levita* in *Sepher Tuv Taangm*, Chap. V. ſays, "The *Gearſhayeem* has no miniſter, unleſs it be preceded by a ſmall word, or a word that is *milengl*: in which caſe, *munach* is its miniſter, as וְזֶן גָּבִיר *Gen.* xxvii. 37. שָׂמָה קִבְרוֹ *Ibid.* lxix. 31." But *R. Kluneemus* in *Taſhlam Sepher Mikna Avram*, ſays, "That the *Teliſha ketana* alſo miniſters to it." And of this opinion is the author of *Seeach yitſchak*.* But *R. Solomon Heyna*, in *Beth Hataangmeem cheder ſheleeſhee*, ſays, "The opinion of *Elias* is juſt; and that of *R. Kluneemus*, and the author of *Seeach yitſchak*, *erroneous*; and they have miſtaken the *Teliſha gedoela*, for the *Teliſha ketana*: for that which we find to precede the *Gearſhayeem*, is a *Teliſha gedoela*; and which they have miſtaken for a *Teliſha ketana*, as אוּלַי יֵחָסֵרוּן *Gen.* xviii. 28. בְּמֵעַט שָׁכַב *Ibid.* xxvi. 10. לָכֵן הַמָּטָּה *Kings.* II. i. 16. "To this opinion of *Elias*, and *R. Solomon*, I heartily aſſent, for they are really all of them *Teliſha gedoelas*; as being at the beginning of the word, in all the *correct copies*; notwithſtanding that ſome of them are *milrang*.

* In *Shaanger keroe Mikra*, Chap. I. Sect. X.

Ninth,

Ninth, פְּסִיקוֹ. *Peſeek*, this is an accent of a pauſe; and according to the opinion of *Elias* is never to be met with, but between what is called a king and a miniſter, viz. between a *mahepach* and a *peſhet* or *paſhta*: a *darga* and *teveer*: a *mercha* and *tiphcha*: a *munach* and *athnach* or *Ethnachta*; or between *munach* and *Pazear*: but between *munach* and *reveeang*, we never meet with *peſeek*; except in one place, viz. *Iſai.* xlii. 5. כֹּה־אָמַר הָאֵל יי And in *Sephea Tuv Taangm*, Chap. V. he ſays, "The *ſtroke*, (meaning the *peſeek*,) is not an accent; for it is not affixed to any of the letters." Hence it is plain, that his opinion is, that the *peſeek* is a pauſe, though the word is accented with what is called a miniſter, and which has not the power of making a ceſſation in the ſentence. And we find no leſs than three *peſeeks* follow, as אֶל־מֶלֶךְ־אַשּׁוּר׀ לֵכְיׁשָׁה׀ לֵאמֹר׀ חָטָאתִי *Kings* II. xviii, 14.

Tenth, לְגַרְמֵיהוּ *Legarmeah*, this is a ſtroke after a *munach*, when ſucceeded by another *munach* and *reveeang*: as וַיֹּאמֶר׀ יי אֱלֹהִים *Gen.* 3, 22. and at the beginning of a ſentence it is ſucceeded by a *reveeang*; as וְאִיבָהוּ אָשִׁית *Ibid* 15. וְעֵרֶל זָכָר *Ibid*, 17, 14. And in eleven places *Legarmeah* is ſucceeded by *azla*: and in three places by *paſhta*; and in two places by *Pazear*: all of which, are marked in the *Maſorah*. Note, *Mercha* and *Munach* are its miniſters.

Eleventh, זָקֵף גָּדוֹל *Zakeaph Gadoel*; this accent ſhews, that the paſſage requires a pauſe of particular attention, according to *R. Samuel Arkuvalti* in *Arugath Haboeſam*. And has properly ſpeaking no miniſter or ſervitor; though ſome grammarians are of opinion that the ſtroke at the

ſide

ſide of it, is its miniſter: but as *Elias* hath juſtly remarked, if that was the caſe, the ſtroke ought to have been on the right ſide of the *zakeaph*; as according to the proper form, all miniſters or ſervitors precede the king. This clearly ſhews the falacy of what they have advanced.

Twelfth, פַּשְׁטָא or פָּשֵׁט *Paſhta* or *peſhet*, this has no leſs than ſix miniſters or ſervitors, as will be explained: but the principal are *mahepach* or *mercha*, which are generally in conjunction with it: if there is between the miniſter and the King one, or more vowels, then, the miniſter is *mahepach*, as מַזְרִיעַ זֶרַע *Gen.* i. 12. but if there is no vowel between them, then, the miniſter is *mercha*, as הָיְתָה תֹהוּ *Ibid.* 2. And if two words precede it, and the firſt has but one vowel, or that the accent is on the firſt vowel; then, the firſt miniſter is *munach*, and the ſecond *mahepach*, or *mercha*, as אֶת הַחֲמִשִּׁים וּמָאתַיִם *Numb.* xvi. 35. לֵיל שִׁמֻּרִים הוּא *Exod.* xii. 42. But if the firſt word of the ſentence ſhould have more than one vowel, or the accent ſhould not be on the firſt, then the firſt miniſter is *kadma*, as אֲשֶׁר הֵרְאָה יְהוָה *Nnmb.* viii. 4. וְזֶה מַעֲשֵׂה הַמְּנֹרָה *Ibid.* And if three words precede it, then, the firſt is accented with *teliſha ketana*, as בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ *Exod.* 12. 18. And if there ſhould be more than three words in the ſentence ſo preceding *paſhta*, then, all which precede the word accented with *teliſha ketana*, are accented with *munach*. And we ſometimes meet with *kadma* inſtead of *teliſha ketana*, as מְקוֹם אֲשֶׁר דִּבֶּר־הַמֶּלֶךְ וְדָתוֹ *Exod.* viii. 17. and *mahepach* and *paſhta* are found together in one word, as עַד־שֶׁהַמֶּלֶךְ

Solom.

Solon. Song, i. 12. as alſo *mecharbal* and *mahepach*: and in ſix places in ſcripture *azla* and *mahepach*, are found in one word according to the *Maſorah*.

Thirteenth, זָקֵף קָטֹן *zakeaph katoen*; the accents which miniſter to this, are *muuach*, *illuy*, and *mecharbeal*; and its prince is paſhta. And we ſometimes find what is called a *ſtroke*, in the ſame word with *zakeaph kateon*; thus, וְהַבְהֵן. שְׁמָר־לְךָ וְהִבָּשֵׁר. וְאַבְרָהָם now ſome of the grammarians are of opinion, that this ſtroke is inſtead of metheg: the ſame as we find *munanch* inſtead thereof, in הָאֲנָשִׁים but this the Author of *Binyon Shlomo* ſays "is not clear;" for in the four examples here produced, it is not proper that there ſhould be metheg at any rate; as will be clearly ſhewn in treating of it. But what I take to be the true ſtate of the caſe is this, that although the real ſound of the accent is on the *zakeaph**, yet, is the other placed to make it the more *euphonic*: and which is the caſe in the Pſalms, where we frequently meet with two accents in one word: the prineipal one of which, is *tonic*, and the other *euphonic*†.

Fourteenth, טִפְחָא or תַּרְחָא *tiphcha* or *tercha*: its miniſter is *mercha*, and which is ſometimes found in the ſame word with it; as מוֹשְׁבוֹתֵיכֶם and are all marked in the *Maſorah*: and the Maſorites call it *meayla*: in fourteen places

* With this the author of *Binyon Shlomo* alſo coincides.

† But not to form *milengl* and *milrang*, as the *Rev. C. Bayley*, has erroneouſly aſſerted in his Hebrew Grammar, as will clearly be perceived by every impartial perſon, when I come to treat of what is *milengl* and *milrang*.

mercha

mercha caphula is its ſervitor. There is no verſe without *tiphcha**, (except in ספרי אמת) and is always ſucceeded by a king; viz. either an *athnach*, or *ſoeph paſuk*: but none elſe.

Fifteen, אַתְנָח or אֶתְנַחְתָּא *athnach* or *ethnachta*. Its ſervitor is *illuy*, and its prince is *tiphcha*; as וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם *Gen.* i. 2. ſometimes *munach* is its miniſter, and *illuy* its ſervitor: as כִּי בָא בִלְעָם *Numb.* xxii. 36. and ſometimes without either miniſter or king; but forms a ſhort ſentence of itſelf§: as, וַיִּסָּעוּ *Gen.* xxxv. 5. and according to the *Maſorah*, the *meayla* is its ſervitor in the ſame word with it in eleven places. But we never meet with two *athnachs* in one word.

Sixteen. תְּבִיר *teveer*: its miniſter is *darga*, as וַיְבָרֶךְ אוֹתָם *Gen.* i. 22. וַיִּקְרָא יַעֲקֹב *Ibid* xxxii. 31. but when there is but one vowel between the two accents, *mercha* miniſters inſtead of *darga*: as, וַיִּקְרָא מֹשֶׁה *Exod.* xii. 21. and when a *peſeek* precedes the *teveer*; then, *darga* miniſters, though there ſhould not be more than one vowel: as, וְהִמּוֹל וֹ יִמּוֹל† *Gen.* xvii. 13. הֵ֫וּ פָּנָיו *Numb.* vi. 25. and according to the *Maſorah*, fifteen have deviated from this general rule. And if two accents precede the *teveer*, and the firſt is under a word of but one ſyllable, or is placed on the firſt ſyllable: in either caſe, the firſt accent is *munach*, and the

* This accent of a pauſe anſwers to the *comma* (,) in *Engliſh*.

§ This anſwers both to a *colon*, and a *period* in *Engliſh*.

† This example is another inſtance of the incompetency of the tranſlation to do juſtice to the *original*: as may be fully perceived by any perſon, who has but the leaſt knowledge of the ſacred language.

ſecond

ſecond *darga*, or *mercha*: as שֶׁבַע שֶׁבַע *Gen.* vii. 3. עֵגֶל בֶּן בָּקָר *Levit.* v. 25. but if the accent of the firſt word ſhould be on the ſecond ſyllable, then, *kadma* miniſters inſtead of *munach*, as אֲשֶׁר יְיַחֵד וְיָעֲנָן *Numb.* ix. 20. וַיַּעַשׂ מֹשֶׁה וְיָאַחֲרֹן *Ibid.* viii. 20. and if three words precede it, then the firſt is with *teliſha ketana*, and the reſt as uſual, as בְּחֻלַּת עֲבָדַי יְיָ *Numb.* ix. 5. בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ *Iſai.* liv. 17. and if four precede it, then, all which precede the *teliſha ketana*, are *munachs*.

Seventeenth. שַׁלְשֶׁלֶת *Shalſheleth.* This accent occurs but ſeven times in the law and the prophets; but in *Pſalm*, *Prov.* and *Job*, it is frequently to be met with: it has no miniſter, as it is always found at the beginning of a verſe, and forms a pauſe*.

Eighteen,

* I can by no means paſs by in ſilence, and not take notice of the critical remark of the *Editor* of *Biblia Hebraica*, Baſil Edition, 1620. (known to the Jews by the name of the Second Edition, by the *Bombergs*; and to the Chriſtians, by that of *Biblia Buxtorfi*. A critical Commentary on the *Maſoreth* by this great man, being affixed to the end of the third volume.) *(a)* For, according to his aſſertion, the rule which is here laid down concerning the *ſhalſheleth* is erroneous: I am therefore bound, either, to defend it by good and ſubſtantial proofs, or entirely abandon it as untenable: the former I moſt chear-

(a) I have been thus particular, that the learned Reader may be enabled to judge of the *truth* and *impartiality* of my criticiſm, by comparing what I have quoted with the original. For I abhor the idea of partial or mutilated quotations; and I think thoſe highly criminal who make uſe of ſuch mean arts; as they, by that means, make an Author ſay what he never intended.

Eighteenth, יָתִיב or שׁוֹפָר מְקַדָּם *Yatheev* or *Shoephar mukdam*, is always affixed to the beginning of a word; and is therefore very properly called *ſhoephar mukdam*; which ſignifies to precede, from קדם.

Nineteen,

fully undertake: for it is a maxim with me, never to aſſert, what I cannot clearly prove. This is the criterion I wiſh to be judged by; and from which, I hope the public will never have cauſe to ſay, that I have in the leaſt deviated. I ſhall now without any farther preamble, proceed to the examination of the point in queſtion, and which is this: In Geneſis chap. xix. 16. we find the word וַיִּתְמַהְמָהּ accented with *ſhalſheleth*, on which, the editor has remarked in the margin as follows: "Seven are to be found at the head of the verſe, and which muſt be pronounced with an elevated voice *(b)*; and many form a *pauſe* here: but this is a groſs *miſtake*; for they (the *Maſorites*) never numbered *peſeek* after *ſhalſheleth*. But, as in the books of Pſalms, Proverbs, and Job, *ſhalſheleth*, is ſometimes *King*, and ſometimes miniſter; they have therefore, when it is *King* put *peſeek* after it, to diſtinguiſh it from the miniſter: but in the other twenty-one books, it is always king. This is their miſtake." This is either too little, or too much: for if we are to underſtand by what he has advanced, that it is in the three books above-mentioned *only*, where the *peſeek* is affixed, in order to diſtinguiſh, when it is as king, and when as miniſter, he has ſaid nothing; for this is granted: nay, is even an eſſential principle in the rule here laid down concerning the difference of the accents of theſe three books, and thoſe of the other twenty-one. This then could not be his aim. But what appears to be his real meaning I ſhall preſently ſhew. It muſt be obſerved, his words are, "many form a *pauſe* here; but this is a groſs miſtake; for they never numbered *peſeek* after *ſhalſheleth*. This is too much: for it attempts to prove, that *peſeek* never ſucceeds *ſhalſheleth*, except,

(b) The proper ſound of this accent, greatly reſembles both the *acute* and *circumflex*, in the *Engliſh* pronunciation.

as

Nineteenth, סוֹף פָּסוּק or סִלּוּק *Soeph paſuck*, or *filluk*. Its miniſter is *mercha*, and its prince *tiphcha*, as אֶת־הַשָּׁמַיִם וְאֵת־הָאָרֶץ *Gen.* i. 1. and is to be met with, without either prince or ſervitor, as וַיִּיקַץ *Gen.* xli. 21. for the ſentence is complete in the preceding word; the *Athnach* ∧ under it forming a period: and this one word forms a very ſhort

as he ſays, "in the three books, in order to diſtinguiſh when it is *king*, and when *miniſter* (*c*)." This I ſhall prove to be a groſs miſtake, and a flagrant violation of all truth; and he that attempted to take the *mote* out of his neighbour's eye, could not perceive the *beam* in his own. For, in the firſt place, the *ſhalſheleth* is always marked in the *Maſorah*; as may be ſeen in *Levit.* viii. 23. *Iſai.* xiii. 8. *Amos* i. 2. &c. where it ſays, "Seven, (*ſhalſheleth*) in which the voice muſt be elevated, and *peſeek*, or pauſe (*d*)." But what muſt the Reader's aſtoniſhment be, to find that he has delivered himſelf in nearly the ſame words in other places. For on the word וַיֹּאמֶר in *Geneſis* xxiv. 12. which is accented with *ſhalſheleth*, he has remarked, "Seven, at the head of the verſe, are accented *milengl*, and *peſeek*; and has accordingly, placed *peſeek* after it; and has done the ſame in all the others, as may be ſeen, by conſulting the work itſelf. Perhaps, he afterwards became ſenſible of his error, and endeavoured to rectify it; for which reaſon, I ſhall forbear ſaying any thing more on the ſubject, but leave it to the candid and impartial Reader to judge, whether I have advanced any thing which I have not been able fully to prove.

(*c*) That I have not miſconſtrued his meaning, is manifeſt; for that luminary, the Author of אוֹר תּוֹרָה *Oer toerah*; and that conſummate grammarian and critic, *R. Sol. Heyna*, have likewiſe underſtood it in the ſame ſenſe, and ſeverely cenſured him for advancing ſuch a known falſity; and afterwards aſſerting, what is a direct contradiction thereto. This the Reader will be fully convinced of, by comparing the orlginal with the ſenſe. I have given in the tranſlation.

(*d*) See *Kimchi* in *Michlol*.

ſentence: and we meet with five which have *mayla* in the ſame word with *ſilluk*, or *ſoeph paſuk*.

Note. This laſt is always placed at the end of a verſe; which is exactly what its name implies.

Note. All the *Kings* have the power of forming a pauſe, as alſo the proper emphaſis of the word, or ſentence; and which the *miniſters* have not: but are uſed, as their name implies to miniſter to the *Kings*.

I ſhall juſt mention for the benefit of the *Engliſh* reader; ſuch of the accents as are uſed to form the pauſes, which nearly correſpond with the *Engliſh*.

Firſt, *Tiphcha* or *Tarcha*, (֔) and *reveeang* (֑) anſwer to the comma. 2. *ſegol*, (֒) and *zakeaph katon*, (֓) to the ſemicolon. 3. *Athnach*, (֣) and *peſeek*, (׀) both as a colon, and a period; the former under the word, and the latter at the ſide. 4. *Silluk* (׀) under the word, a period. There are beſides ſeveral others of nearly the ſame import; as *Legarmah*, *ſoeph paſuk*, &c.

MINISTERS.

Firſt, מֻנַּח or שׁוֹפָר יָשָׁר or שׁוֹפָר חוֹלֶךְ *munach*, or *Shoephar yaſhar*, or *Shoephar hoelach*: this accent is more frequently uſed than any of the other miniſters: for it miniſters to all the kings, except three, viz. *Soeph paſuk*, *Tiphcha*, and *Shalſheleh*: neither do any of the other miniſters follow in direct ſucceſſion in ſo great a number; for we ſometimes meet with no leſs than ſeven *munachs* following without

without interruption. And in *Pſalms*, there are ſeveral verſes in which we do not meet with any other miniſter or ſervitor.

Second, מְרַכֵּא or שׁוֹפָר דְּחִיל *Mahepach*, or *Shophar pippach*; this miniſters to *paſeta* only.

Third, יָרֵח בֶּן יוֹמוֹ *Yerach ben yoemoe*, this miniſters to *karnea parah* only: and is to be met with but once in the *Pentateuch*, and ſixteen times in the prophets: but in the Hagiographa it is very numerous.

Fourth, תְּלִישָׁא קְטַנָּה. תַּלְשָׁא or תַּרְסָא *Teliſhaketana*, *Talſha*, or *Tarſa*, this miniſters before *kadma* only.

Fifth, קַדְמָא *Kadma*, this miniſters to *azla*, &c.

Sixth, דַּרְגָּא *darga*, miniſters to two kings, viz. *tevter*, and *reveang*.

Seventh, מַאֲרִיךְ or מֻרְכָּא *Macreech*, or ſimple *mercha*, miniſters to *tercha*, and *Soeph paſuk*.

SERVITORS.

Firſt, שׁוֹפָר עִלּוּי and שׁוֹפָר מְהֻפָּךְ *Shophar illuy*, and *Shophar mehcarbeal*: the firſt is the ſame as *munach*; but when it precedes *Athnach*, or *Zareka*, it is then called *illuy*, as עַל־פְּנֵי תְהוֹם *Gen.* i. 1. וַיַּעַשׂ אֱלֹהִים *Ibid.* 7. the ſame when it precedes *zakaeph katoen*, and is under the ſecond ſyllable: but when two *munachs* follow, then, the firſt is called

called *mecharbeal*, and the ſecond *illuy*, though the accent ſhould not be under the ſecond ſyllable.

Third, מֻרְכָּא כְּפוּלָה or תְּרֵין חִוְטִרִין *Mercha caphula* or double *mercha*, is the ſervitorof *tiphcha*; and is always preceded by *darga*: and according to the *Maſorah* is to be found but fourteen times in all ſcripture.

SECT. III.

Of the ACCENTS which obtain, in סִפְרֵי אֱמֶת *Sephrea Emeth*, i. e. the Books of *Pſalms*, *Proverbs*, and *Job**.

I have already obſerved, that there is a difference between the book of *Pſalms Proverbs*, and *Job*, and the other parts of ſcripture, in the manner of accenting them; I ſhall now attempt to point out the diſtinction.

* That the *Engliſh* reader may be fully enabled to comprehend what is obſerved in this ſection concerning the difference of the accents, I muſt inform him, that the other parts of ſcripture, excluſive of theſe books, are called by the *Jewiſh* grammarians כ"א ספרים i. e. twenty-one books: the *Jews* reckoning twenty-four in the whole, and which are as follows: 1. The *Pentateuch*, which contains five books, viz. *Geneſis*, *Exod. Levit. Numb.* and *Deut.* 2. *Joſh. Judg. Sam.* and *Kings*, four books. Theſe are called the firſt or former Prophets. 3. *Iſai. Jerem. Ezek.* and the twelve minor prophets, four books. Theſe are called the latter prophets. 4. The *Hagiographa*, which are, 1. *Pſalms*, 2. *Proverbs*, 3. *Job*, 4. *Daniel*, 5. *Ezra*, including *Nehemiah*, 6. *Chronicles*, 7. *Song* of *Songs*, called by ſome *Solomon's Song*, 8. *Ruth*, 9. *Lamentations*, 10. *Eccleſiaſtes*, 11. *Eſther*. In all twenty-four.

The

The accents which have the power of forming a ceſſation in thoſe three books are theſe, firſt סוֹף פָּסוּק ſecond, אֹתְנַחְתָּא third, מַהֲפַךְ שׁוֹלֶה וְיוֹרֵד fourth, לְגַרְמֵיהּ רְבִיעַ fifth, זַרְקָא ſixth, טִפְחָא מְפסִיק ſeventh, רְבִיעַ וְגֵרֶשׁ eighth, פְּזֵר מפסיק ninth, שַׁלְשֶׁלֶת מפסיק Thoſe which do not form a pauſe, are 1. *ſhaſheleth* without *maphſick*, 2. *tiphcha* ditto, 3. *zarkea*, ditto, 4. *yarech ben yomoe*, 5. *mahepach*, 6 *kadma*, 7. *mercha*, 8, *illuy*, 9, *munach*. The others which are found in the twenty-one books, are not to be met with in theſe.

SECT. IV.

I ſhall now proceed to lay down ſome rules for the better diſtinguiſhing of what is called *milengl* and *milrang*.

It muſt in the firſt place be obſerved, that when the accent is on the beginning, or middle of the word, it is then called by the grammarians *milengl*. But when the accent is on the laſt ſyllable it is then called *milrang*. All thoſe words whoſe laſt ſyllable is compoſed of a *long vowel*, are accented *milrang*: as, חָכָם כֹּהֵן גָּדוֹל אִכֶּר אִמֵּר נְבוֹר The only poſſible reaſon that I can aſſign for this rule, is, that the laſt letter of the word may be pronounced as quieſcent *ſheva*, according to rule after a long vowel which has a muſical accent*: for the *ſheva* at the end of a word is always quieſcent †. But all the thoſe words whoſe laſt

* See Chap. iii. ſect 5. page 39. and note.
† See Cap. iv. ſect. 4. and 5.

ſyllable

ſyllable is compoſed of a ſhort vowel, are accented *milengl*; as נַעַר מִלֵּךְ וְחִיָּךְ אִמֵּן תֹּאַר The reaſon for this, is to form the viſible quieſcent at the end of the word: for if the accent had been *mibrang i*, e, on the laſt ſyllable; a pronounced *ſheva* muſt have followed, according to rule after a ſhort vowel which has a muſical accent affixed to it: and which cannot take place at the end of a word†. But if the *lamed hapangal*, or third radical, is quieſcent ה they are then accented *mibrang*: as נַעֲרָה בִּבְרָה עֲשָׂרָה מֵאָה *Exod.* ii. 6. לִבְנוֹ פְּנֵה *Deut.* xxix. 17. The reaſon to be aſſigned for this diſtinction is, that as the laſt letter is not a viſible quieſcent, but an inviſible one‡: it is the ſame at the end of a word as quieſcent *ſheva*: conſequently there is no neceſſity for the word to be accented *milengl*. All words whoſe laſt letter is one of the gutteral letters ח ה ע. and the letter preceding ſuch gutteral is pointed with a long vowel; and at the ſame time *pathach* happens to take place between the ſecond and third radical: ſuch words are accented *milengl*: this is evident from the foregoing

All ſuch words as have additional ה (called ה *hemantiv*) for their ultimate letter; and have two vowels immediately ſucceeding each other without interruption§, are accented *milengl*, as תִּקְשְׁבָה שְׂרֵרָה בִּבָה אֵמָה for, as the ה is neither radical nor ſervile, there is no neceſſity for lengthening the ſound of the vowel which precedes it, by means of the accent.

† See Chap. iv. ſect. 5. page 39. and note.

‡ See Chap. i. ſect. 4.

§ *Without interruption*, that is, without quieſcent *ſheva* intervening.

But

But as to nouns, if their laſt letter is ה *hemantive*, they are accented *milrang*, although they have two vowels following without interruption, as גְּדֻלָּה. זְכֻרָה. but if two do not follow, they are accented *milengl*, as לַיְלָה. נַחֲלָה.

All ſuch words as have *ſheva*, and which is changed to a vowel on account of the word forming an accent of a pauſe, is accented *milengl*, תִּשְׁמְרוּ. שִׁמְעָה. דִּבְּרוּ. פְּרִי. שָׁמְרוּ This is done, that the change may be the more fully perceived: for the very letter which before was pointed with *ſheva*, is now accented.

SECT. V.

Of the מֶתֶג *Metheg*, and גַּעְיָא *Gaengya*.

THE *metheg* is a ſtrait ſtroke under the letter, thus, (ֽ) but it muſt be obſerved, that it is not a *real* accent, as the other accents are; for it is neither a King, Miniſter, or Servitor; but its power among the accents, is nearly the ſame as that of the *ſheva* among the vowels. For which reaſon, we never find *metheg* in a word alone, without there is another accent; no matter whether it be a king, or miniſter; no more than we find a word formed of a *ſheva* only, without another vowel: it is *euphonic*, and ſerves to form the real beauty and harmony of the muſical accent of the word under which it is placed. For which, reaſon, as *Elias* ſays, "He that neglects ſtudying the

proper uſe of the *metheg*, will never arrive at a perfect knowledge of the true harmony of the muſical accents."

The difference between *metheg* and *gaengya*, is, that the former is always placed on the left ſide of the vowel; but the latter is generally on the right ſide of the *ſheva* at the beginning of the word; not to every *ſheva* which begins a word, but only ſuch as are marked according to the *Maſorah*.

The *Jewiſh* grammarians* have laid down a number of rules concerning the *metheg*: ſo many, as to it make it almoſt impoſſible for the young ſtudent to remember them all, but at the expence of great time and trouble: for which reaſon, I ſhall avoid prolixity, and be as conciſe as poſſible. However, thoſe few rules which I mean to lay down, ſhall contain all that is requiſite to the ſubject.

Rule I. A word of two ſyllables, and between which there is no pronounced *ſheva*, has never *metheg*, as חָכְמָ֑ם . עָשִׁ֖יר . גִּבּ֥וֹר. but if pronounced *ſheva* intervenes, they then have *metheg* under the firſt ſyllable, as אֲכָלֻ֥הוּ אֶת הַמָּן *Exod.* xvi. 35. and the like.

For this rule is to ſhew, that when *ſheva* ſucceeds a long vowel, then *metheg* is affixed to ſuch long vowel. But if a real muſical accent is affixed to ſuch long vowel,

* As to the Chriſtian grammarians, they ſeem to have been entirely unacquainted with the true property of the *metheg*; at leaſt, ſuch of them as I have had an opportunity of examining.

then

then *metheg* does not take place, and the *ſheva* is quieſcent.

Rule II. A word of three ſyllables, accented *milrang*, and after the firſt ſyllable, there is neither quieſcent *ſheva*, or *dagaſh*; ſuch word hath *metheg* under the firſt ſyllable, as אָנֹכִי . הָאָדָם &c. But if quieſcent *ſheva* or *dagaſh* ſucceeds the firſt ſyllable, then *metheg* is dropt, as אַבִּירִים אַבְרָהָם &c. And, under the ſyllable which precedes the muſical accent, *metheg* can never take place, except pronounced *ſheva* follows ſuch ſyllable, as הָעֹמְדִים . הַהוֹלְכִים &c. And if the accent is on the ſecond ſyllable, *metheg* is dropt, as שָׁמַיִם . רָקִיעַ . הַחֹדֶשׁ &c.

SECT. VI.

Of the מַקַּף *makkaph*. *Makkaph* is a ſmall ſtroke like a *hyphen*, (־) and is uſed to join words.

THE principal uſe of the *makkaph*, is to join the adverbs אוֹ . רַק . אַךְ . עִם . אֶל . אֵת . זֶה . גַּם . כִּי. to nouns pronouns, and verbs, as אַךְ־הַפַּעַם *Gen.* xviii. 32. אוּלַי *Exod.* xxi. 31. גַּם־לִי *Kings* I. iii. 26. &c. though ſometimes uſed to join nouns, &c.

Sometimes the vowels are changed on account of the *makkaph*; as when the laſt ſyllable is formed of a long vowel, and a viſible quieſcent after it: for then, ſuch long vowel is changed to a ſhort one, called its *toldah*: i. e. a *kamets* to *pathach*, &c. as מִדְבַּר־צִן *Numbers* xx. 1. בֵּית־מִשְׁה *Levit.* xxvi. 46. and which, when not joined with *makkaph*, are with *kamets*, בַּמִּדְבָּר *Exod.* v. 1. בֵּית רָמָה *Ibid.* xiv. 8. &c. &c.

CHAPTER. XV.

SECTION. I.

SYNTAX.

ALTHOUGH the *Hebrew Syntax* is in general the ſame as the *Engliſh*, ſo that the verb agrees with its nominative, in number and perſon; the adjective with its ſubſtantive, in number, gender, &c. the relative with its antecedent, in perſon, gender, &c. yet, are there a number of exceptions to this rule, and which are peculiar to the genius and idiom of the *Hebrew*; and form ſome of its peculiar beauties.

Firſt, by inverſion, either in ſingle letters, or whole words, &c. In letters, וַתָּשֶׂם בַּפּוּךְ עֵינֶיהָ *Kings* II. ix. 30. inſtead of פּוּךְ בעיניה. כֶּבֶשׁ for כֶּשֶׂב. שַׁלְמָה for שִׁמְלָה &c. &c. In words אָדָם כִּי יַקְרִיב מִכֶּם inſtead of מִכֶּם כִּי יַקְרִיב Note. The *Engliſh* tranſlation, is according to the latter ſenſe. וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה וּשְׁמוּאֵל שֹׁכֵב בְּהֵיכַל יְהוָה inſtead of, וְנֵר אֱלֹהִים טֶרֶם יִכְבֶּה בְּהֵיכַל יְהוָה וּשְׁמוּאֵל שֹׁכֵב i. e. And ere the lamp of God went out in the temple of the Lord, and *Samuel* was laid down. But according to the former, it would appear, as if *Samuel* was laid down

to

to ſleep in that part of the temple were the ark was: with this the *Engliſh* tranſlation likewiſe agrees.

Second. In *ellipſis*, וְכָל הָאָרֶץ בָּאוּ מִצְרַיְמָה as if written וְכָל אַנְשֵׁי הָאָרֶץ and all *the men* of the countries, not all the countries, as in the *Engliſh* tranſlation. לֹא תִשְׁחַט עַל חָמֵץ דַּם זִבְחִי as if written לֹא תִשְׁחַט הַזּבֵחַ וְלֹא תְזָרוֹק הַדָּם עַל חָמֵץ

Third. The verb is ſometimes in the ſingular, and the nominative in the plural, as וְאוּלָם שְׁאַל נָא בְּהֵמוֹת וְתֹרֶךָּ *Job* xii. 7. And verily aſk now the *beaſts*, and *he* ſhall teach thee.

Sometimes the verb is in the feminine, and the ſubſtantive in the maſculine, as בְּקָהָלָם אַל תְּחַד כְּבֹדִי *Gen.* xlix. 6. Here, as *Jarchi* obſerves, the ſubſtantive כבדי is maſculine, and the verb, תחד is feminine.

Fourth. Sometimes the adverb is deficient, and the ſenſe of it ſupplied by another in the former part of the ſentence, as כִּי לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת עֲנִיִּים תֹּאבַד לָעַד as if written, לֹא תֹאבַד לָעַד ſhall not periſh for ever, *Pſalm* ix. 19. Sometimes it is not in the ſentence, but muſt be underſtood, as נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ *Iſai.* xlii. 5. as if written אֲשֶׁר עָלֶיהָ that are upon it.

Fifth. It is ſometimes repeated twice, to add greater force to the expreſſion עָלָה עָלֶיךָ מַעְלָה מָעְלָה וְאַתָּה תֵּרֵד מַטָּה מָטָּה. *Deut.* xxviii. 43. The like in nouns, where the ſubſtantive is repeated twice, צָדֹק צָדֶק תִּרְדֹּף *Ibid.* xvi. 20. מֵעַי מֵעַי אוֹחִילָה *Jerm.* iv. 19.

Sixth,

Sixth. The ſubſtantive is ſometimes uſed inſtead of the adjective כִּי תוֹעֲבַת מִצְרַיִם כָּל רֹעֵה צֹאן. For every ſhepherd is *an abomination* to the *Egyptians*, inſtead of *is abominable*, &c. *Gen.* xlvi. 34.

Seventh. An adjective ſingular, is ſometimes joined to a ſubſtantive plural. רֹעֵה צֹאן עֲבָדֶיךָ Thy ſervants *are ſhepherd*, inſtead of *ſhepherds*. *Ibid.* xlvii. 3.

Eighth. The ſingular is ſometimes uſed inſtead of the plural. זֹאת הַחַיָּה אֲשֶׁר תֹּאכֵלוּ *This is the beaſt* which ye ſhall eat, inſtead of *theſe are the beaſts*, &c. *Levit.* xi. 2.

Ninth. The abſolute form is ſometimes uſed inſtead of the conſtructive, יְמִים לָמֶה inſtead of מֵי and the conſtructive inſtead of the abſolute, as מֵי הַמָּרִים inſtead of מים המרים *Numb.* v. 18.

Tenth. The pronoun ſometimes differs in number from its ſubſtantive, וַתִּקַּח הָאִשָּׁה אֶת שְׁנֵי הָאֲנָשִׁים וַתִּצְפְּנוֹ and the woman took *the two men*, and hid *him*; inſtead of ותצפנם and hid them, *Joſh.* ii. 4. There are ſeveral others, as the figurative ſtyle, in the prophetic writings; the applying the action to both the active and paſſive alternately, &c. &c.

FINIS.

26 JY 66

LINGUA SACRA.

PART THE SECOND.

Hebrew-Engliſh Dictionary.

CONTAINING,

All the Words in the whole Four-and-twenty Books of the Old Teſtament (being pure *Hebrew*); the *Chaldee* Words in *Daniel* and *Ezra*; the *Targums* of *Onkelas*, *Jonathan*, and *Jeruſalem*; and ſuch Words in the *Talmud*, and Writings of the moſt eminent Rabbins, as ſerve to illuſtrate Scripture; or treat of Philoſophy, Arts, or Science; whether derived from the *Chaldee*, *Perſic*, *Arabic*, or *Greek*. The *Hebrew* and *Chaldee* arranged under their genuine Roots, and the ſpecific Signification of the Derivatives from thence illuſtrated. The *Talmudical* and *Rabbinical* arranged alphabetically, according to the three firſt Letters of the Word, except ſuch as are derived from ſome *Hebrew* Word, which are placed under the proper *Hebrew* Root. The whole moſt copiouſly explained, and exemplified by Paſſages cited at Length from Scripture, and the moſt correct Rabbinical Writers; by which, the more difficult Words and Paſſages in the Sacred Writings are explained, according to their true Meaning, and the *lively Oracles of GOD* reſcued from the Errors of real or diſguiſed Friends, and the Attacks of open and profeſſed Enemies, whether Deiſts or Atheiſts.

WITH AN

HISTORICAL and CRITICAL ACCOUNT

Of the LIVES and WRITINGS of the moſt EMINENT

RABBINS.

By DAVID LEVI,

AUTHOR of The CEREMONIES of the JEWS, &c.

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M, DCC, LXXXVI.

BRITISH MUSEUM

INTRODUCTION.

THE importance and utility of an acquaintance with the Sacred Language, hath been fully ſet forth in the PREFACE to the Firſt Part of the Work. But as that concerned the pure *Hebrew* only; and as it is my intention in this Second Part, to give a DICTIONARY of ALL Parts of the *Hebrew*, it conſequently is neceſſary, that I ſhould take notice of thoſe parts which are not pure *Hebrew*, but are incorporated with it, on account of the irreparable loſs of the ancient writings in the pure *Hebrew*, through the manifold perſecutions, and other afflictions, which the *Jewiſh* nation hath undergone, ſince the time of their firſt captivity. For all that is left at preſent, of the pure *Hebrew*, is contained in the Old Teſtament; and the language itſelf having ceaſed to be a living one, after the firſt captivity, (as will be ſhewn hereafter) it cannot be imagined, that the volume of Scripture could ſuffice, to ſupply us with words and phraſes ſuitable to all times and occaſions, ſo as to be able to expreſs ourſelves fully on every ſubject; and therefore, when the Talmudiſts, and other Rabbinical writers, were in want of words to expreſs themſelves properly on the different ſubjects of which they treated, they had recourſe to ſuch words and phraſes in the languages, which came neareſt to the

*Hebrew**, as was beſt adapted to convey their meaning; and, in which they were beſt able to expreſs themſelves, viz. the *Chaldee*, *Perſic*, *Arabic*, and *Greek*: all of which may be conſidered as daughters of the ſame mother, the *Hebrew*; eſpecially the *Chaldee*; and which, I take to be no more than a dialect of it.

It is univerſally allowed, that there was but one language ſpoken by men, from *Adam* to the flood. And *Noah*, who, by the mercy and kindneſs of GOD, was preſerved in the ark, continued it in his poſterity, till the confuſion and diſperſion at the building of *Babel*. This is manifeſt from *Gen.* xi. 1. וַיְהִי כָּל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים *vayehee chal haarets ſapha echath, udevareem echadeem*; and the whole earth was of one language, and of one ſpeech. This is the opinion of the *Jewiſh* Commentators in general; as alſo that of the *Chaldee* paraphraſts, *Onkelas* and *Jonathan*. But, *Eben Ezra* and *Abarbanel*, go farther, and ſay, that by the words וּדְבָרִים אֲחָדִים is implied, that there was no difference in their dialect, but that they all ſpoke the Sacred Language with purity. Not as is common at this day, where we may perceive one part of a nation ſpeak its language in the utmoſt purity, while the other delivers it in a barbarous manner. And, as Dr. *Gill* obſerves, the opinion of the *Jewiſh* Commentators is confirmed by the teſtimony of ſeveral of the Heathen writers.

After the diſperſion, the Sacred Language was continued in the poſterity of עֵבֶר *Eaver*; whence it was called

* See *Kimchi*, in his Preface to *Sepher Haſharaſheem*.

עִבְרִי

עִבְרִי *Ivree*, or *Ebrew**. And when *Abraham* went forth from *Chaldea*, he brought the *Hebrew* pure with him§; and which was by him, handed down to his poſterity, till the time of their going down to *Egypt*; as may be ſeen by the neceſſity there was for an interpreter between *Joſeph* and his brethren.

At the time of their going forth from *Egypt*, they brought the language out with them pure; and in this language was it, that GOD was pleaſed to reveal his will to them: and thus it continued till the *Babyloniſh* captivity, when it ceaſed to be a living language‖: inſomuch, that

* Thus it ought properly to be written, and not with an aſpirate *h*, *Hebrew*, though cuſtom has authorized it; for the word begins with ע, and not with ה, and therefore, ought to be written the ſame as other words that begin with ע, as עַמִּינָדָב . עַמִּישַׁדַּי *amminadav*, *ammiſhaday*, &c.

§ It is the opinion of *Elias*, that after the departure of *Abraham*, the *Hebrew* became corrupted, and it was that which, in its corrupted ſtate, formed what is called the *Chaldee*. This ſeems very probable; for no other language comes ſo near the *Hebrew* as this; as will be ſeen by the arrangement in the DICTIONARY.

‖ It may appear as a matter of ſurprize to ſome, that the *Jews* ſhould ſo ſoon forget their language, and which was not the caſe with them in *Egypt*: for although they ſojourned there above three times as long as the *Babyloniſh* captivity laſted, they, nevertheleſs, preſerved the *Hebrew* language pure among them, and brought it out entire. But this ſurprize will vaniſh, when it is conſidered, that in *Egypt* they all lived together in the land of *Goſhen*; but in the *Babyloniſh* captivity it was otherwiſe; for there they were diſperſed all over *Chaldea* and *Aſſyria*; and being intermixed with the people of the land, and thereby obliged to have their main converſe with them, they, conſequently,

that when *Ezra* read the law, it was obliged to be explained to the people in *Chaldee*§; and the ſtudy of the wiſe men, and thoſe learned in the law, as *Elias* obſerves, was principally in *Chaldee*; in which, the *Babyloniſh* Talmud is compiled.

And when the *Jews*, by their intercourſe with the *Greeks*, became helleniſed, they intermixed ſeveral *Greek* words with the *Hebrew* in their writings‡. Thus it continued till the time of *Jonathan Ben Uzziel*, who wrote a *Chaldee* paraphraſe upon the prophets, and *Onkelas* upon the *Pentateuch*. Theſe two, are the pureſt *Chaldee*, and come the neareſt to that part of *Ezra* and *Nehemiah*, written in that language, and which is the ſtandard for the language. There is likewiſe the *Jeruſalem* Targum; the the author of which is unknown: neither is the work itſelf to be compared to the others for purity of language, but is rather a mixture of the *Chaldee*, *Perſic*, *Greek*, *&c.* And, as *Elias* obſerves‖, it is in this kind of language, that the *Jeruſalem* Talmud is compiled.

And as the uſe of theſe Targums, in explaining the different paſſages of Scripture, is univerſally allowed; and the Talmud being an explanation of the written law;

quently, were forced to learn their language. This, brought their own into ſo great a diſuſe, that after their return, the greateſt part of them, eſpecially thoſe which had been born, and brought up in that captivity, did not underſtand the Scriptures in the *Hebrew* language. Add to this, that many of them had married ſtrange women. This was not the caſe in *Egypt*.

§ See Part Firſt, Page 24.

‡ Some of the Rabbins compoſed their works in *Arabic*, as *R. Bechayee*, *Maimonides*, *&c.*

‖ See the Preface to *Methurgaman*.

and

and likewiſe contains the *credenda* of the *Jewiſh* nation, it conſequently is neceſſary that we ſhould endeavour to obtain an acquaintance with theſe parts of the *Hebrew*; I have therefore, placed the *Chaldee* word immediately after the *Hebrew* root, (provided there is a *Chaldee* word derived from the ſame three letters) and exemplified it by paſſages from the *Chaldee* of *Ezra*, *Daniel*, or the Targums. Then follows the Rabbinical and Talmudical word, exemplified in like manner from the Talmud§, and the moſt correct Rabbinical writers; ſo, that all the words in the Talmud, the *Zohar*, *Moreh Nevucheem*; and eſpecially thoſe which treat of Philoſophy, Arts, or Science: as alſo what are termed מלות זרה *milloeth zara*, ſtrange words, and are to be met with in the different Commentaries of *Aben Ezra*, *Maimonides*‡, *R. Levi*, *Ben Gerſhom*, *&c.* are all copiouſly explained. And thoſe words or paſſages in the Sacred Writings, which require it, are commented on, in a manner, entirely new, and which will afford both inſtruction and entertainment to the Reader; at the ſame time, forming a compleat defence of the Oracles of GOD, againſt the attacks of open enemies, or the miſtakes of friends, whether real or preended.

I have but one thing more to obſerve, and that is, concerning the method I have purſued in the pointing of this DICTIONARY, viz. the pure *Hebrew* and *Chaldee* with

§ In the Talmud, is comprized, both the *Miſhna* and *Gemara*, arranged in the following order: The *Miſhna* firſt as the text, to which the *Gemara* is ſubjoined as the Comment; and both together, make up the Talmud.

‡ All the works of this great luminary, (except the *Yad Hachazakah*,) were originally written in *Arabic*.

points:

points, and the Talmudical and Rabbinical without. In this, I have followed all the moſt eminent Lexicographers; none of whom thought themſelves competent to the taſk; and which is another convincing proof of the great antiquity of the points, and their being coeval with the language. For if the men of *Tiberias* had invented the points, as ſome aſſert, and ſo thought themſelves competent to point, and fix the ſenſe of the word of GOD, they certainly would have thought themſelves competent to point that of men.

ABBRE-

ABBREVIATIONS.

Adj.	Adjective,
Adv.	Adverb.
Bab.	Babylonian.
Cha.	Chaldee.
Gem.	Gemara.
Hiph.	Hipheengl.
Hith.	Hithpaengl.
Jeruſ.	Jeruſalem.
Jona.	Jonathan.
Kim.	Kimchi.
Miſh.	Miſhma.
Maim.	Maimonides.
N.	Noun.
Niph.	Niphangl.
Onk.	Onkelas.
Parti.	Participle.
Plu.	Plural.
R.	Rabbi.
Rab.	Rabbinical.
San.	Sanhedream.
Shab.	Shabbath.
Talm.	Talmud. or, Talmudical.
Targ.	Targum.
V.	Verb.

Hebrew-Engliſh Dictionary.

א

א. A. This is the firſt letter of the alphabet of all the known languages, except that confuſed one the Æthiopic. In Hebrew, it is only a ſoft breathing, and this accounts for its priority, as being the firſt ſound pronounced by infants, and needs no other motion to form it, than the bare opening of the lips. It is one of the ſervile letters, (though ſometimes radical). See Part I. Chap. II. Sect. I. and is uſed as a prefix in forming the firſt perſon in the future tenſe, as אֶרְדֹּף. *I will* purſue. אַשִּׂיג. *I will* overtake. אַחַלֵּק. *I will* divide. It is alſo uſed as an abbreviation, as אא ſtands for אדוני אבי *Adonee avee*, my Lord, my Father, or my honoured Father.

אם ירצה ה׳אדות *im yertſeh Adonay*; if GOD pleaſe, &c. And it is this that the author of Aruch mentions under the article אאורך *Aaarech*; to prove, that a perſon that writes two letters on the ſabbath, is guilty, as being a compleat work. For thus we find it in the Gemara of Sabbath, Chap. XII. הכותב שתי אותיות בין בימינו בין בשמאלו בין משם אחד בין משתי שמות בין משתי ממניות בכל לשון חייב *Hacaetheav ſhetea oē theeyoeth, bean beemeenē, bean*

אבב

biſmoeloe, bean miſheam echad, bean miſhtea ſhemoeth, bean miſhtea ſammaneeyoeth, bechal leſhoen chayav. He that writes *two letters*, either with his right hand, or with his left: whether of one name, or two names: whether of two colours, in any language, is guilty. But herein the Rabbins are divided: for Rabbi Jehudah is of opinion that the two letters mentioned, muſt be able to form a known or diſtinct word, ſo as to make ſenſe; as from שׁשׁ. שׁשׁה and the like: but if a perſon writes two letters which cannot form a diſtinct word; as the two א *alephs* of אאזרך he is not guilty: but R. Shimeon is of opinion, that he is guilty: for he obſerves, that this form of writing two א *alephs* is a perfect and compleat work; for ſo we find them בגלטורין *begaltureen, i. e.* in amulets: where the two א form two words by way of abbreviation, and ſtand for, אמן. אמן *Amen. Amen.*

אבב *Avav.*

1. Green corn; corn in the ear.

כִּי הַשִּׁעֹרָה אָבִיב. Kee haſoengra *aviv*; for the barley was in the *ear*, Exod. ix. 31.

אָבִיב קָלוּי בָּאֵשׁ *Aviv* kaluy baeaſh; green *ears* of corn dried by the fire, Levit. ii. 14.

בְּחֹדֶשׁ הָאָבִיב Bechoedeſh *haavev*; in the month *Aviv*, Exod. xiii. 4.; for then the corn was *green*, or in the *ear*.

עֹדֶנּוּ בְּאִבּוֹ לֹא יָקָטֵף Qedenu *beibboe* loe yikkateaf; whilſt in his *greenneſs*, not cut down, Job viii. 12.

2. Fruit.

לְרֹאוֹת בְּאִבֵּי הַנָּחַל Lieroth *beibbea* hannacal; to ſee the *fruits* of the valley, Sol. Song. vi. 11.

אב *Av cha*; the fifth month of the Jewiſh Eccleſiaſtical year, reckoning from Neeſan, which is the firſt.

וַיְהִיא לְיַלְיָא תְּשַׁע יוֹמִין בְּאַב הַוָה Vehahee lealya theſhaa yoemeen *beav* hava; and that night was on the ninth day of the month *Av*. *Targ.* on Lament. i. 2.

And Elias, in Tiſhbi, ſays, that

that this month is not to be found in ſcripture; and that all the names of the Jewiſh months, as ניסן. אייר. סיון &c. are not Hebrew, but Chaldee; for which reaſon, we do not meet with them, but in the books of Zechariah, Daniel, Ezra, and Eſther, which were written during the captivity; and, in theſe four books, mention is made of ſeven of the twelve months; but in the Jeruſalem Targum of Eſther, they all follow regularly.

This is alſo the opinion of Aben Ezra; but adds, we find three of the months named in Hebrew, as mentioned in ſcripture, viz. בירח האיתנים בירח בול בירח זיו in the month *Ziv*, Kings I. vi. 1. In the month *Bul*, ibid. xxxviii. In the month of *Eathaneem*, ibid. viii. 2. and which plainly ſhews, that they had names for all the months in Hebrew; but during the captivity, they adopted thoſe of their maſters.

אבב *Avav*, *cha*.

אבב

1ſt. An organ, or inſtrument of ſacred mnſic.

כְּנוֹרָא וְאַבּוּבָא Kenoera *veabuva*; the harp and the *organ*; Oneklas on Gen. iv. 21.

וְאַבּוּבִי לְקַל בַּכְיָן *Veabbuvee* lekal bachyan; and my *organ* into the voice of them that weep; Targ. Jeruſ. on Job xxx. 34.

2d. אִבּוּ *Ibbu*, *cha*; a *heron*.

וְאִבּוּ לְזַנָּה *Veibbu* liznah; and the *heron* after their kind.

אבוב, *Avuv*, *Rab*. an earthern or copper veſſel perforated.

נתנהו לאבוב. ואבוב היה מנוקב כדי שיהא האור שליט בכולהו Nathanuhu *leavuv*, *veavuv* haya menukev cadea ſheyehea haoer ſhaleet beculhu; they put it (the offering) into the *frying-pan*, and the *frying-pan* was perforated, that the fire might have power to penetrate every part of it; in Menachoth.

אבוב רועה *Avuv roeang*, *Rab*.

1ſt. *A ſhepherd's pipe*.

2d. An herb.

ושותה אבוב רועה Veſhoethe

avuv roeang; and he may drink of the *ſhepherd's pipe*, i. e. he may drink the liquor drawn from the herb called *avuv roeang*; Shabbeth, Chap. XIV. which the Commentators ſay, is an herb or plant that grows ſtrait up, without ſending forth any ſhoots or branches; and is therefore called in the Talmud חוטרא דרעיא chutra derangye; a *ſhepherd's rod*. And Maimonides obſerves, that in Arabic it is called עץ אלרעי *ets elrangya*.

אבבית *Avaveeth Rab*. Horror, dread, a palpitation; alſo a ſcabby itch.

נכנסה בו חמה ועבעבית Nichneſa boe chama *veangvangveeth*; he was viſited or afflicted with heat, and a ſcabby itch; Bereſheeth Rabba, Sect. LIII.

אבד *Avad*.

1ſt. To deſtroy, to cauſe to periſh, or be loſt.

הַצַּדִּיק אָבָד Hatſadeek *avad*; the righteous *periſheth*, Iſai. LVII. i.

הֵן נָגַעְנוּ אָבַדְנוּ Hean gavanghu *avadnu*; behold, we die, we *periſh*, Numb. xvii. 27.

אֲרַמִּי אֹבֵד אָבִי Eramme *oevead* avee; a Syrian, ready to *periſh* (was) my father, Deut. xxvi. 5. This is the opinion of Aben Ezra and Kimchi; ſo that the word ארמי, a Syrian, is applied to Jacob, as having ſojourned there, and was ready to periſh during his ſevere ſervitude of twenty years, as he ſays to Laban, "(Thus) I was, in the day the drought conſumed me, and the froſt by night, and my ſleep departed from mine eyes."

אַל־נָא נֹאבְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה Al na *noevedah* benepheſh haeeſh hazze; let us not *periſh* for this man's life, Jon. i. 14.

וְאֵיכָכָה אוּכַל וְרָאִיתִי בְּאָבְדַן מוֹלַדְתִּי Veaychachah uchal veraeethee *beavdan* moeladtee, or how can I endure to ſee the *deſtruction* of my kindred. Eſt. viii. 6.

2d. void.

כִּי־גוֹי אֹבַד עֵצוֹת הֵמָּה Keegoey *oevad* eatſoeth heamah: for they are a nation *void* of counſel, Deuter. xxxii. 28.

28. And the heavy conjugations (i. e. those with dagash) are generally in the future tense.

וְהַאֲבִיד שָׂרִיד מֵעִיר *Veehabeeved* sareed meaeengr; *and shall destroy* him that remaineth in the city, Numb. xxiv. 19.

אַאֲבִידָה עִיר *Oeveeda* eer; *I will destroy* the city Jer. xlvi. 8.

In the preter tense, אִבַּד וְשִׁבַּר בְּרִיחֶיהָ *Ibbad* veshibbar bereecheha: *He hath destroyed* and broken her bars, Lament. ii. 9. And according to Kimchi, there is another form of the heavy conjugation in the future tense, according to the prophetic style, where the preter is put for the future, to shew the certainty of its accomplishment, וְאַחֲלֶלְךָ מֵהַר אֱלֹהִים וַאֲבַדֶּךָ Vaechallelcha meahar Elohim *vaabbedcha*; and I will cast thee as profane out of the mountain of God; and *I will destroy thee*, Ezek. xxviii. 16. And the noun with a feminine termination, is, אוֹ מָצָא אֲבֵדָה *Oe matsa evada*: or found (another's) loss, Levit. v. 12. This is the real meaning of the word in Hebrew; and not according to the English translation: for then, it would not be a noun substantive, (as it really is) but a parti. adjective, Lost. In construction, לְכָל־ אֲבֵדַת אָחִיךָ Lechal *evadath* acheecha; And with every *loss* of thy brothers, Deut. xxii. 3.

3d. The place, or state of perdition, or destruction.

אֲבַדּוֹן וָמָוֶת *Evaddoen* vamaveth; *Destruction* and death, Job xxviii. 22.

שְׁאוֹל וַאֲבַדּוֹן נֶגֶד יְהוָה Sheoel *vaevaddoen* neged Adonay; Hell and *destruction* are before the Lord, Prov. xv. 11. Here the Royal author endeavours to inculcate the doctrine of GOD's providence; for says he, there is nothing but what he is attentive to; even *hell* and *destruction* are before him; i. e. under his particular providence. And to the same effect, says Job, עָרוֹם שְׁאוֹל נֶגְדּוֹ וְאֵין כְּסוּת לָאֲבַדּוֹן Aroem sheoel negdoe veean kesuth *laevadoen*; hell is naked before him and *destruction* hath

no

no covering, Job xxvi. 6. Figuratively, cannot conceal any thing from his ſight.

הֲיְסֻפַּר בַּקֶּבֶר חַסְדֶּךָ אֱמוּנָתְךָ בָּאֲבַדּוֹן Hayſuppar bakkever chaſdecha emunathecha *baevaddon*; ſhall thy loving kindneſs be declared in the grave? or thy faithfulneſs in *deſtruction*: Pſalm, lxxxviii. 12. Here the Pſalmiſt ſpeaks of the reſurrection: for as they cannot praiſe thee in the grave, that being a ſtate of annihilation to the corporal part: therefore, the dead muſt live again. This is as an anſwer to the former verſe, where he ſays, "Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee?" To which he anſwers, yes, moſt certainly: for, "ſhall (or can) thy loving kindneſs be declared in the grave," &c. ſurely not; and therefore, the dead muſt live again, that they may praiſe thee.

אבד *Evad, cha*; to periſh, to deſtroy, &c.

וּבְלֵילְיָא אוּחֳרָנָא אֲבַד Uvelealya ucharana *evad*; and in the other night it *periſhed*, Targ. Jona. Jon. iii. 10. And in the infinitive, and future tenſe, the radical א is dropt, and the letter, which precedes the ſecond radical, is pointed with tſere as אֶרֵי מֵיבַד תֵּיבְדוּן Eree *meavad teavdun*, *periſh*, verily *ye ſhall periſh*, Targ. Onk. Deut. xxx. 18.

דִּי־תֵיבַד מִנֵּיהּ Dee *theavad* minneah; that *may be loſt* from him, ibid. xxii. 3. And ſometimes with ה inſtead of the א, particularly in the Targums on Pſalms, Proverbs, and Job.

הוֹבַד שְׁזִיבוּ מִנִּי *Hoevad* ſhozeavu minnee; Refuge *failed*, or *was loſt* unto me, Jeruſ. Targ. Pſalm cxlii. 5.

וְשֵׁזְבוּתָא הוֹבַד מִנְּהוֹן Veſheazevutha *hoevad* minhoen; And their deliverance *ſhall be loſt* to them: ſo they ſhall not eſcape, Jeruſ. Targ. on Job xi. 20.

וּלְהוֹבָדָא יַת כָּל יְהוּדָאֵי *Ulehoevada* yath cal yehudaeay; And

1ſt. To will, to deſign, to crave.

וְלֹא אָבָה ה' אֱלֹהֶיךָ Veloe *avah* Adonay Eloehecha. And the Lord thy God *would* not, Deut. xxiii. 6.

בְּנִי אִם־יְפַתּוּךָ חַטָּאִים אַל תֹּאבֶא Benee im yephatucha chattaeem al *toeva*. My ſon, if ſinners entice thee, *conſent thou* not, Prov. i. 10. In this example, the א, according to Kimchi, is inſtead of the third radical ה, and the firſt radical א is hid.

וְתָפֵר הָאֶבְיוֹנָה Vethaphear *haeveeyoenah*. And *deſire* ſhall fail, Eccle. xii. 5. And according to Jarchi and Aben Ezra, it implies concupiſcence; or more properly, what is called ſo by divines: viz. an irregular deſire, or appetite after carnal things. And perhaps it implies both theſe ſenſes.

And thus is the *very* poor man called אֶבְיוֹן *Evyoen*. *Poor*, or greatly in *want*; and therefore, is continually *craving*, or deſiring. And ſo it is explained in *Vayikra Rabba*.

And to *cauſe to periſh* all the Jews. Jeruſ. Targ. on Eſth. iii. 13.

וְאוֹרַחַתְהוֹן דִּרְשִׁיעֵי תְּהוֹבַד Veoerechath derasheeeang *tehoevad*. And the ways of the ungodly *ſhall periſh*. Jeruſ. Targ. on Pſalm i. 6.

And the noun, אוֹ אַשְׁכַּח אֲבֵידְתָּא Oe aſhcach *aveadeta*; or found (anothers) loſs. Tar. Onk. on Levit. v. 22. And is the ſame in conſtruction.

לְכָל אֲבֵדְתָּא דַּאֲחוּךְ Lechal *aveadeta* doechuch. And with every loſs of thy brother's. Targ. Onk. on Deut. xxii. 3.

שְׁיוֹל וְאוּבְדָנָא Sheyoel *veuvedana*. Hell *and deſtruction*. Jeruſ. Targ. on Prov. xv. 11.

אַבְדָנָא וּמַלְאַךְ דְּמוֹתָא *Avdana* umalach demoetha. *Deſtruction* and the angel of death: Targ. on Job xxviii. 22.

אבדומה *Avdumah*, *Rab*. A *ſpecies of ſmall fiſh*. And the Aruch adds, that in Greek it is called, אבדומין avdumeen.

אבה *Avah*.

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אֶבְיוֹן *Evyoen.* Is one that ſees both victuals and drink, yet can get nothing to eat or drink; and therefore deſires, or craves for all, i. e. all neceſſaries.

And the word אביון *Evyoen* is more expreſſive of poverty, than עָנִי *Anee*, or דָּל *Dal.* Poor, mean, &c. as being a greater ſtate of indigence. But ſome are of opinion, that אביון *Evyoen*, implies, a perſon who had been in a ſtate of affluence, and by misfortunes reduced to indigence; and is therefore, continually deſiring or craving to return to his former ſtate, that he may enjoy life as he was want to do aforetime; Saying, Oh! that I were as in months paſt. Or, it may perhaps imply the oppoſite of deſire; i. e. indifference, or deſpair, a contempt of life. For being thus reduced from his former proſperity, to ſo miſerable a ſtate of indigence, he is indifferent of life, as deſpairing of ever attaining his former ſtate: and to which, the ן poſtfixed agrees, as it ſignifies contempt.

אָבִי יְבָחֵן אִיּוֹב עַד־נֶצַח *Avee yibbachean iyyoev ad netſach. My deſire* (is) that Job be tried to the end, Job xxxiv. 36.

And of the ſame import is, חָלְפוּ עִם אֳנִיּוֹת אֵבֶה Chalphu im eneeyoeth *eaveh.* They are paſſed as the ſwift ſhips to their *deſired* (port) ibid. ix. 26. And as Kimchi obſerves, all the derivations from this root, ſignify, will, or deſire; except, two, viz. לְמִי אוֹי לְמִי אֲבוֹי Lemee *oey*, lemee *evoey.* Who hath *woe?* who hath ſorrow?

2d. אָב *Av.* Maſ. *Father.*

This I imagine to be likewiſe derived from אָבָה *Avah*, to deſire, to affect, &c. For it is to be preſumed, that the ſtrong deſire of poſſeſſing the object of his affections, and the pleaſure and delight he hopes to experience in being ſurrounded by a numerous and beautiful progeny, (excluſive of the exquiſite delight he hopes to enjoy in coition,) are

are the ſole motives of man's entering into the marriage ſtate. Add to this, the good *will*, the tender *care* and anxiety; and withall, the ſtrong *deſire* of promotingtheirfuture happineſs; and which is not performed with reluctance, but with a pleaſure and delight, which none but tender fathers can feel. So that the whole is one ſcene of pleaſure and delight; and is therefore very properly expreſſed by אָב *Av*; from אָבָה *Avah*, to deſire, to be willing, to affect, &c.

אָנֹכִי אֱלֹהֵי אָבִיךָ Anoechee elohea *aveecha*. I am the God of *thy father*, Exod. iii. 6.

אַב הֲמוֹן גּוֹיִם *Av* hamoen goeyim. *A father* of many nations, Gen. xvii. 5.

אֲבִי כָּל בְּנֵי עֵבֶר *Avee* cal benea Eaver. *The father* of all the children of *Eaver*, ibid. x. 21.

And in the feminine plural, רָאשֵׁי אָבוֹת Raſhea *avoeth*. The chief *fathers*.

And in regimen, רָאשֵׁי אֲבוֹת הַמַּטּוֹת Raſhea *evoeth* hammattoeth. The chief *fathers* of the tribes, Numb. xxxii. 28.

3d. Figuratively, a ſuperior, an inventor; or one that precedes in point of time.

וְתָיְתָה יַד ה׳ בָּכֶם וּבַאֲבוֹתֵיכֶם Vehayetha yad Adonay bachem *uvaavoetheachem*. And the hand of the Lord ſhall be againſt you, *and your fathers*; i. e. your *King and Princes*, Sam. I. xii. 15.

וַיֹּאמֶר וּמִי אֲבִיהֶם Vayoemer umee *eveehem*. And he ſaid, but who is their *father?* i. e. who is the *Prince* of the Prophets? Kimchi on the Roots.

אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה *Avec* yoeſhav oehel umikne. *The father* of ſuch as dwell in tents: he was the *firſt* that made uſe of tents to dwell in, Gen. iv. 20.

אֲבִי כָּל תֹּפֵשׂ כִּנּוֹר וְעוּגָב *Evee* cal toepheaſh keenoer veunggav. *The father* of all ſuch as handle the harp and organ; i. e. the *firſt* that taught them the uſe of the harp and organ, ibid. xxi.

אבה *Evah, cha*. Will or conſent, &c. generally uſed as

לָא יֵיבֵי ה׳ לְמִשְׁבַּק לֵיהּ Loe *yeavea* Adonay lemiſhbak leah. The Lord *will* not forgive him. Targ. Onk. Deut. xix. 20.

אב *Av, cha. Father.*

וּתְהֵי לְאַב סַגִּי עַמְמִין Uthehea *leav* ſaggee ammeen. And thou ſhalt be *a father* of many nations. Targ. Onk. Gen. xvii. 4. But when it is not in regimen, it is with kamets, as תֵּב עִמִּי וֶהֱוֵי לִי לְאָב Theav imme vehevea lee *leav*, Dwell with me, and be unto me *a father*. Targ. Jona. Judg. xvii. 10. And when uſed emphatically, it is אַבָּא *Abba.*

בַּר חַכִּימָא מְקַבֵּל מַרְדּוּתָא דְאַבָּא Bar chakeema mekabeal mardutha *deabba*. A wiſe ſon receiveth his *father's* chaſtiſement. Jeruſ. Targ. Prov. xiii. 1.

וְחָם הוּא אֲבוּהִי דִכְנָעַן Vecham hu *evuhee* Dichnaangn. And Ham, he is *the father* of Canaan. Targ. Onk. Gen. ix. 18. [This is a pleonaſm.] And in the plural, it is אַבָּהָן and אַבָּהָתָנָא. מַסְעַר חוֹבֵי אַבָּהָן Maſangr choevea *avahan.*

a negative, and differs from the Hebrew in this; that the third radical ה, is generally changed to א, or ר, and ſometimes to ו; particularly in the preter tenſe.

וְלָא אֲבָא לְשַׁלָּחוּתְהוֹן Vela *eva* leſhalachuſhoen. And *he would* not ſend them. Targ. Onk. Exod. x. 27.

לָא אָבֵי לְיַבָּמוּתִי La *aveay* leyabbamuthee. *He will* not perform the duty of my huſband's brother. Onk, Deut. xxv. 7.

וְלָא אֲבוּ נַבְרַיָּא לְקַבָּלָא מִנַּיהּ Vela *evu* gavraya lekabbala minneah. But the men *would* not hearken to him. Targ. Jona. Judg. xix. 25.

וְלָא אֲבִיתִי לְקַבָּלָא מִן בִּלְעָם Vela *eveathee* lekbbala min Bilangm. But *I would* not hearken unto Balaam. Targ. Jona. Joſh. xxiv. 10.

And in the future, the firſt radical א, is changed to ת or י.

לָא תִשְׁמַע וְלָא תֵיבֵי La thiſhmang vela *theavyveay*. Hearken not, nor *conſent*. Targ. Jona, Kings I. xx, 8.

evahan. Viſiting the iniquity *of the fathers*. Targ. Onk. Exod. xx. 5.

בְּיוֹמַיָּא הָאִנּוּן לָא יֵמְרוּן עוֹד אֲבָהָתָנָא חָטָן וּבְנַיָּא לָקֵן Beyoemayoe haeenun la yeamerun oed *evahathana* chatan uvenaya lakan. In thoſe days they ſhall ſay no more, *the fathers* have ſinned, and the children are puniſhed. Targ. Jona. Jer. xxxi. 29.

And in regimen.

אִלֵּין רֵישֵׁי אֲבָהַת לֵיוָאֵי Illean reaſhea *evahath* leavaea. Theſe are the heads *of the fathers* of the Levites. Targ. Onk. Exod. vi. 25.

דִּי לָא חֲזוֹ אֲבָהָתָךְ וַאֲבָהַת אֲבָהָתָךְ Dee la chazu *evahuthach vaevahath evahathach*. Which neither *thy fathers*, nor *thy fathers' fathers*, have ſeen. Targ. Onk. ibid. x. 6.

It is uſed by the Talmudiſts as a title of honour; as אבא שאול *Abba Shaoel*. Father Saul. אבא יוסי *Abba Yoeſea*. Father Yoeſea. And ſo we find it in *Yuchſin*.

אבא הוא לשון כבוד כמו רבי *Abba* hu laſhoen cavoed camoe reebee. Father is a title of honour, like Rabbi. Figuratively, to denote principals, which are called אבות Avoeth, as תולדות Toedoeth, denote ſpecies: for ſo we find it in the Gemara of Shabbath, chap. vii.

אבות מלאכות ארבעים חסר אחת *Avoeth* melachoeth arbangeem chaſear achath. The *Fathers* or *principal* works, are forty lacking one.

See, in בוז אבזקת.

אבזר *Avzar*. An *appendage*.

אינהו וכל אבזריהו Eenehu vechal *avzereahu*. *San*. And explained, "All that *belongs* to the ſeven precepts." And in Arabic, is אבזר. And in ſome edition, it is אברזיהו with an exchange of letters.

אבח *Avach*. A point, &c.

נָתַתִּי אִבְחַת חָרֶב Nathattee *ivchath* cherev. I have ſet (or given *the point* of the ſword, Ezek. xxi. 20. Or, as ſome underſtand it to ſignify, the *glittering*, or *claſhing* of the ſword: or, perhaps, *the*

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the ſlaughtering of the ſword, from טֶבַח *Tevach*. A ſlaughter.

אבט *Avat.*

אֲבַטִּחִים *Evateecheem Melons, Pompions.* See the radix, בטח.

אבטאות *Avtaoeth.* Rab. Or, as the Aruch mentions it, אמבטאות *Amvataoeth.* See אמב.

אבטיונא *Avteeyoena.* A Prefect. Jeruſ. Talm. Shab. vi.

אבטילאות *Avteelaoeth.*

It is taken in various ſenſes, as *villages* or *ſmall towns*, Bechoroeth, chap. Maangſer Beheamah. Or, as the Aruch ſays, Great Towns or Cities; or Provinces, Regions, &c.

אבטינס *Avteenas.* The name of a family in Jeruſalem, celebrated for their excellence in compounding the ingredients for making the perfume called the Incenſe, which was offered morning and evening in the temple.

הוליכוהו לבית אבטינס Hoeleechuhu lebeath *Avteenas.* They led him to the houſe of *Avteenas. Miſhna*, chap. i. and *Yoemoe*, chap. i.

Explanation. — They led the High Prieſt, who was to officiate on the day of atonement, to a certain place called the Houſe of Avteenas, who was Governor over thoſe that prepared the incenſe, that he might there learn to perfect himſelf in the act of taking his two hands full of incenſe, with the cenſer full of burning coals at the ſame time. See Levit. xvi. 12.

אבטלין *Avtalyoen*, was the diſciple of Joſhua ben Perachya, and Shimongn ben Shatach; and the maſter of Hilel, ſenior.

According to the Authors of *Sepher Yuchſin*, and *Shalſheth Hakabala*; *Avtalyoen*, and his colleague *Shemangya*, received the Oral Law from Judah ben Tabbai, and Shimongn ben Shetach, in the year 3722, from the creation, and 314 of the building of the ſecond temple. They were both proſelytes. The latter was נשיא *Naſee*, or Preſident

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ſident of the Sanhedreen; and the former, אב בית דין וראש הישיבה *Av beth deen, veroeſh hayeſheevah*, vice preſident and head of the Divinity School.

In Meſachſoth *Gitteen* and *Sanhedreen* Perek *Chelek*, it is ſaid, that they were the deſcendants of *Sennacharib*, King of Aſſyria; who, after having killed and deſtroyed numbers of the Jews, became a proſelyte to their religion. Their mother, however, was an Iſraelitiſh woman; otherwiſe they could not have been members of the great Sanhedreen; or have held any place of Judicature in the Jewiſh nation.

Some ſay, that in the archives of the Roman Empire, there is the deciſion of a cauſe by him, antecedent to his becoming a proſelyte; and is called by the name of *Avtalyoen*. But Bartoloccio (in his Bibliotheca, Article Avtalyoen) denies it.

בפרקי אבות פרק ראשון Be Pirkea avoeth, perek reeſhoon; i. e. In the chapters of the fathers, called the Æthics, chap. i. we find the following apophthegm.

אבטליון אומר חכמים הזהרו בדבריכם שמא תחובו חובת גלות ותגלו למקום מים הרעים וישתו התלמידים הבאים אחריכם וימותו ונמצא שם שמים מתחלל Avtaleon oemear, chachameem hizaharu bedivreachem ſhema tachoeva-choevath goluth, vethiglu limkoem mayim haraeengm, veyiſhtu hatalmeedeem habaeem acherea-chem veyamuthu, venimtſa ſhem ſhamayim methchaleal.

Avtalyoen ſaith, Ye ſages be admoniſhed to be cautious in your words, leſt, peradventure, ye be doomed to exile, and baniſhed to a place of infected waters; and the diſciples which follow ye, may drink thereof and die; by which means, the name of GOD may be prophaned.

In this ſentence, he alluded to the ſchiſm and hereſy which took place in the Jewiſh church, by means of צדוק וביתוס *Tſadock* and *Baythus*, the two ſcholars of אנטיגנוס

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אנטיגנוס *Anteeganoes*, not fully comprehending their maſter's doctrine, (as will be ſhewn in its proper place) but miſconſtrued it. For which reaſon, *Avtalyon* ſays, Ye ſages, let me admoniſh you to be careful of your words when ye are treating of articles of faith, or fundamental truths of religion; ſo as not to deliver yourſelves in an ambiguous manner; that there may not be grounds for conſtruing your words to a ſenſe different from the true one.

This is the true meaning of the words of *Avtalyon*; and for which, he immediately aſſigns the reaſon, "Leſt, peradventure, the nation ſhould be doomed to exile, and baniſhed to a place of infected waters." By which figurative expreſſion, he means hereticks. But from theſe, no harm can ariſe: for as they are known to be hereticks, no great attention will be paid to what they preach. But if you ſhould deliver any thing which may be conſtrued into a bad ſenſe, and the diſciples which *ſucceed* you, ſhould be miſled by the interpretation put on your words by thoſe hereticks, they may then perhaps, drink of theſe infected waters, and thereby die a ſpiritual death; by which means, GOD's name will be prophaned. For the hereticks will ſay, that ſuch was your meaning, and no one will be fully able to contradict them; for having delivered yourſelves in an ambiguous manner, your words are ſuſceptible of different ſenſes; and being the teachers of the word of GOD, his name by theſe means, will be prophaned. All which will be avoided, if ye are careful to deliver what ye have to ſay, in a clear, explicit, and unequivocal manner.

This is the opinion of Maimonides, Abarbanel, and others, who have commented on this moral ſentence of Avtalyon. But I ſhould hold myſelf inexcuſable, if I omit-

ed

ted to take notice of what R. Samuel Deazeda hath obſerved on it. Eſpecially, as according to his explanation, it is greatly to be lamented, that there is at preſent, great and very urgent neceſſity, for inculcating the doctrine of *Avtalyon*. For he obſerves, that the intention of *Avtalyon* in delivering this apophthegm was, to exhort the ſages or teachers of the law, to be careful to lead a life that ſhould be conformable to their doctrine: and therefore, he ſays, "ye ſages be mindful of your words;" i. e. you yourſelves muſt be careful to practice according to the doctrine which ye deliver to others: for if ye do not, ye will be the immediate cauſe of thoſe that hear you to ſin; for they will naturally conclude, that that doctrine which is not practiced by the preacher himſelf, can never be profitable; the conſequence to ye will be baniſhment to a place of infected waters; i. e. a cruel and barbarous nation, who will have no compaſſion on ye; and what is ſtill worſe, is, that not ye only will ſuffer on this occaſion, but your flock likewiſe; (and which is what he means by the diſciples) all of whom muſt drink of the bitter cup: and of which ye have been the ſole cauſe, by leading a profligate and voluptuous life, ſo contrary to the pure and holy doctrine which ye teach; and thereby cauſing them to deſpiſe that religion, of which the teachers themſelves, do not practice what they inculcate to others. So, that religion itſelf is wounded through the means of its profeſſors; than which, there cannot be a greater profanation of God's name. For which reaſon, ſays this ſage, I admoniſh you to be careful of your words, and lead ſuch an irreproachable life, as may be conformable to the pure doctrine which ye teach.

אבי. *Rab.*

אביי *Avayay.* A name given

1ſt. *To mourn.*

כִּי אָבַל עָלָיו עַמּוֹ Kee *aval* alav ammoe. For his people *ſhall mourn* over him. Hoſea x. 5.

וְנַפְשׁוֹ עָלָיו תֶּאֱבָל Venaphſhoe alav *teaeval.* And his ſoul within him *ſhall mourn,* Job xiv. 22. And, as Kimchi explains it, while he is yet alive, his ſoul *ſhall mourn* the (future) loſs of the body.

In Hiph.

הֶאֱבַלְתִּי כִּסֵּתִי עָלָיו אֶת תְּהוֹם *Heaevaltee* keſeathee alav eth teahoem. *I have cauſed a mourning,* I covered the deep over him, Ezek. xxxi. 15.

Hith.

כִּי הִתְאַבֵּל שְׁמוּאֵל אֶל שָׁאוּל Kee *hithabeal* Shemueal el Shaul. Nevertheleſs, Samuel *mourned* for Saul, Sam. I. xv. 35.

וַיִּתְאַבֵּל עַל בְּנוֹ יָמִים רַבִּים *Vayithabbeal* al benoe yameen Rabbeem. *And he mourned* for his ſon many days, Gen. xxxvii. 34. The parti.

וַיֹּאמֶר ה׳ אֶל שְׁמוּאֵל עַד מָתַי אַתָּה מִתְאַבֵּל אֶל שָׁאוּל Vayoemer Adonay el Shemueal ad mathay

to learned and eminent men. See רב Rav.

אביונות *Avyonoeth.* A *berry,* or fruit of a ſmall tree; as the laurel, olive, myrtle, &c. In Berachoth, Catſead mevarcheen.

על האביונות ועל הקפריסין אומר בורא פרי העץ Al *haavyonoeth* veangl hakaphreeſeen oemear, boerea peree haeangts. On the *berries,* as alſo on the capers muſt ſay, (Bleſſed art thou, O Lord, our GOD, King of the univerſe,) the Creator of the fruit of the tree.

But in Eruvin, chap. i. it is obſerved, that *Avyoenoeth,* ſignifies the fruit; and kaphreeſeen, the bud. See, in radix, צלף.

אבך *Avach.* To elevate, to mount, &c. Is but once to be met with, in hithpaangl, viz.

וַיִּתְאַבְּכוּ גֵּאוּת עָשָׁן *Vayithabbechu* geauth aſhan. *And they ſhall mount up* (themſelves) like the lifting up of ſmoke, Iſai. ix. 18.

אבל *Aval.*

עַל כֵּן תֶּאֱבַל הָאָרֶץ וְאֻמְלַל כָּל יוֹשֵׁב בָּהּ Al kean *teaeval* haarets veumlal cal yoeſheav bah. Therefore the land *ſhall mourn* (her deſolation) and every one that dwelleth therein ſhall (be cut off, or) languiſh, Hoſea iv. 3. And, as Kimchi obſerves, whenever it is found in conjunction with the verb אֻמְלַל Umlal, to cut off, or deſtroy, it always implies deſolation, waſte, &c. as

וַיֶּאֱבַל חֵל וְחוֹמָה יַחְדָּו אֻמְלָלוּ *Vayaevel* cheal vechoema yachdav umlalu. *And he made* the rampart and the wall *to mourn* (the deſolation) together they were cut off, Lament. ii. 8.

אָבַל תֵּרוֹשׁ אֻמְלָלָה גֶּפֶן נָאֻנְחוּ כָּל שִׂמְחֵי לֵב *Aval* teeroeſh umlala gaphen neaenchu cal ſimchea leav. The new wine *mourneth*; the vine languiſheth, (is cut off); all the merry-hearted do ſigh, Iſai. xxiv. 7.

3. An adverb, and is uſed in ſeveral ſenſes.

mathay attah mithabeal el Shaul. And the Lord ſaid unto Samuel, How long wilt thou *mourn* for Saul? Sam. I. xvi. 4.

וְהָמָן נִדְחַף אֶל בֵּיתוֹ אָבֵל חֲפוּי רֹאשׁ Vehaman nidchaph el bethoe *aveal* vechephuyroeſh. But Haman haſted to his houſe, *mourning*, and having his head covered, Eſth, vi. 12.

כַּאֵבֶל אֵם קֹדֵר שַׁחוֹתִי *Caeval* eam koedear ſhachoethee. I bowed down heavily, *as one that mourneth* (for his) mother, Pſal. xxxv. 14.

Plural,

כַּאֲשֶׁר אֲבֵלִים יְנַחֵם Caeſher *evealeem* yenacheam. As one (that) comforteth the *mourners*, Job xxix. 25.

The noun,

וַיֹּאמְרוּ אֵבֶל כָּבֵד זֶה לְמִצְרָיִם Vayoemeru *eavel* cavead ze lemitsrayeem. And they ſaid, this is a grievous *mourning* to the Egyptians, Gen. l. 11.

2d. Figuratively, applied to countries, cities, or places laid waſte, and deſolate.

1ſt. וַיֹּאמֶר אֱלֹהִים אֲבָל שָׂרָה אִשְׁתְּךָ יֹלֶדֶת לְךָ בֵּן Vayoemer Eloeheem *aval* Sarah iſhtecha yoeledeth lecha bean. And GOD ſaid, Sarah thy wife *ſhall alſo* bear thee a ſon, Gen. xvii. 19.

This is the true meaning of *aval* in this place: for GOD had informed Abraham concerning Sarah, ſaying, "And I will bleſs her, and give thee a ſon *alſo* of her: yea, I will bleſs her, and ſhe ſhall be a (mother) of many nations: Kings of people ſhall be of her." To which Abraham anſwers, "O that Iſhmeal might live before thee," (i. e might live a righteous life) I ſhould then be contented. To which GOD anſwers him, "I will not only do this for thee, concerning Iſhmael, (ſee verſe 20.) but Sarah thy wife *ſhall alſo* bear thee a ſon."

2. וַיֹּאמֶר גֵּיחֲזִי אֲבָל בֵּן אֵין לָהּ וְאִשָּׁה זָקֵן Vayoemer Geachezee, *aval* bean ean lah, veiſhſha zeakean. And Gehazee ſaid, *but* ſhe hath no child, and her huſband is old, Kings II. iv. 14.

Here, according to the true meaning of the word, it implies both the negative, and affirmative: For the prophet had deſired his ſervant to aſk her, "What is to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt?" To which ſhe anſwers, "I dwell among my people." I dwell in a friendly and peaceable manner among my own family and relations, and therefore have no quarrels or law ſuits; but if any ſhould be hardy enough to injure me, I then have thoſe of my own family and kindred, who will do that friendly office for me.

The prophet then ſays to his ſervant, "What then is to be done for her?" To which Gehazee anſwers אֲבָל בֵּן אֵין לָהּ *but* ſhe hath no ſon; thisis her want; not what you had at firſt enquired about; for of that, ſhe hath no need; *but*, of this, viz. that ſhe hath no

אבל *Aval, chal. To mourn*, ver. וְאִתְאַבַּל עַל בְּרֵיהּ יוֹמִין סַגִּיאִין *Veithabbal* al bereah yoemeen ſaggeen. And *mourned* for his ſon many days. Targ. Onk. Gen. xxxvii. 34.

אֲרֵי אִתְאַבַּלוּ עֲלוֹהִי עַמֵּיהּ Erea *ithabbalu* eloehee ammeah. For his people *ſhall mourn* over him. Targ. Jona. Hoſea x. 5.

The participle, וַאֲמַר אֲרֵי אֲחוֹת עַל בְּרִי כַּד־אֲבֵילָא לִשְׁאוֹל Vaemar erea eachoth al beree cad *oveala* liſhoel. And he ſaid, for I will go down unto my ſon, *mourning* into the grave. Targ. Onk. Gen. xxxvii. 35.

חֲדוּ בִּירוּשְׁלֶם וּבוּעוּ בָהּ כָּל רָחֲמָהָא דּוּצוּ עִמָּהּ דַּיְּין כָּל דַּהֲווֹ מִתְאַבְּלִין עֲלָהּ Chadoe beeruſhelem uvuung vah cal rachemaha dutſu imma dayits, cal dehavoe *mithableen* elah. Rejoice ye with Jeruſelem, and be glad in her, all ye that love her: rejoice with her for joy, all ye that are *mourning* for her. Targ. Jona. Iſai. lxvi. 10. Plural.

לְנַחֲמָא כָּל אֲבֵלַיָּא Lenachama cal

no ſon; and what is more, is not likely to have her want ſupplied; for her huſband is old.

3d. *Verily*. וַיַּעַן יוֹנָתָן וַיֹּאמֶר לַאֲדֹנִיָּהוּ אֲבָל אֲדוֹנֵינוּ הַמֶּלֶךְ דָּוִד הִמְלִיךְ אֶת שְׁלֹמֹה Vayangn Yoenathan vayoemer laedoeneeyahu *eval* Edoeneanu hammelech Daveed himleech eth Sheloemoe. And Jonathan anſwered and ſaid to Adonijah, *verily* our lord king David hath hath made Solomon king, Kings I. i. 43.

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אֲבָל אֲשֵׁמִים אֲנַחְנוּ עַל אָחִינוּ Vayoemru eeſh el acheev *eval* eſhemeem enachnu al acheenu. And they ſaid one to another, we *verily* are guilty concerning our brother, Gen. xlii. 21.

4th. *Alas*. Interject.

וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה לָּךְ וַתֹּאמֶר אֲבָל אִשָּׁה אַלְמָנָה אֲנִי וַיָּמָת אִישִׁי Vayoemer lah hammelech mah lach, vatoemer *eval* iſhſha almana anee vayamath eeſhee. And the king ſaid unto her, what aileth thee? and ſhe anſwered, *alas!* I am a widow woman, and my huſband is dead, Sam. II. xiv. 5.

cal *evealaya*. To comfort all *the mourners*, ibid lxi. 2.

לְשַׂאָה לַאֲבֵילֵי צִיּוֹן Leſhavvaa laevealea tſeyoen. To appoint *the mourners* of Zion, ibid. verſe 3. Noun.

יִקְרְבוּן יוֹמֵי אֲבֵלָא דַאֲבָא וְאֶקְטוֹל יָת יַעֲקֹב אָחִי Yikrevun yoemea *evla* deabba vecktoel yath yaengkeav achee. The days of *mourning* for my father are drawing near, and I will then ſlay my brother Jacob. Targ. Onk. Gen. xxvii. 41.

אִבּוּל *Ibbul, chal.* A Granary. Plural.

פְּתַח אִבּוּלָהָא Pethachu *ibbulaha*. Open her *granaries*. Jona. Jer. l. 26.

אוּבְלָא Uvla. Talm. An iron inſtrument; or, as ſome ſay, a large ſtone, whereon the fuller anciently uſed to dreſs and whiten the cloth. Sanheedrin, *Gem.* Chelek, chap i.

אבולא *Avula*. A gate.

אבולא דמתחוא *Avula* demachuza. *The gate* of the city, or town. *Gem.* Eruvim.

אבולי *Avulee*. Grand, rich, powerful.

אאבולי ואאסתרסיגי *Aavulee* veiſtartaggea. Great and *powerful magiſtrates*, and counſellors. Bava Bathra.

בולי ובוטי בולי אלו עשירים ובוטי אלו עניים Bulee ubutee, bule illu aſheereem ubutee illu aneeyeem; i. e. Bulee, are the rich; and butee, are the poor. Gittin.

אבלוסמוס *Avluſmus*. A ſack made of hard thick ſkin or tanned leather. Talm. Zevacheem. See in Aruch.

אבן Aven.

1ſt. A ſtone, either great or ſmall, precious or common

וְהָאֶבֶן הַזֹּאת אֲשֶׁר שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹהִים *Vehaeven* hazoeth aſher ſamtee matſeva yeheya beath Eloehum. And this *ſtone*, which I have ſet for a pillar, ſhall be GOD's houſe, Geneſis xxviii. 22.

וְהוֹצִיא אֶת הָאֶבֶן רֹאשָׁהּ Vehoetſee eth *haeven* haroeſha. And he ſhall bring forth the head *ſtone* thereof, Zach. iv. 7.

Plural,

וְרָאוּ אֶת הָאֶבֶן הַבְּדִיל בְּיַד זְרֻבָּבֶל Verau eth *haeven habdeel* beyod Zerubavel. And they ſhall ſee the *plummet* in the hand of Zerubabel, Zach. iv. 10.

4. A ſtool, or form.

וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת הָעִבְרִיּוֹת וּרְאִיתֶן עַל הָאָבְנָיִם אִם בֵּן הוּא וְהִמִּתֶּן אֹתוֹ Vayoemer beyaledchen eth haivreyoeth ure-eethen al *haavnayim*, im bean hu vahemitten oethoe. And he ſaid, when ye do the office of a midwife to the Hebrew women, and ſee (them) upon the *ſtools:* if it be a ſon, then ye ſhall kill him, Exod. i. 16.

וָאֵרֵד בֵּית הַיּוֹצֵר וְהִנֵּה הוּא עֹשֶׂה מְלָאכָה עַל הָאָבְנָיִם Vaearead beath hayoetſear vehinnea hu oeſeh melacha al *haavnayim*. And I went down to the potter's houſe, and behold, he wrought a work on the *ſtones*, (or wheels) Jer. xviii. 3. A ſeat or form, as Kimchi obſerves, made in the form of mill-ſtones: for which reaſon, ſays he, they are called אָבְנַיִם *Avnayim ſtones*,

Uſed

Plural,

אֲבָנִים גְּדוֹלוֹת *Evaneem* gedoeleth. Great *ſtones*, Kings I. vii. 10.

בְּשׂוּמוֹ כָּל אַבְנֵי מִזְבֵּחַ כְּאַבְנֵי גִר מְנֻפָּצוֹת Beſumoe cal *avnea* mizbeaach *keavnea* gir menuppatſoeth. When he maketh all the *ſtones* of the altar, as chalk *ſtones* beaten in ſunder, Iſai. xxvii. 9.

2d. *A weight.*

לֹא יִהְיֶה לְךָ בְּכִיסְךָ אֶבֶן וָאָבֶן גְּדוֹלָה וּקְטַנָּה Loe yeheya lecha bechiſcha *even vaaven* gedoela uketana. Thou ſhalt not have in thy bag *divers weights*, *a* great and a ſmall, Deut. xxv. 13.

וְשָׁקַל אֶת שְׁעַר רֹאשׁוֹ מָאתַיִם שְׁקָלִים בְּאֶבֶן הַמֶּלֶךְ Veſhakal eth ſeangr roeſhoe mathayim ſhekaleem *beeaven* hammelech. He weighed the hair of his head at two hundred ſhekels, after the King's *weight*, Sam. II. xiv. 26.

3d. A Plummet; becauſe, as Kimchi obſerves, they were anciently of ſtone, and are ſo called in ſcripture, though made of lead, or any other metal.

Uſed figuratively to imply, a *body*, *head*, or *principal*; as,

מִשָּׁם רֹעֶה אֶבֶן יִשְׂרָאֵל Miſhſham roeeng *even* Yiſrael. From thence (is) the ſhepherd, *the ſtone* of Iſrael, Gen. xlix. 24. For he was as the foundation ſtone to the whole nation. by preſerving them from the famine.

תִּשְׁתַּפֵּכְנָה אַבְנֵי קֹדֶשׁ בְּרֹאשׁ כָּל חוּצוֹת Tiſhappeachna *avnea* koedeſh beroeſh cal chutſoeth. *The ſtones* of the ſanctuary are poured out in the top of every ſtreet, Lament. iv. 1.

Theſe, as Kimchi obſerves, are the Princes and Nobles, called, by way of eminence, the ſtones of the ſanctuary.

אבן *Even*, *cha*.

עוֹבַד אוּמָן אֶבֶן טָבָא Oevad uman *avan* tava. The work of an artificer in precious *ſtone*. Targ. Onk. Exod. xxviii. 11.

וּנְסִיבוּ אַבְנָא Uneeſeevu *avna*. And they took *a ſtone*, ibid xvii. 11. Plural.

לְקוּטוֹ אַבְנִין וּנְסִיבוּ אַבְנִין Lekuta *avneen*, uneſeevu *avneen*. Gather *ſtones*, and they took *ſtones*. Targ. Onk. Gen. xxxi. 45.

יַת תַּרְתֵּין אַבְנַיָּא Yath tartean *avnaya*. The two *ſtones*, Targ. Onk. Exod. xxviii. 11.

תֵּרֵין לוּחֵי אַבְנַיָּא Tearean luchea *avnaya*. Two tables *of ſtone*. ibid xxxiv. 1.

With ו poſtfixed,

וְאַבְנֵךְ וְאָעָךְ וְעַפְרָךְ בְּגוֹ יַמָּא יְשַׁוּן *Vaevaneach* veaangch veangphrach begoe yamma yeſhavvun. And *thy ſtones*, and thy timber, and thy duſt, ſhall they lay in the midſt of the ſea. Targ. Jona. Ezek. xxvi. 12.

אבן טוּעִין *Even toeeangn Rab*. *The ſtone* for wanderers, or wandering ſtone.

This was a ſtone which was in Jeruſalem, and when a perſon had loſt any thing, he repaired thither: and he that found it, likewiſe went there; the one proclaimed what he had found, and the other deſcribed the marks of what he had loſt; and if they correſponded with the thing found, it was immediately

ately reſtored to the owner. *Bava metſia, Petek illu metſeeuth.*

אבן שואבת *Even* ſhoeeveth. An attracting *ſtone*; the load *ſtone.*

אבן שואבת תלה לה לחטאת ירבעם *Even* ſhoeeveth talah lah lechatath yeravangm. And the attracting *ſtone* cauſed the ſin of Jeroboam to be ſuſpended. *Sanhedreen.* And in Gemara, *Egla arupha* in *Soeta*, it is explained thus:

אבן ששואבת הברזל ומושכתו אצלה כש לנגדו עגל של ירבעם ושואב את העגל והעמידו באויר *Even* ſheſhoeeveth habarzel umoeſhchathoe etſlah, ſam lenegdoe eagel yeravangm, veſhaev eth haeagel veheangmeedoe beaveer. *The ſtone* which draws and attracts iron towards it, was fixed oppoſite the calf of Jeroboam, and which attracted the calf, and ſuſpended it in the air.

אבן מסמא *Even* meſuma. A large ſtone placed in ſome certain ſituation. Gem. in *Niddah*, where is diſputed concerning the pollution of a menſtrous perſon; and whether a large ſtone, placed in a ſituation, ſo as to ſerve as a ſeat, receives pollution by ſuch perſon ſitting thereon. According to what is ſaid in Levit. chap. xvii. and iv. "Every bed whereon he lieth that hath the iſſue, is unclean; and every thing whereon he ſitteth, ſhall be unclean." Verſe 6, "And he that ſitteth on any thing whereon he ſat, that hath the iſſue, ſhall waſh his cloaths, and bathe himſelf in water, and be unclean until the even," and exemplified from the paſſage in Daniel vi. 18.

וְהֵיתָיִת אֶבֶן חֲדָא וְשַׂמַת עַל פֻּם גֻּבָּא Veheathayith *even* cheda veſumah al pum gubba. And they brought a *ſtone* and laid it upon the mouth of the den. This is to ſhew it muſt be ſo large a ſtone, as not to be eaſily removed.

אבן תקומה *Even* tekuma. A ſtationed or riſing *ſtone.*

This was a kind of ſtone that was ſuppoſed to have the virtue of preventing abortion

in pregnant women. And as the Rabbins were fully ſenſible of the power of imagination in pregnant women, very prudently permitted them to go out with it on the ſabbath. Hence, in the *Gem.* of *Shab.* we find יוצאין באבן תקומה בשבת Yoetſeen *beeven*, tekumah beſhabbath. They may go forth with the *ſtone* called tekumah on the ſabbath.

אבן שעות *Even* ſhangoeth. An hour *ſtone*; *a dial*; a ſtone made in the form of a dial, marked with figures, to ſhew the hour of the day by the ſun's ſhadow. *Gem. Edeyaeth. Cal metamecn behocel.* And in *Keleem*, chap. xii.

Agreeable to this, we find in the Targ. of Jona. the Hebrew word בַּמַּעֲלוֹת Bammaengloeth, which is rendered *dial* in Engliſh, expreſſed by the words בְּצוּרַת אֶבֶן שָׁעַיָא Vetſurath *even* ſhaangya. The figures of the hour *ſtone*, Kings xx. 11.

אבני בית קולים *Avaea* beath Koelees. *The ſtoues* of the temple of Kolis; i. e. the Heathen God Mercury. See מרקולים.

אבן המנוגעת *Even* chamnugangath. A large *ſtone*, placed before the entrance of the bath. *Mikvaeth.*

And in the *Gem. Sheveength*, chap. iii. it is called אבן כתף *Even* chatheaph: and explained to be *a large ſtone*, as big as a man can carry on his ſhoulder. Though ſome imagine the latter to be a *ſmall ſtone*, ſo as a perſon may be able to carry ſeveral on his ſhoulder. R. Joſe. ibid.

אבן בחן *Even boechan. A touch ſtone.*

אבן *Aben.* A family name.

For, as Elias, in Tiſhbee, obſerves, it was cuſtomary for the Rabbins in Spain to take the ſurname of *Aben*; as R. Abraham *Aben* Ezra, R. Shemueal *Aben* Tibboen, R. Shelomoe *Aben* Gabreeol, and all ſuch as were acquainted with the Arabic: for *Aben* in Arabic, is the ſame as be-an (a ſon) in Hebrew, though

not

not in immediate relation to the father, but the family: for the father of R. Abraham was Meyer, and Ezra was the family name. The ſame of Tibboen and Gabreeol, both of which were family names; for the name of both their fathers, was Yehuda.

This cuſtom was common among the Arabians, as *Aben* Sene, the celebrated phyſician, whoſe father's name was Eli; the ſame of *Aben* Reſhad, &c.

אבס *Avas.*

1ſt. *Fed, fatted,* &c.

טוֹב אֲרֻחַת יָרָק וְאַהֲבָה שָׁם מִשּׁוֹר אָבוּס וְשִׂנְאָה־בוֹ Toev eruchath yarak veahavah ſham, miſhoer *avus* veſinnaboe. Better is a dinner of herbs where there is love, than a *fatted ox*, and hatred therewith, Prov. xv. 17.

Plural,

וּבַרְבֵּרִים אֲבוּסִים Uvarberm eem *uvuſeem.* And *fatted* fowl, Kings I. iv. 23.

2d. A *crib*, or place where beaſts are fed.

יָדַע שׁוֹר קֹנֵהוּ וַחֲמוֹר אֵבוּס בְּעָלָיו Yadang ſhoer koeneahu vochemoer *eavus* beanglav. The ox knoweth his owner, and the aſs his maſters *crib*, Iſai. i. 3.

בְּאֵין אֲלָפִים אֵבוּס בָּר Beean elapheem *eavus* bar. Where no oxen (are) the crib (is) clean, Prov. xiv. 4.

הֲיֹאבֶה רֵים עָבְדֶךָ אִם יָלִין עַל אֲבוּסֶךָ Hayoevee ream avdeche im yaleen al *evuſecha.* Will the unicorn be willing to ſerve thee, or will he lodge (or abide) by *thy crib*, Job. xxxix. 9.

3d. A granary.

פִּתְחוּ מַאֲבֻסֶיהָ Pithchu *maevuſeha.* Open *her granaries*, Jer. l. 26.

אבס *Avas.* To cram. *Rab.*

אין אובסין את הגמל Ean *oevſeen* oeth hagamal. Muſt not cram the camel. Gem. Shab.

אבץ *Avats, cha.* Tin.

יַת אַבְצָא וְיַת אַבָּרָא Yath *avtſa* veyath abbara. The *tin*, and the lead. Targ. Onk. Numb. xxxi. 21.

אובצן Oevetſan, *Rab.* Labour, trouble, fatigue.

מחמת אובצנא רבא Machmath *oevetſana* rabba. Becauſe of the great *trouble* and fatigue. *Bava metſia.*

אבק *Avak.*

1ſt. *Small fine duſt*, or *powder.*

יִתֵּן ה" אֶת מְטַר אַרְצְךָ אָבָק וְעָפָר yittean Adonay eth metar artſecha *avak* veangpher. The Lord ſhall make the rain of thy land powder and duſt, Deut. xxviii. 24.

וּפִרְחָם כָּאָבָק יַעֲלֶה Uphircham *caavak* yaengleh. And their bloſſom ſhall go up as *duſt* Iſai. v. 24.

וְהָיָה כָּאָבָק דַּק הֲמוֹן זָרָיִךְ Vehaya *keavak* dak hemoen zarayich. And the multitude of thy ſtrangers ſhall be as ſmall duſt, ibid xxix. 5.

וְהָיָה לְאָבָק עַל כָּל אֶרֶץ מִצְרָיִם Vehaya *laevak* al cal erets mitſrayim. And it ſhall become *ſmall duſt* in all the land of Egypt, Exod. ix. 9.

מְקֻטֶּרֶת מֹר וּלְבוֹנָה מִכֹּל אַבְקַת רוֹכֵל Mekutereth mor ulevonoh miecoel *avkath* roecheal. Perfumed with myrrh and frankincenſe, with all *the powders* of the merchant, Solom. Song, iii. 6.

2d. To wreſtle and ſtruggle with great force, ſo as to raiſe duſt with the feet. Though ſome obſerve, that it implies, to ſtruggle and wreſtle ſo hard together, till a vapour or fine ſubtile matter exhales from the body.

Niph.

וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר *Vayeaaveak* eeſh immoe ad eloeth haſhachar. *And there wreſtled* a man with him till the break of day, Gen. xxxii. 25.

אבק *Evak, cha.* Powder, duſt.

וְיהִי לַאֲבָקָא Vehee *lacvaka.* And it ſhall become *ſmall* duſt. Onk. Targ. Gen. ix. 9.

יִתֵּן ה" יַת מְטַר אַרְעָךְ אַבְקָא וְעַפְרָא Yittean Adonay yath metar arangeh *avka* veaphra. The Lord ſhall make (or give) the rain of thy land, *powder*

powder and duſt, ibid. Deut. xxviii. 24.

אבק *Avak*, *Rab.* & *Talm.*

1ſt. *Powder*, *ſmall duſt.*

ולא ישמננה בחול ובאבק דרכים Veloe yatmunenah beehoel *uveavak* deracheem. And he ſhall not hide it in ſand, or in *the duſt* of the roads. Miſh. Shab. chap. iii.

כתב במשקין במי פירות באבק דרכים באבק סופרים ובכל דבר שאינו מתקיים פטור. Cathav bemaſhkeen, bemea pearoeth, *beavak* deracheem, *beavak* ſoephereem, uvechal davar ſheeanoe mithkayeam patur. But if he wrote in any liquid, or the juice of fruit, in *the duſt* of the roads, in *the powder* of the ſcribes, or in any thing which cannot ſubſiſt, he is not guilty, (of writing on the ſabbath) *Shab.* chap. xii.

מאבקין מעשנין עד ראש השנה *Meavkeen* meaſhneen ad roeſh haſhanah. *May earth*, and fumigate (the trees) till the new year: i. e. may dig or ſtir the earth about the roots of trees, to promote their fruitfulneſs; and fumigate them to kill the vermin. *Gem. Sheveengith.*

For here the Talmudiſts are treating of the *Sabbatical* year, in which, no manner of labour (in regard of agriculture) was to be performed; and therefore laid down this rule, to ſhew that it was lawful to do ſuch things to the trees, before the Sabbatical year commenced, although the benefit would accrue to them on the Sabbatical year. It is uſed by the Talmudiſts in a figurative ſenſe, ſo as not to ſignify the thing itſelf, but ſomething that proceeds from it; as duſt, or vapour riſes from the earth, or ſome other body.

אבק רבית *Avak* ribbeeth. The *duſt* of uſury; i. e. not the *uſe* itſelf, but ſome ſmall benefit ariſing therefrom. See Maimonides in Hilchoeth *Malveh* and *Loeveh*, chap. v. 6.

בא וראה במה קשה אבקה של שביעית אדם נושא ונותן בפירות שביעית לסוף מוכר את מטלטלי

מטלטליו Boe ureea camah kaſha *avkah* ſhel ſheveengeeth, adam noeſea venothean bapearoeth ſheveengeeth, leſoeph moechear eth metaltelav. Come and obſerve, how detrimental the *duſt* of the fruits of the Sabbatical year are; for if a perſon trade with them, he is at laſt (as a puniſhment) reduced to ſell his moveables. *Kidduſheen. Gem. Moechar Sedehu.*

And Maimonides, calls, a ſubtle, or indirect calumination,

אבק לשון הרע *Avak* leſhoen harang. The *duſt* of ill or bad language. *Hilcheeth deoength*, chap. vii.

אביק *Aveek. A pipe.*

אביק שבמרחץ *Aveek* ſhebomerchats. *The pipe* in the bath; i. e. the conduit pipe, through which the water is conveyed to the bath. *Gem. Mikvaoeth*, chap. vi.

אבוקה *Avukah. A torch.*

אבקתא See בקק.

אבר Aver.

1ſt. Valiant, mighty, powerful, chief. &c.

מִידֵי אֲבִיר יַעֲקֹב Meedeay *eveer* yaengkoev. From the hands of *the mighty* (GOD) of Jacob, Gen. xlix. 24.

לָכֵן נְאֻם הָאָדוֹן ה׳ צְבָאוֹת אֲבִיר יִשְׂרָאֵל Lachean neum haadoen Adonay tſevaoeth *eveer* Yiſrael. Therefore ſaith the Lord, the LORD of hoſts, *the mighty one* of Iſrael, Iſai. 1. 24.

וּשְׁמוֹ דֹאֵג הָאֲדֹמִי אַבִּיר הָרֹעִים אֲשֶׁר לְשָׁאוּל Uſhmoe Doeeag haedoeme *Abeer* haroengeem eſher leſhaul. And his name (was) Doeeag, the Edomite, *chief* of the herdmen which belonged to Saul, Sam. xxi. 7.

וְאוֹרִיד כַּאבִּיר יוֹשְׁבִים Veoreed *cabbear* yoeſheveem. And I have put down the inhabitants *like a valiant* (man) Iſai. x. 13.

This, according to the Maſorah, is the ſame as without the א. See in radix, כבר.

אַבִּירֵי בָשָׁן כִּתְּרוּנִי *Abbeerea* vaſhan kitterunce. *The ſtrong* (bulls) of Baſhan have beſet me round, Pſalm xxii. 13.

לֶחֶם אַבִּירִים אָכַל אִישׁ Lechem

chem *Abbereem* achal eesh. Man did eat the food of the *mighty*, ibid lxxviii. 25. Being formed, as Kimchi observes, by the heavens, without the intervention of the earth; and therefore, called the bread of the mighty.

דַּהֲרוֹת אַבִּירָיו Daheroeth *abbeerav*. The prancings of their *mighty ones*; i. e. their strong and powerful horses, Judg. v. 22.

2d. The *wing* or feather of a bird. Also to soar or fly in the air like a bird.

וָאֹמַר מִי יִתֶּן לִי אֵבֶר כַּיּוֹנָה אָעוּפָה וְאֶשְׁכֹּנָה Vaoemar mee yitten lee *eaver* cayoenah aungpha veeashcoenah. And I said, O that I had *wings* like a dove, (then) would I fly away, and be at rest, Psal. lv. 7.

אֶרֶךְ הָאֵבָר Erech *haever*. Long-*winged*, Ezek. xvii. 3.

יִשָּׂאֵהוּ עַל אֶבְרָתוֹ Yissaeahu al *evrathoe*. Beareth him on *her wings*, Deut. xxxii. 11.

According to the English translation of the Bible, it is *them*; but that is erroneous; for the Hebrew word יִשָּׂאֵהוּ beareth *him*, refers to the nest, mentioned at the beginning of the verses not the young, as Abarbanel hath justly remarked.

וְאֶבְרוֹתֶיהָ בְּיַרְקְרַק חָרוּץ *Veeavroetheha* beerahrak charuts. *And her feathers* with yellow gold, Psal. lxviii. 14.

הֲמִבִּינָתְךָ יַאֲבֶר נֵץ Hemibbeenathcha *yaever* neats. Is it by thy wisdom that the hawk doth *fly?* Job xxxix. 26.

אבר *Avar. eha.*

1st. The wing or flight of a bird.

עַל תְּקוֹף אֶבְרוֹהִי Al tekoeph *evaroehee* on her strong wings. Targ. Onk. Deut. xxxii. 11.

יְתָאֵבֵר בַּר נָצָא *Yithevear* bar natsa. Doth the hawk fly? Jerus. Targ. Job xxxix. 26.

2. A *member*, a *bone*, &c. and which answers to the Hebrew word נתה; and in Psalms and Job to עצם.

נָטֵר לְכוּלְהוֹן אֶבְרוֹי Natear lechu-

אבל בקשקי ואברוארי Aval bekaſhke *veavruree.* in *Gem. Shab.* And explained to ſignify, the *walls* or *towers* of a city, or town. And, according to the *Aruch* it is קשקי in *Perſic*, and אלגואסק in Arabic.

In Hebrew, it is מגדל.

אברורין *Avrureen. A ſmall* bottle.

אברונני *Avrugnee.* In *Eruveen*, and is derived from the perſic, and ſignifies, Ambaſadors, meſſengers, &c.

אברוטי *Avroetea.* A ſpecie of fat olive, of a pleaſant taſte. *Berochoth. Catſead mavarchean.* And in the Aruch it is אברושי as being ſo written in ſome editions.

אברנים *Avraneem.* Not boiled or dreſt ſufficient: for ſo we find it in *Gem. Peſacheem.*

אברנים i. e. Roaſted a ſmall matter.

אברהם אבינו *Avraham aveenu.* Our father Abraham.

It is the opinion of ſome, that he compoſed ספר יצירה Sepher

lechuleboen *eaverey.* He keepeth all *his bones.* Targ. Jeruſ. Pſal. xxxiv. 21.

אֶבְרָא מְשׁוּל אֶבְרָא *Evra* mettul *evra. Member* for *member*; or *bone* for *bone.* Jeruſ. Targ. Job ii. 4.

3d. *Lead.*

וּבַרְזֶל וַאֲבַר Uvarzel *vaever.* And iron, *and lead.* Targ. Jona. Ezek. xxii. 18.

יַת אַבְצָא וְיַת אַבְרָא Yath avtſa veyath *abhara.* The tin and the *lead.* Targ. Onk. Numb. xxxi. 22.

אברז *Avraz, cha. Pure gold.*

מִדַּהֲבָא וּמִן אוּבְרִיזִין Middaheva umin *oevereezeen.* Than gold, or than *pure gold.* Jeruſ. Targ. Pſal. xix. 11.

בְּאוּבְרִיזִין דְּמִן אוֹפִיר *Beoevreezeen* demin oepheer. In *pure gold* of ophir, ibid xlv. 10.

אברא *Avra. Tal. Rab. Verily, certainly, in truth.*

אברא מלכא את *Avra* malca att. *Verily* thou art the King. *Gem. Gittin.* fol. lvi. 2.

אברוארי *Avruree.* A tower.

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Sepher yetſeera; i. e. the book of the creation; and the 89th Pſalm. See *Meſſechath Bava Bathra*, chap i.

I cannot omit taking notice of what is related in *Medraſh Bereſhith*, concerning this patriarch; eſpecially, as it ſhews his fortitude, and firm alliance on the protection of the Supreme Being; and at the ſame time, exhibits the rational method which he purſued in endeavouring to wean mankind from that groſs idolatry and ſuperſtition into which they were plunged. "Terach, the father of Abraham, was an idolator, and likewiſe a dealer and maker of idols. It chanced one time that Terach went on a journey, and left Abraham to take care of and diſpoſe of the idols during his abſence.

When any man came to purchaſe an idol, Abraham aſked him his age. When the man had anſwered him, Abraham replied, can it be poſſible, that a perſon of your years can be ſo ſtupid as to worſhip that that was made but yeſterday! The man being quite overwhelmed with ſhame, hung down his head, and departed. In this manner he ſerved ſeveral. At length, there came an old woman, with a meaſure of fine flower in her hand, which ſhe told him ſhe had brought as an offering to all the idols. Abraham at this was exceedingly wroth, and took a large ſtick and broke all the idols, except the largeſt which he left whole, and put the ſtick in his hand.

When Terach returned, and perceived all the idols broken, he aſked Abraham how that came to paſs? Abraham informed him, that there came an old woman and brought an offering of fine flower to the idols: upon which, they immediately fell together by the ears for the prize, when the large one *killed* them all with the ſtick which he then held in his hand.

Terach feeling the full force of the ſatir, was greatly exaſperated; and immediately had Abraham before Nimrod, in order to have him puniſhed for the contempt ſhewn to his Gods.

Nimrod commanded him to worſhip the fire; but Abraham anſwered him, that it would be more profitable to worſhip the water, which extinguiſhes the fire. Why then, ſays Nimrod, worſhip the water. No, ſays Abraham, it were better to worſhip the clouds which ſuſtain the water. Nimrod bid him worſhip them; but he told him it would be better to worſhip the wind which diſperſes the clouds. Nimrod then bid him worſhip the wind. Abraham anſwered, it would be preferable to worſhip man, who was able to endure the wind. Well, ſays Nimrod, I ſee it is your intention to deride me; I muſt therefore tell you briefly, that I worſhip none but the *fire*, and if thou doſt not

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do the ſame, my intention is to throw you therein; and then, I ſhall ſee, whether the GOD you worſhip, will come to your relief; and immediately had him thrown into the fiery furnace.

In the interim, they queſtioned his brother הרן *Haran* concerning his faith, who anſwered, if Abraham ſucceeds, I will be of his; but if not, of Nimrod's. Upon which, Nimrod ordered him to be immediately thrown into the furnace likewiſe; where he was preſently conſumed, but Abraham came out of the furnace without receiving the leaſt injury.

This agrees with the 28th verſe of the eleventh chapter of Geneſis.

וַיָּמָת הָרָן עַל פְּנֵי תֶּרַח אָבִיו
בְּאֶרֶץ מוֹלַדְתּוֹ בְּאוּר כַּשְׂדִּים

And Haran died in the *preſence* of his father *Terah*, in the land of his nativity, in the *fire* of the Chaldeas; for it was by means of the accuſation which Terah exhibited againſt Abraham, that

Haran

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Haran ſuffered death; ſo that he may juſtly be ſaid to have died in the preſence of his father. Here is an admirable leſſon for mankind: and clearly points out the difference between thoſe which ſerve the Lord in truth and ſincerity, and thoſe which are lukewarm, and eaſily turn to that which ſeems moſt profitable in this world. This tranſaction, the author of Shalſheleth Hakkabala, ſays, happened in the ſeventieth year of Abraham.

רי אברהם בן דוד הלוי Rabbi Avraham ben Daveed Halevee. R. Abraham ben David the Levite, ſurnamed ריאב"ד Raevad, was born in Spain about the year 4770 of the creation; and is the ſame whom the author of Yuchſin calls אברהם בן דאורי Abraham ben Deoeree, and which I take to be his proper name, as his father's name, was דיאור See, Gans in Tſemach David.

He was a moſt eminently wiſe and learned perſon, being both the nephew and eſpecial diſciple of that great luminary, R. Baruch.

His works are numerous; the principal of which are,

1ſt. ספר הקבלה Sepher Hakabala. The book of receiving, or tradition. It is a general hiſtory, and ſhews the order in which the Oral law was received from one generation to another; from Moſes till the time of רב יוסף בר מאיר הלוי אבן מיגש Rav yoeſeaph bar Meayer halevee Aben Meegas, (who flouriſhed about the year 4910, and was the ſpecial maſter of Maimonides); for which reaſon, it is often called by the name of ספר דור עולם The book of the generations of the world. And in Shalſheleth Hakabala, fol. xxix. 2. it is mentioned by the name of סדר עולם the chronology of the world.

2d. חכמת התכונה Chachmas hattechunah; the ſcience of aſtronomy: beſides ſeveral others which I have not ſeen. He ſuffered martyrdom in Toleda.

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ר' אברהם בן מאיר אבן עזרא R. Avraham ben Meaeer Aben Ezra, born in Toleda, in the kingdom of Spain, in the year 4879 of the creation; and was an eminent grammarian, poet, aſtronomer, phyſician, and cabbaliſt. He ſpent the greateſt part of his life in a wandering exile; as maybe ſeen by the dates of his different works.

For in Sepher Tſachoeth, he mentions his being at Rome in the year 4903 of the creation. And at the end of his commentary on Daniel, he ſays, "This was finiſhed in Rhodes, in the year 4916."

And ſome part of the commentary on Exod. was compoſed in Tiberias; as may be ſeen in chap. xxv. 31.

Of the great eſteem which the works of this eminently learned man were held in, ſome idea may be formed from the extraordinary character given them by that great luminary Maimonides; who, in his letters to his ſon, ſpeaks largely in praiſe of the wiſdom and learning of this Rabbi; and ſtrictly enjoins him to ſtudy his works with all his might, as the moſt profitable that he can recommend to him.

After a life ſpent in ſome trouble, and in the ſervice of literature for the benefit of mankind, he departed this life in the iſland of Rhodes, in the ſecond day of the month Adar, in the year 4954, aged 75 years, and was buried in Cabul in the holy land, near R. Solomon ben Gabriel.

His works are,

1ſt. A commentary on the whole four and twenty books of the Old Teſtament.

2d. A commentary on the Decalouge.

3d. ספר סודות התורה בדרך הקבלה Sepher ſoedoeth hatoerah bederech hakabala. A book of the arcanum of the law, according to the Cabbala.

4th. יסוד מורא על דקדוק Yeſoed moera al dikduk. A foundation for the timerous. A grammatical tract.

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5th. יסוד תורה על עניני התורה מהקבלה Yeſoed toerah al enyanea hatoerah mehakabala. The foundation of the law; being tracts on different precepts of the law, in a Cabaliſtical manner.

6th. סוד התמונה האותיות גם כן על דרך הקבלה Soed hattemunah haoethiyoeth gam kean al derech hakabala. The myſtery of the form of the letters, (of the Hebrew alphabet) likewiſe written in a Cabaliſtical manner. This is in manuſcript on parchment, in the Vaticanat Rome

7th. חי בן מקיץ Chay ben Meakeets. The life of the ſon of the awakened, or awakened ſon. Sublime and beautiful poetry on the rewards and puniſhment of the ſoul. A parchment manuſcript in the Vatican. And to which, according to Bartoloccio, is added another tract, alſo by him, called, על מלכות השמים Al malchuth haſhamayim. i. e. on the kingdom of heaven.

8th. שיר על הנשמה Sheer al hanneſhama. A moſt elegant and ſublime poem on the ſoul, with a commentary. Manuſcript in the Vatican, Bartoloc.

9th. ספר מאצטגנות Sepher meatſtaganuth. A book of aſtrology, in eight parts or books, viz.

1ſt. ראשית חכמה. Reaſheeth chachmah. The firſt principals of wiſdom, and contains ten chapters.

2d. ספר העניים Sepher haengnyaneem. The book of ſubjects, occaſions, or forms, is divided into ten chapters.

3d. ספר מהחורים Sepher mehachoreem. The book of liberty, or freedom, is divided into twelve chapters.

4th. ספר מהחורים שניים Sepher mehachoreeem ſheneeyeem. The ſecond book of liberty, in twelve chapters.

5th. ספר משפטי הככבים Sepher miſhpeatea hachoechaveem. The book of judicial aſtrology.

6th. ספר על מביט הירח Sepher al mabit hayareaach. A tract on the aſpect of the moon,

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7th. על המחברות המאורות וימים קריטיקי Al hamachaberoeth hammeoeroeth, veyameem critikee. On the conjunction of the ſtars or planets; and the critical days.

8th. Queſtions relating to judicial aſtrology.

10th. ספר תרשיש Sepher tarſheeſh. A poem, containing 1210 verſes, which is the numerical number of the letters of the word תרשיש.

11th. עורמת המזימה Oermath hamezeemah. The craftineſs or ſubtility of cogitation. Parchment manuſcript in the Vatican.

12th. צחות הלשון Tfachoeth halaſhoen. The purity of the language. A grammatical tract, printed at Venice in the year 5306, by Daniel Bumberg.

13th. מאזני הלשון Meaznea halaſhoen. The balance of the language. An excellent tract on the Hebrew Grammar, printed at Venice by the abovementioned Bumberg, in the ſame year as the preceding tract.

14th. שפה ברורה Sapha berurah. Pure lip.

15th. שפת יתר Sephath yether, i. e. Excellent lip.

16th. פרדס החכמה Pardeas hachachmah. The paradiſe of wiſdom. Theſe three are on Hebrew Grammar.

17th. ספר הדגיון Sepher haheegayoen. The book of logic. Manuſcript in the Vatican.

18th ספר התשבורת Sepher hatiſhboerath. The book of Algebra, manuſcript in the Vatican, written in the year 5145, by R. David bar Shlomo Aben Akuſh. Bartolocci Bibloth.

19th. ספר האחד Sepher haechad. The book of unit. a tract on numbers, from one to ten. Manuſcript ibid. Beſides theſe, he wrote ſeveral ſmall tracts; and ſome elegant compoſitions, which are to be found in the feſtival prayer books of the Spaniſh Jews. As, אגדלך אלהי כל נשמה Agadelocha Elohea cal neſhamah. I will magnify thee, the God of all creatures.

tures. And, ובבן נקדישך מלך Uvechean nakdeeſhach Melech. And thus will we ſanctify or magnify thee O king, &c.

ר' אברהם בן מרדכי פריצול או פריסול R. Avraham ben mardeechay pereetſul, oe, pereeſul. Born at Ferara in Italy, in the year 5285, as may be ſeen in the fourteenth chapter of his work, called Orchoth Oelom.

Of the particulars of his life I have not been able to collect any thing worth communicating to the reader.

His works are,

1ſt. אגרת ארחות עולם Iggereth oerechath oelam. An epiſtle of the way of the world. And treats of the four quarters of the globe, and is divided into thirty chapters; in the laſt of which, he treats of the garden of Eden, and enquires whether it at preſent exiſts in this world or not. Printed at Venice, in the year 5347.

2d. פירוש על איוב Peeroeſh al Eeyoev. A commentary on Job, as mentioned in Yuchſin, and which I have not ſeen.

3d. מגן אברהם Magean Avraham. The ſhield of Abraham. This book treats of the kingdom of the Jews; which he ſays is ſituated on the other ſide of the rivers Cuſh, and Goezen. Whether his deſcription of the kingdom of the Jews is viſionary or no, I ſhall not preſume to determine.

I cannot however, avoid taking notice of what Bartoloccio hath quoted from the author of Shalſheleth Hakabala, in treating of the writings of this Rabbi; and which hath been confirmed by the teſtimony of ſeverel creditable writers, although Bartoloccio, ſeems to think that the whole is a mere fiction.

וכן בשנת חמשת אלפים רצ"ד לבריאה שהיה שנת אלף תס"ו לחרבן בית שני בא מארץ מרחקים איש יהודי ושמו רבי דוד הראובני והגיע לרומה ודבר עם אפיפיור קלימנתי וימצא חן בעיניו והיה אומר כי הוא שר צבא

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צבא. מלך ישראל והיה קצר
הקומה שחור ככושי וכמו בן מה
שנה והלך אל מלך פורתוגאל
והוליד אתו מליצים כילאהיה יודע
לדבר אלא בלשון הקדש וערבי.
ויאמר למלך איך מלכי ישראל
העומדים מעבר לחלח וחבור
ונהר גוזן היו שולחים אותו לאמר
לו אם יש את נפשו להיות עמם
נגד שונאיהם ולתת להם אלים
המנגחים שיש לאל ידם לכבוש
אותם. ויאמר המלך שכן יעשה.
וזה רבי דוד עמד שם ימים רבים.
Vechean biſhnath chameaſh-
eth alapheem, *reſh*, *tſadi*, *da-
kth*, libreeya, ſhahaya ſhenath
aleph, *thau*, *ſamech*, *vau*. Le-
churban bayeeth ſhenee ba
meearets merchakeem eeſh
yehudee, uſhmoe Rabbi Da-
veed haruveanee veheegeeang
leroema, vedibber im Apa-
pheeyor Kleemente vayimt-
ſa chean beeangnav: vehaya
oemear kee hu ſar tſeva me-
lech Yiſraeal: vehaya katſar
hakoema, ſhachur chacuſhee,
uchemoe ben *mem*, *he*, ſha-
nah: vehalach vedibbear el
Melech Poertugal vehoeleech
ittoe meleetſeem ke loe haya
yoedeang ledabbear ella be-
laſhoen hakkoedeſh, vearab-

bie: veyoemer lamelech each
Malchea Yiſraeal haoeng-
medeem meangver lachlach
vechavoer venehar goezen
hayu ſhoelcheem oethoe lee-
amor loe im yeſh eth naph-
ſhoe leheayoeth immam ne-
ged ſoeneahem velatheath la-
hem ealeem hammenaga-
cheem ſheyeaſh laeal yadam
lichboeſh oetham. Vayoe-
mear hammelech ſhechean
yaangſe. Veze Rabbi Daveed
amad ſham yameem Rab-
beem. And ſo in the year
5294 of the creation, which
was the year 1466 from the
deſtruction of the ſecond
temple, there arrived at
Rome, from a diſtant coun-
try, a certain Jew, whoſe
name was R. David the Reu-
benite, who was introduced
to Pope Clement; and after
converſing with him, found
favour in his ſight. He ſaid,
that he was a captain of the
hoſt of the King of Iſrael;
was ſhort of ſtature; of a
dark ſwarthy complexion,
like an Æthiopian, and about
forty-five years of age. He
afterwards went to the King

of

of Portugal, and took interpreters with him, as he was not able to talk any other language than Hebrew and Arabic. He told the King, that the Kings of Iſrael, who dwelt on the other ſide of Lachlach, and Chabor, and the river Gozan, had ſent him to acquaint him, that if he was willing to enter into a league with them againſt their enemies, and ſupply them with ſome battering rams, they might then be enabled to ſubdue them. And the King anſwered, he would do ſo. And the ſaid Rabbi David continued there many days. And David gans in Tſemach David, fol. xxxi.

In ſpeaking of R. Shlomo Malcoe, ſays,

והתחבר אל דוד הראובני הבא ממדינת עשרת השבטים דרך ארץ טרטריאה הגדולה אשר הוא הרבה להלאה מנהר גוזן.

Vehithchabear el Daveed hareuveanee habba mimdeenath aſereth haſhvateem derech erets tartereeyah hagdoelah afher hee harbe Lehalah minhar Goezin. And was aſſociated with David the Reubenite, who came from the land of the ten tribes (by way of Great Tartary) which is far beyond the river Gozan.

ר' אברהם בר' שמואל זקוט מיוצאי ספרד היה חכם גדול בחכמת האצטגנינות ולמד בזאת בקטרדה שלחם בסרגוסה ואליו כל העמים ידרשו וידי עצתו כפי ראות הככבים כעצת אחיתופל. כמו שכתב בעל ספר שלשלת הקבלה דף נ עמוד א"

R. Avraham Bar Rabbi Shemueal Zakut, meeyoetſea ſephard, haya chacham gadoel bechachmath haetſtagneenuth, velamad bezoeth hachachma bekatadra ſhelahem beſeraguſah veealav cal haangmeon yidraſhu, vayehee etſathoe chaphee reoeth haachoechaveem caangtſath acheetoepheal. Chemoe ſhecathav bangal ſepher ſhalſheleth hakabala, daph, nun, amud, aleph. R. Abraham, the ſon of R. Samuel, ſurnamed Zakut, was one of thoſe ba-

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niſhed from Spain (by the edict of Ferdinand) and was moſt eminently ſkilled in the ſcience of aſtrology, and taught it in their (i. e. the Chriſtians) cathedra in Sarragoſſa. And all nations conſulted him; ſo that his opinion in aſtronomy was equal to the counſel of Ahitophal of old time. See Shalſheleth Hakabala, fol. l. 1.

He compiled ſeveral works, the principal of which is,

ספר יוחסין Sepher Yuchſeen. The book of Genealogy, or Chronology. And which contains an account of the receivers of the law, from Moſes till his own time. Some particular occurrences of the Kings of Iſrael, and other nations. The nature and quality of the Naſi, called ראש גולה roeſh goelah, the head of the captivity. Of the divinity ſchools of Sura and Pumbeditha. And an account of ſeveral things which happened to the Jews, that he collected from the works of other authors; eſpecially Joſeph Ben Goerian; particularly of the three different ſects among the Jews, near the time of deſtruction of the temple.

1ſt. הפרושים Haperuſheem; i. e. the Phariſees.

2d. המירים הנקראים אשינוש Hanezerreem hanikraeem aſeenoes; i. e. the Eſſenes.

3d. הצדוקים Hatſadukeem; i. e. the Sudduces, and the principles and tenets of each. And he obſerves, that the Sadduces which then flouriſhed, are not the ſame in principle with thoſe at preſent called Karaites; for the latter, allow of a reward and puniſhment; a future ſtate, and a reſurrection, which the former did not. Printed at Conſtantinople, and reprinted at Cracow, in the reign of Stephen King of Poland, in the year 5341 of the creation, and 1581 of the Chriſtian æra.

In this 2d edition, there are ſeveral additions, as Shalſheleth Hakabala, from the creation

creation, till Moſes, &c. &c.

2d. ספר מתוק לנפש Sepher mathuk lenepheſh. A delicious book for the ſoul, and is divided into three parts. The firſt is,

על הנפש וגהינם של מעלה ושל מטה Al hanepheſh, vegeaheenam ſhel maangla veſhel matta. On the ſoul, and the place of puniſhment, ſuperior and inferior.

2d. על ענין העולם הזה והעולם הבא Al inyan haoenglam hazze vehaoenglam habba. On the nature and exiſtence of this world, and the future one.

3d. מתחית המתים Mithcheeyath hameatheem. Of the reſurrection of the dead. Printed at Venice, 5367.

3d. בן ארבעים לבינה Ben arbaeengm labeenah. At the age of forty (we are arrived) to prudence. This is on aſtronomy.

4th. אלמנק תמידי Almenack temeede. A perpetual Almanack, according to the motion of the planets. Printed in Latin at Venice, in the year 1502, as mentioned by Bartoloc.

5th. תכונת זכות Techunath Zachuth. The arſtronomy of Zachuth, or Zakut. He died in the year 5270 of the creation.

אגד Agad.

1ſt. A bunch, band, or troop.

וְלִקַּחְתֶּם אֲגֻדַּת אֵזוֹב Ulekachtem *eguddath* eazoev. And ye ſhall take a *bunch* of hyſſop, Exod. xii. 22.

הַתֵּר אֲגֻדּוֹת מוֹטָה Hattear *eguddoeth* moetah. To undo the heavy *bands*, Iſai. lviii. 6.

וַיִּתְקַבְּצוּ בְנֵי בִנְיָמִן אַחֲרֵי אַבְנֵר וַיִּהְיוּ לַאֲגֻדָּה אֶחָת Vayithkabtſu benea Binyamin acherea avnear vayeheyu *laegudah* echath. And the children of Benjamin gathered themſelves together after Abner, and became one *troop*, II. Sam. ii. 25.

וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ *Vaeguddathoe* al erets yeſadah. And hath founded *his troop* on, (or above) the earth, Amos ix. 6.

Theſe, ſays Kimchi, "are the elements of fire, water, and air; which are on, or above the earth; though beneath the ſtories of heaven; i. e. the celeſtial bodies, mentioned in the beginning of the verſe.

אגד Agad, *cha.* A ſtaff, or crook.

וּמַתְקֵיף בְּאַגַּד Umathkeeph *beaggad.* And that leaneth *on a ſtaff.* Targ. Jona. II. Sam. iii. 29.

אגד Agad, *Rab.* To bind, tie, &c.

שלשה קלחין קרויין אגודה Sheloeſha kelacheen keruyeen *aguddah.* Three ſtalks are called a *bunch.* R. Solomon Jarchi, Exod. xii. 22.

אגדנא Agdana, *Cha.* Wormwood.

וְסוֹפֵיהּ מְרִיר כְּאַגְדָּנָא דְמוֹתָא Veſoephea mereer *caagdana* demoetha. And the end is as the bitterneſs of *wormwood* of death. Targ. Jona. Deut. xxix. 17.

אגז Agaz. A *nut,* or the tree whereon they grow.

אֶל גִּנַּת אֱגוֹז יָרַדְתִּי El ginnath *egoez* yaraddetee. I went down into the garden of *nuts.* Solom. Song, vi. 11.

אגל Agal. Drops.

אוֹ מִי הוֹלִיד אֶגְלֵי טָל Oe mee hoeleed *eglea* tal. Or who hath begotten the *drops* of the dew, Job xxxviii. 28.

אגם Agam.

1ſt. A pool, or pond of ſtanding water.

יָשֶׂם מִדְבָּר לַאֲגַם מַיִם Yaſeem midbar *laegam* mayim, He turneth the wilderneſs into *a (pool)* or *ſtanding* water, Pſalm cvii. 35.

וְהָיָה הַשָּׁרָב לַאֲגָם Vehaya haſharav *laegam.* And the parched ground ſhall become *a pool,* Iſai. xxxv. 7.

And in the plural, the *mem* is dagaſhed inſtead of the final *mem,* which is a viſible quieſcent; as Kimchi obſerves.

וְעַל הָאֲגַמִּים Veal *haegammeem.* And over *the ponds,* Exod. viii. 1.

And when in regimen, the dagaſh is dropt.

וְאַגְמֵי מַיִם *Veagmea* mayim. And *pools* of water, Iſai. xiv. 23.

כָּל עֹשֵׂי שֶׂכֶר אַגְמֵי נָפֶשׁ Cal oeſea ſecher *agmea* nepheſh. All that make ſluices and *ponds* for creatures: i. e. to catch fiſh, or fowl, ibid. xix. 10.

2d. אגמון Agmoen. A hook.

הֲתָשִׂים אַגְמֹן בְּאַפּוֹ Hattaſeem *agmoen* be appoe. Canſt thou put *a hook* into his noſe, Job xl. 21.

3d. A bul-ruſh, or reed.

הֲלָכֹף כְּאַגְמֹן רֹאשׁוֹ Helachoeph *caagmoen* roeſhoe. Is it to bow down his head *as a bull-ruſh*, Iſai lviii. 5.

Plural,

וְאֶת הָאֲגַמִּים שָׂרְפוּ בָאֵשׁ Veeth *haegammeem* ſarephu vaeaſh. And the *reeds* they have burnt with fire, Jer. li. 32.

אגם Agam, *Cha.*

1ſt. Sadneſs, grief, ſorrow, &c.

אַגְמַת נַפְשִׁי מְדַבּוֹנָא *Agmath* naphſhee middavoena. My ſoul is *ſad* of ſorrow. Jeruſ. Targ. Pſalm cxix. 28.

And in the Targum on Job, we find it with ע inſtead of א.

עַגְמַת נַפְשִׁי לַחֲשִׁיכָא *Agmath* naphſhee lacheſheecha. My ſoul *grieved* for the poor. Targ. Job xxx. 25.

2d. A pool, or pond of ſtanding water.

וְעַל אֲגַמַּיָּא Veal *egammaya*. And over *the ponds*. Targ. Onk. Exod. viii. 2.

וִיהֵי שָׁרוֹבָא לַאֲגַמִּין דְּמַיָּן Vehea ſharoeva *laegammeen* demayan. And the parched ground ſhall become *a pool* of water. Targ. Jon. Iſai xxxv. 7.

3d. A bull-ruſh, or reed.

כְּפֵף רֵישֵׁיהּ כְּאַגְמוֹן Capheaph reaſhea *keagmoen*. To bow down his head *as a bull-ruſh*, ibid. lviii. 5.

וְיָת אֲגַמַּיָּא אוֹקִידוּ בְנוּרָא Vegath *egammaya* oekeedu venura. And the reeds they have burnt with fire. Targ. Jona. Jer. li. 32.

אגן Aggan. A baſon, or goblet.

וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיָּשֶׂם בָּאֲגָנֹת Vayikkach moeſhe chetſee haddam vayaſem *baagganoeth*. And Moſes took half of the blood, and put it in *baſons*, Exod. xxiv. 6.

שָׁרְרֵךְ אַגַּן הַסַּהַר Sharreach *aggan* haſſahar. Thy navel (is like) a round *goblet*, Solom. Song, vii. 3.

אגן Aggan, *Cha.* A baſon, goblet, or cup.

וּמְמַזְגִין לְדַחֲלַתְהוֹן אֲגָנִין Umemazgeen hachalthehoen *eganeen.* And pour out to their idols (in) *bowls.* Targ. Jona. Iſai lxv. 11.

Fem.

אֲגַנְתָּא רַבְּתָא דִי דַהֲבָא *Eganta* rabtha de daheva. Great *goblets* of gold. Targ. Shenee. Eſth. i. 2.

2d. An Orb, or circle.

כְּאוֹגֲנָא דְסִיהֲרָא *Keoegana* deſeehera. As the *circle* of the moon, Targ. Jeruſ. Solom. Song, vii. 3.

3d. אגניא Aganaya. A ditch, or trench.

עַד מֵישַׁר אַגַּנְיָא דְעִם קֶדֶשׁ Ad meaſher *Agganaya* deimgm Kedeſh. Unto the plain of *ditches*, or trenches, which is by Kedeſh. Jona. Targ. Judg. iv. 11.

אגס Agas, Rab. A wild pear.

אגסטריון *Agaſtereyoen.* Privilege.

אגסטריון זה נתן משה ליהודה *Agaſtereyoen* ze nathan Moeſhe Lehudah. This privilege Moſes gave to Judah. In Medraſh, Teheeleem, Pſalm lxxxvi. i.

אגף Agaph. A band, or troop.

עַל הָרֵי יִשְׂרָאֵל תִּפּוֹל אַתָּה וְכָל אֲגַפֶּיךָ Al harea Yiſraeal tippoel attah vechal *egappecha.* On the mountains of Iſrael ſhalt thou fall, thou and all *thy bands*, Ezek. xxxix. 4.

וְכָל אֲגַפָּיו אֲזָרֶה לְכָל רוּחַ Vechal *egappav* ezareh lechal ruach. And all *his bands* will I ſcatter toward every wind, ibid. xii. 14.

And Kimchi, in the name of his father obſerves, that the א is additional, and that the true meaning of the word is wings; i. e. the wings of his army.

אגר Agar.

1ſt. To collect, to gather.

אָגְרָה בַקָּצִיר מַאַכְלָהּ *Agrah* vakkatſeer maechalah. *Gathereth*

thereth her food in the harveſt, Prov. vi. 8.

כְּרָמִים תִּטַּע וְעָבַדְתָּ וְיַיִן לֹא תִשְׁתֶּה וְלֹא תָאֱגֹר Carameem tittang veangvadta veyayeen loe thiſhteh veloe *theaegoer*. Vinyards ſhalt thou plant, and dreſs them, but ſhalt neither drink the wine, nor *gather* (the grapes), Deut. xxviii. 39.

2d. A letter.

וְאִגֶּרֶת פְּתוּחָה בְּיָדוֹ *Veiggereth* pethucha beyadoe. With an open *letter* in his hand, Nehem. vi. 5. And may properly be derived from אגר agar, to collect: as the ſubject matter of ſeveral things are therein collected.

Plural,

וְגַם אִגְּרוֹת כָּתַב עַל אֶפְרַיִם וּמְנַשֶּׁה Vegam *igroeth* cathav al Ephrayeem Umenaſheh. And wrote *letters* alſo to Ephraim and Manaſſah, Chron. II. xxx, 1.

3d. A piece of money.

לְהִשְׁתַּחֲוֹת לוֹ לַאֲגוֹרַת כֶּסֶף וְכִכַּר לָחֶם Lehiſhtachevoeth loe *laeguroeth* keſeph vecheecar lachem. To crouch to him for *a piece* of ſilver, and a morſel of bread, I. Sam. ii. 36.

But, as Kimchi obſerves, the א in אגורת is additional; i. e. without neceſſity. See the note on page 18, of the firſt part; and is the ſame as גרה Gereah. See גרה.

אגר Agar, *cha*.

1ſt. Hire, reward, wages. Alſo the perſon hired.

אֲרִי מֵיגַר אֶגַּרְתִּידּוֹ בַּיְבְרוּחַי דְּבְרִי Area *meagar egarteech* vayavruchea divree. For ſurely I have *hired thee* with my ſon's mandrakes, Gen. xxx. 16. Or, as it ought to be, according to the phraſeology both of the Hebrew and Chaldee, *hire*, I have *hired* thee.

וְדִי אֲגַר עֲלָךְ יַת בִּלְעָם Vedee *egar* elach yath bilangm. And becauſe *he hired* againſt thee Balaam, Deut. xxiii. 4.

And the Parti. in Hith.

וְדִמְתַּגַּר מִתַּגַּר לְמָאְרְתָּא *U demittaggar mittaggar* limerta. *And he that earneth wages, earneth wages* to diminiſhing. Targ. Jona. Hag. i. 6.

And the Parti. Adj. is,

תּוֹתָבָא וְאַגִירָא Toethava *vaegeerae.* A foreigner, *and an hired ſervant.* Targ. Onk. Exod. xii. 45.

אִם אַגִירָא הוּא עַל בְּאַגְרֵיהּ Im *egeera* hu al *beagreah.* If it be an *hired* (thing) it is for his *hire.*

And the Noun is,

אַגְרָא דְּאֶנָשָׁא לָא הֲוָה וְאַגְרָא דִּבְעִירָא לֵית הָוֵי *Agra* deaenaſha loe hevah *veagra* deveengra leathoehee. There was no *hire* for man, nor any *hire* for beaſt. Targ. Jona. Zech. viii. 10.

2d. The top or roof of a houſe, or tower.

וּסְלִיקוּ עַל אֲגַר מִגְדְּלָא Uſeleeku al *iggar* migdela. And got them up to *the top* of the tower. Targ. Jona. Judg. ix. 51.

טַב לְמֵיתַב עַל קַרְנָא דְּאֲגָרָא Tav lemeathav al karna *deigra.* (It is) better to dwell in a corner *of the houſe top.* Targ. Jeruſ. Prov. xxi. 9.

And the affix Pronoun,

וְתַעְבֵּיד תֵּיקָא לְאַגָּרָךְ Vethangbead teyaka *leiggarach.* And thou ſhalt make a battlement *to thy roof.* Targ. Onk. Deut. xxii. 8.

3d. An altar.

But as Elias hath juſtly obſerved in Methurgaman, It is never applied to the altars of the true GOD, but only to thoſe made uſe of for idolatrous worſhip.

וְאִתְנַבִּי עַל אֱגוֹרָא בְּפִתְגָמָא דַּיְיָ Veethnabbea al *egoera* bepithgama de Adonay. And he propheſied againſt the *altar* in the name (or the word) of the Lord. Targ. Jona. Kings I. xiii. 2.

Plural,

וְיָת אֱגוֹרָיָא דִּי עַל אֲגַר עִלַּית אָחָז Veyath *egoeraya* dee al iggar illeeth Achaz. And *the altars* that were on the top of the upper chamber of Ahaz. Targ. Jona. Kings II. xiii. 12.

וַאֲקִים אֱגוֹרִין לְבַעְלָא Vaekeem *egoreen* levaengla. And he reared up *altars* to Baal. Targ. Jona. ibid. xxi. 3.

שֵׁוִיתוּן אֱגוֹרִין לְבַהֲתָא וְאֱגוֹרִין לְאַסָּקָא בּוּסְמִין לְבַעְלָא Shoveethun

thun *egoereen* levahetha *veae-gcereen* leaſſaka vuſmeen levangla. Have ye ſet up *altars* to (that) ſhameful thing, *and altars* to burn incenſe to Baal. Targ. Jona. Jerem. xi. 13.

4th. A letter, or epiſtle.

אֵידָא דְיָא אִגַּרְתָּ פְּטוּרִין Aedahee *igrath* petureen. Where is the *bill (or letter)* of divorcement. Targ. Jona. Iſai. l. 1.

וּכְתַב לְהוֹן אִגַּרְתָּא תִנְיָנוּת Uchethav lehoen *iggarta* tinyanuth. And he wrote *a letter* to them the ſecond time. Targ. Jona. II. Kings. x. 6.

אגורי Eguree, *Rab. Talm.* An indifferent kind of an olive, of a fat oily nature.

ששמנו אגור בתוכו Sheſhamnoe *agur* bethoechoe. (Becauſe) its oil *is collected* within it. Talm. Beracoth, fol. xxxix. 1. Keleem. xvii.

אגוריאות Agureeoeth. Collages, or places of aſſembly.

אגוריאות של גוים *Agureeoeth* ſhel goeyim. *The colleges* of the gentiles, Gitteen fol. lxxxviii. 2. And according to the opinion of the commentator, it ſignifies no more than the publick meeting of a concourſe of people.

אגור Agur. A proper name. See Prov. xxx. i. and applied to Solomon.

למה נקרא שמו אגור שאגר ההכמה והתורה Lamah nikra ſhemoe *agur*, *ſheagar* hachachma vehatoerah. Why is his name called *Agur? becauſe he collected* the wiſdom and the law, in *Hagadah yelamdenu*, Exod. vi.

אגרדמין Agardemeen. And is obſerved in the Aruch, that ſome read it אגרדסין Agardeſeen. And Buxtorf, in his Rabbinical Dictionary reads it אגרטמין Agartemeen. Officers anciently appointed to take care of weights and meaſures, and regulate the prices of the commodities ſold with them, Gem. dehamoechear eth haſpheenah, fol. lxxxix. and in Gem. deloekcheen, and perek hagoezel, fol. lviii.

And in Bava kama fol. xxxix. 1. We find it writ-

ten אגרדמים Agardemeem. And is explained to ſignify the ſame as סוחר ישמעאל Soechear yiſhmangeal. An Iſhmaelite, or Arabian merchant.

אגרטין Agratun. A ſweet delicious drink.

ושתה יין ישן ומיני אגרטון Veſhoethe yayin yaſhan umeenea *agratun*. And he drank old wine, and divers ſorts of *ſweet drink*. *Medraſh* keheleth. And is ſaid to be derived from the Greek word אקרטן by the exchange of the ג for the ק.

אגרומי Agrumee. A licence privilege.

הלך ונטל אגרומי ממצרים Halach venatal *agrumee* meemitſrayim. He went and accepted of a *licence* from the Egyptians. *Vayikra Rabba*.

אגרונימון Agroeneemoen. Officers anciently appointed to take care of the proviſions. *Vayikra Rabba*. Sect. I.

אגריסין Aggiryaſeen, *Cha*. Wild, untamed.

סוסון אגריסין Suſavan *aggiryaſeen*. *Wild* horſes. Targ. Jona. Jer. v. 8.

אדב Adav. Grief.

ולאדיב את נפשך *Velaediv* eth naphſhecha. *And to grieve* thine heart, I. Sam. ii. 33.

אד Ead. *Cha*.

1ſt. Trouble, &c.

יומא דאידא הוה ליה Yoema *deada* haevah lea. A day *of trouble* was unto them. Jeruſ. Targ. on Eſth. i. 3. In which the Paraphraſt alludes to the tragical end of Queen Vaſhti.

2d. Uſed by the Talmudiſts to expreſs the Idolatrous feſtivals which were celebrated by the Heathens in honor of their idols. And is therefore very properly expreſſed by the word איד which ſignifies trouble, affliction, or deſtruction; as all theſe are the conſequence of that henious ſin idolatry.

שלשה ימים לפני אידיהן Sheloeſhah yameem liphnea *eadeahen*. Three days before *their feſtival*. *Miſhna*, in *Avoeda zara*.

3d.

אדב

3d. Who, which, where, when, what, &c.

בְּאֵידָא אוֹרְחָא אֲזַל *Beeada* oerecha ezal. *Which* way went he. Targ. Jona. I. Kings xii.

מַן הוּא דֵין וּבְאֵידֵין אֲתַר הוּא Man hu dean *uveeadean* ethar hu. Who is he? and *where* is he? Jeruſ. Targ. Eſth. vii. 5.

עַד דִי בְחַנֵית וְחֵזֵית אֵידֵין מְנְהוֹן טָב לִבְנֵי אֱנָשָׁא Ad dee vechaneath vachezeath *eadean* minhoen tav livnea enaſha. Till I might prove and ſee, *which* that was good of them for the ſons, (or children) of men. Jeruſ. Targ. Eccle. ii. 3.

לְאֵידֵין אוּמָה עוּלֶמְתָא הָדָא *Leeadean* umah ulemta hada. *Whoſe* (or to whom) is this young damſel? Jeruſ. Targ. Ruth. ii. 5.

רב אדא בר אהבה Rav adda bar ahava. An eminent aſtronomer.

He laid down more true and exact rules, for the regulating of the intercalations, (ſo as the paſſover might take place in the *aviv*; agreeable to what Moſes ſays in Deut. xvi. 1. "Obſerve the month Abib, (Heb, Aviv,) and keep the paſſover unto the Lord your God." And which muſt be in the Vernal Equinox: on account of the ſheaf offering which was to be offered on the morrow of the paſſover,) than what R. *Samuel* did. For whereas, according to the computation of R. *Samuel*, in the cycle of nineteen years, (called the cycle of the moon) there remained a ſurplus of one hour, and 485 parts of an hour; (every hour in this calculation contains 1080 parts) and which, in a great number of cycles, would have made a very great variation. But *R. Adda*, by a moſt exact aſtronomical calculation, diſtributed them among the 76 equinoxes, which are in every cycle: to effect which, he worked the ſaid hour 485 parts in the following manner: He in the firſt place reduced every one of theſe portions of time into 76 parts; he then allotted an equal

number of theſe, to every one of the 76 equinoxes which are in every cycle. By this means, the cycle of 19 years, (and which are Lunar years) was brought to agree exactly with the ſolar year, without any exceſs or diminution whatever. It is noticed in Bereſheeth Rabba, that he was born on the very day that R. Jehudah Hakkadaſh died, in the year 3945, and lived to a very great age. Of his works, there is nothing more to be met with, than what is above noticed.

אדב Adv. *Cha,*

אַדְבְּעָא Adbeang. A finger.

מְתִיבִין בְּאַדְבְּעָא דַיְיָ Chetheeveen *beadbeang* de Adonay. Written with the finger of GOD. Targ. Jona. Exod. xxxi. 18. This differs from the Targ. of Onk. in that the ד is ſubſtituted for the ע. For Onk. tranſlates אֶצְבַּע a finger; אִצְבְּעָא the ſame as the Hebrew, except the additional aleph.

אֱדַיִן Edayeen. *Cha.* Then.

אֱדַיִן דָּנִיֵּאל לְבַיְתֵהּ אֲזַל *Edayin* daneeeal levaythea ezal, *Then* Daniel went to his houſe,

אֲדָךְ Adach. Talm. And frequently occurs in the Talm, and is read אִידָךְ *Eadach. Another, another way,* &c.

אָדָם Adam,

1ſt. To make, or be of a red colour.

אַדְמוּ עֲצָם מִפְּנִינִים *Admu* etſem mippeneeneem. They were *more ruddy* in body than rubies. Lament. iv. 7.

And the Parti. with dagaſh,

מָגֵן גִּבּוֹרָיו מְאָדָּם Magean gibboereahu *meeadam,* The ſhield of his mighty men *is made red.* Nahum. ii. 3.

וְעֹרֹת אֵילִם מְאָדָּמִים Ve oeng roeth eayleem meadameem. And rams ſkins *dyed red,* Exod. xxv. 5.

And in Hiph.

אִם יַאְדִּימוּ כַּתּוֹלָע Im *yadeemu* chattoelang. Though your ſins *be as red* as ſcarlet, Iſai. i. 18,

And in Hith.

אַל תֵּרָא יֵין כִּי יִתְאַדָּם Al teare yayeen kee *yithaddam.*

Look

Look not thou upon the wine when *it is red*, Prov. xxiii. 31.

Adj.

דּוֹדִי צַח וְאָדוֹם Doe dee tſach *veadoem*. My beloved is white *and ruddy*, Sol. Song, v. 10.

וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה Veyikchu ealecha parah *edummah* temeemah. And they ſhall bring unto thee *a red* heifer without ſpot, Num. xix. 2.

וַיַּרְאוּ מוֹאָב מִנֶּגֶד אֶת הַמַּיִם אֲדֻמִּים כַּדָּם Vayiru moeav minneged eth hammayim *edumeem* cadam. And the Moabites ſaw the water on the other ſide, *red* as blood, Kings II. iii. 22.

And as Kimchi obſerves, there is another form of the adj.

וְהוּא אַדְמוֹנִי עִם יְפֵה עֵינַיִם Vehu *admoenie* im yaphea eanayim. And he *was ruddy*, with a beautiful countenance, I. Sam. xvi. 12.

And when we find it with the ſecond and third radicals doubled, it augments the force of the word; as

אֲדַמְדָּם *Edamdam*. *Very red*. See Kimchi in Sepher Haſharaſheem.

And this is the opinion of Jarchi, and the generality of the Rabbins; though, according to the Engliſh tranſlation, it would appear a diminution; *reddiſh*.

אֹדֶם *Oedem*. A precious ſtone of a red colour, called a *ruby*, and was the firſt ſtone in the firſt row of Aaron's breaſt plate. See Exod. xxviii. 17.

2d. אֲדָמָה Edamah. The ground, earth, mould, pure virgin earth; and which is of a colour ſomewhat inclining to red.

וְקַיִן הָיָה עֹבֵד אֲדָמָה Vekayin haya oevead *edamah*. And Cain was a tiller of *ground*, Gen. iv. 2.

מִזְבַּח אֲדָמָה תַּעֲשֶׂה לִי Mizbach *adamah* taengſeh lee. An altar of *earth* thou ſhalt make unto me, Exod. xx. 21.

אֲשֶׁר עַל פְּנֵי הָאֲדָמָה Eſher al penea *haedamah*. Which

were

אָדָם כִּי יַקְרִיב מִכֶּם *Adam* kee yakreev mickem. If *any man* of you bring an offering, Levit. i. 2. Any particular man.

וְהוּא יִהְיֶה פֶּרֶא אָדָם Vehu yeeheye pere *Adam*. And he will be a wild *man*, Gen. xvi. 12.

And in Joſhua, we find it the name of a city.

הַרְחֵק מְאֹד מֵאָדָם הָעִיר Harcheak meoed *meadam* haeengr. Very far from the city *Adam*. Joſh. iii. 16.

אדם Adam, *Cha.*

It muſt be obſerved, that where the word אדם occurs in the Hebrew in Geneſis, it is (tranſlated) in Chaldee likewiſe אדם, except three, which are tranſlated אֱנָשָׁא for which ſee אנש.

מַדְבַּח אַדְמְתָא תַּעְבִּיד קָדָמָי Madbach *admetha* thaengbead kadamay. An altar of *earth* ſhalt thou make unto (or before me. Targ. Onk. Exod. xx. 24.

עַפְרָא מִן אַדְמְתָא Aphra min *admetha*. Of the duſt of *the earth*. Targ. Gen. ii. 9.

But

were upon the face *of the earth*, Numb. xii. 3.

עֹבֵד אַדְמָתוֹ יִשְׂבַּע לָחֶם Oevead *admathoe* yiſbang lachem. He that tilleth *his land*, ſhall be ſatisfied with bread, Prov. xii. 11.

It is often in conjunction with עָפָר apher, duſt.

וְרַבִּים מִיְּשֵׁנֵי אַדְמַת עָפָר יָקִיצוּ Verabeem meyeſheanea *admath* aphar yakeetſu. And many of them that ſleep in the duſt *of the earth* ſhall awake, Dan. xii. 2.

3d. אדם Man, from אדמה.

And is uſed in Hebrew, both in a general and particular ſenſe; as will be ſhewn in the examples.

In general,

אֶמְחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי Emcheh eth *haadam* eſher barathee. I will deſtroy (the) *man*, whom I have created, Gen. vi. 7.

This is to be underſtood of mankind in general.

מֵאָדָם עַד בְּהֵמָה *Meadam* ad beheamah. From *man* to beaſt, ibid.

In particular,

But when in conſtruction, or a pronoun poſtfixed, it is always tranſlated in Chaldee אַרְעָא *Arang*. *Land*.

וּקְנָא יוֹסֵף יַת כָּל אַרְעָא דְמִצְרַיִם Ukena Joeſeaph yath cal *arang* demitſrayim. And Joſeph bought all *the land* of Egypt. Targ. Onk. Gen. xlvii. 20.

וְיִשְׂרָאֵל מְגָלָא יְגָלוֹן מֵעַל אַרְעֲהוֹן Veyaſraeal migla yigloen meangl *arenghoen*. And Iſrael ſhall ſurely be led away captive from out of *his land*. Targ. Jona. Amos vii. 11.

אדם Oedam, *Rab*.

מאדים *Maedeem*. The *Planet Mars*.

אדן Adoen. Lord, maſter, &c.

לָכֵן יִשְׁלַח הָאָדוֹן אֲדֹנָי צְבָאוֹת בִּמְשְׁמַנָּיו רָזוֹן Lachean yeſhalach *haadoen*, *Adonay* tſevaoeth bemiſhmannav razoen. Therefore ſhall *the Lord*, *the Lord* of Hoſts, ſend among his fat ones, leanneſs, Iſai. x. 16.

The firſt is one of the names of GOD, and is expreſſive of his rule and authority over mankind; but not of his eſſence, or abſolute perfection; and is therefore common to men, as *Lord*, *maſter*, &c.

The ſecond is that which is ſubſtituted by the Jews for JEHOVAH; and where the name JEHOVAH occurs, it is read Adonay.

And Kimchi obſerves, that when אדני is applied to men, it is pointed with pathach under the נ, אֲדֹנָי to diſtinguiſh it from that which is applied to GOD, which has kamets.

הִנֵּה נָא אֲדֹנַי סוּרוּ נָא אֶל בֵּית עַבְדְּכֶם Hinneh na *Adonay* ſura na el beath avdeachem. And he ſaid, behold now, *my Lord*, turn in, I pray you, into your ſervant's houſe, Gen. xii. 2.

2d. A ſocket, baſe, or pedeſtal of a pillar.

כִּכַּר לָאָדֶן Kiccar *laaden*. A talent *for a ſocket*, Exod. xxxviii. 27.

שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד לִשְׁתֵּי יְדֹתָיו Shenea *Edaneem* tachath hakkereſh haechad liſhtea yedoethav. Two *ſock-*

ets

וְתַפֵּב מִדָּמֵיהּ וְתִתֵּן עַל רוֹם אוּדְנָא דְאַהֲרֹן Vethiſſav mide-meah vethitten al rum *udena* deaheroen. And thou ſhalt take of his blood, and put (it) upon the tip of *the ear* of Aaron. Targ. Onk. Exod. xxix. 20.

And the Plu.

וְאוּדְנִין לְמִשְׁמַע *Veudeneen* lemiſhmang. And *ears* to hear, Targ. Onk. Deut. xxix. 3.

In conſtruction.

דִי בְּאוּדְנֵי נְשֵׁיכוֹן בְּנֵיכוֹן וּבְנָתֵיכוֹן Dee *beudenea* neſheachoen beneachoen uvenatheachoen. Which (are) in the *ears* of your wives, of your ſons, and your daughters. Targ. Onk. Exod. xxxii. 2.

אדן Aadan. *Talm. Rab.*

וארני השדה *Veadnea* haſada. *And the wild beaſts of the field.* Kelayeem. chap. viii.

And according to the opinion of ſome commentators, a ſpecie of wild men; or as others ſay, a beaſt which reſembles a man.

אידן Eedan. *Talm.* A kind of a wick made of oſier, or withe.

ולא

ets under one board for his two tenons, ibid. xxvi. 19.

וְהָאֲדָנִים לָעַמּוּדִים נְחֹשֶׁת *Vehaedaneem* leangmadeem nechoeſheſh. *And the ſockets* for the pillars (were) of braſs, ibid. xxxviii. 17.

Theſe ſockets, as Kimchi obſerves, being made hollow, ſerved as the baſe for the tenons of the boards to enter into; and alſo for the pillars.

And agreeable to this we find in Job.

עַל מָה אֲדָנֶיהָ הָטְבָּעוּ Al ma *adaneha* hatbaung. Whereupon are *the ſockets* ſunk? i. e. Where are the ſockets ſunk, or faſtened to receive the pillars, or foundations of the earth; for they have none; but on the contrary, are all ſupported by GOD's word. As the Pſalmiſt ſays, "By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth," Pſalm xxxiii. 6.

אדן Adan. *Cha.* An *ear.* The organ of hearing.

מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ Ma *addeer* ſhimcha bechal haarets. How *excellent* is thy name in all the earth, Pſalm viii. 2.

Niph.

יְמִינְךָ יְיָ נֶאְדָּרִי בַּכֹּחַ Yemeencha Adonay *nedaree* bachoeach. Thy right hand, O Lord, *is become glorious* in power, Exod. xv. 6. And as Kimchi obſerves the י is redundant.

וְצִי אַדִּיר לֹא יַעַבְרֶנּוּ Vetſee *addeer* loe yaangvrenu. Neither ſhall *mighty* ſhips paſs thereby, Iſai. xxxiii. 21.

וְהַלְּבָנוֹן בְּאַדִּיר יִפּוֹל Vehalvanoen *beaddeer* yippoel. And Lebanan ſhall fall by *a mighty one*, Ibid. x. 34.

בְּסֵפֶל אַדִּירִים הִקְרִיבָה חֶמְאָה Beſeaphel *addeereem* hikreevah chemah. She brought forth butter in *a lordly* diſh. Such a diſh as lords or other illuſtrious perſons make uſe of.

Fem. Parti.

לִהְיוֹת לְגֶפֶן אַדֶּרֶת Leeheyoeth legephen *addareth*. That it might be a goodly vine, Ezek. xvii. 8.

ולא בפתילת האידן Véloe biphtheelath *haeedan*. Nor with a *wick* (made) of *oſier*. *Miſhna* in *Shab*. chap. ii.

אדק Adak. *Cha*. To cleave, join, adhere, &c. and anſwers to the Hebrew word דבק.

Hith. Parti.

חַד עִם חַבְרֵיהּ מִתְאַדְּקִין Chad im chavreah *mithadkeen*. They *cleave* one to the other. Targ. on Job xli. 8.

אדק Adak. Talm. To adhere, &c.

אדוק במצות *Aduk* bamitſvoeth. An adherer to, (or obſerver of) the precepts. A practical obſerver of the moſaical law. Talm.

כל ימי היותי אדוק בפסוק וברקדוק Cal yamay hayeethee *aduk* bepaſuk uvedikduk. All my days have I *adhered* (or *been addicted*) to the ſacred ſcripture, and grammar. Elias, in Pref. Tiſhbi.

אדק *Adak*. *Cha*. To look. See in דוק.

אדר Adar. 1ſt. Power, excellence, glory, eminence, &c.

כִּי שֻׁדְּדָה אַדַּרְתָּם Kee ſhuddedah *addartam*. For *their glory* is ſpoiled, Zach. xi. 3.

And the noun,

אֶדֶר הַיָּקָר *Eder* hayker. *The goodly* price, Ibid. xiii.

And the heavy conju.

יַגְדִּיל תּוֹרָה וְיַאְדִּיר Yagdeel toerah *veyadeer*. He hath magnified the law, *and made* (it) *honorable*, Iſai. xlii. 21.

2d. A *cloak*, mantle, or robe.

וְאֶרְאֶ בַּשְּׁלָלְ אַדֶּרֶת שִׁנְעָר Vaeare vaſhalal *addereth* ſhinangr. When I ſaw among the ſpoils *a* Babyloniſh *mantle*, Joſh. vii. 21.

וַיָּרֶם אֶת אַדֶּרֶת אֵלִיָּהוּ אֲשֶׁר נָפְלָה מֵעָלָיו Vayarem eth *addereth* Ealiyyahu aſher naphelah meaanglav. And he took up *the mantle* of Elijah that fell from him, II. Kings ii. 13.

Affix,

וַיַּעֲבֵר אַדַּרְתּוֹ מֵעָלָיו Vayaengvear *addartoe* meaanglav. And he laid *his robe* from him, Jonah iii. 6.

3d. The twelfth month of the Jewiſh eccleſiaſtical year; and which generally anſwers to part of February and March; and is derived from the Chaldee. See אב.

שְׁנֵים עָשָׂר הוּא חֹדֶשׁ אָדָר Sheneam aſar hu choedeſh *Adar*. The twelfth (month) that is the month *Adar*, Eſth. iii. 7.

אדר Adar. *Cha.*

1ſt. A barn, or threſhing floor. And correſponds with the Hebrew word גרן.

דָּא הוּא מְבַדַּר יַת אִדַּר סְעוֹרִין בְּרוּחָא דִּי בְּלֵילְיָא Ha hu mevaddar yath *iddar* ſeoengreen berucha dee belealya. Behold, he winnoweth barly in the *threſhing floor* this night. Targ. on Ruth iii. 2.

כְּעִבּוּרָא מִן אִדְרָא Keingbura min *idra*. As the corn from *the threſhing floor*. Targ. Onk. Numb. xviii. 30.

And with ך poſtfixed,

וְאִדְרָךְ יְכַנּוֹשׁ *Veidderach* yichnoeſh. And gather (it into) *thy barn*. Jeruſ. Targ. Job xxxix. 12.

מֵעַנָּךְ וּמֵאִדְרָךְ Meaangnach *umeaed-*

mmeaidderach. Out of thy flock, *and out of thy floor.* Targ. Onk. Deut. xv. 14.

Plural,

וְהָא אִנּוּן בָּזְזִין יַת אִדְּרַיָּא Veha innun bazzeen yath, *idderaya.* And behold they rob the *threſhing floors.* Targ. Jona. I. Sam. xxiii. 1.

2d. A chamber, Palace, &c.

וְעַל לְאִדְּרוֹן בֵּית מְשִׁכְבָּא וּבְכָא תַּמָּן Veangl *leidderoen* beath miſhkeva uvecha thammom. And he went up to his night *chamber*, and wept there. Targ. Onk. Gen. xliii. 30.

וְעַל לְאִדְּרוֹן בֵּית מַלְכָּא Veangl *leidderoen* beath melca. And he went into *the palace* of the king's houſe. Targ. Jona. I. Kings xvi. 18.

אדר Edar. Talm.

אדרבא *Adraba.* Contrary; or on the contrary.

אדרבא כמה גרוע *Adraba* cama garuang. *On the contrary* how vile, or baſe. Gem. Shab. fol. liii. 2.

אדרבא בשבת מוכנים *Adraba* beſhabbath muchaneem. *On the contrary*, on the ſabbath they are prepared. Beperek cal hakeleem Deſhab. fol. cxxii.

Or, as the *Aruch* explains it, *on account*, &c.

אַדַרְנַזְרַיָּא *Edargazeraya*, *Cha.* Judges, ſenators. Dan. iii. 2.

אדריכל Adreechal, *Talm.* An architect.

משל למלך שבנה פלטין על ידי אדריכל Maſhal lamelech ſhebana palteen al yedea *adreechal.* Like a king who built a palace by means of *an architect.* Yalkut, fol. iv. col. 3.

אדרכתא. See דרך.

אדרמלך Adramelech. The name of an idol; and is explained to ſignify a *mule.*

אדרמלך הוא הפרד *Adrameleeh* hu *hapered.* *Adramelech* is the *mule.*

וענמלך זה הסוס *Veanang melech* ze haſus. And *Anamelech* is the *horſe.* Kimchi, on II. Kings xvii. 31.

אדרופיקוס Idroepheecus. Having the dropſy. Dropſical.

אם המים רבים על הדם נעשה אדרופיקוס Im hamayeem rabbeem al hadam naengſe *idroepheecaes*. If the water is more copious than the blood, (he) becomes *dropſical*. Vayikra Rabba, on Levit. chap. xiii. 2.

אהב Ahav. To *Love*, or the paſſion of love; and is uſed in the ſame extent as the ſubſtantive *love*, in Engliſh, viz. the love of friendſhip, and of deſire: the one betwixt friends, and the other between lovers: the former being a rational, and the other a ſenſual paſſion.

וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו Vayiſraeal *ahav* eth yoeſeaph miccal banav. And Iſrael *loved* Joſeph more than all his children, Gen. xxxvii. 3.

כַּאֲשֶׁר אָהַב אָבִיו Caeſher *aheav* aveev. Such as his father loved, ibid. xxvii. 14.

כִּי אֲהֵבְךָ וְאֶת בֵּיתֶךָ Kee *eheaveeha* veeth beathecha. Becauſe he *loveth thee*, and thy houſe, Deut. xv. 16.

וַיֶּאֱהַב יִצְחָק אֶת עֵשָׂו *Vayeaehav* yitſchak eth eſav. And

Iſaac *loved* Eſau, Gen. xxv. 28.

אֶהֱבוּ אֶת ה' כָּל חֲסִידָיו *Ehevu* eth Adonay calcha ſeedav. *O love* the Lord, all ye his ſaints, Pſalm xxxi. 24.

אֲנִי אוֹהֲבַי אֵהָב מְשַׁחֲרַי יִמְצָאֻנְנִי Enee *oehevay eahav* meſhacheray yimtſaunenee, *I love* them *that love me*, and thoſe that ſeek me early ſhall find me, Prov. viii. 17.

וָאֹהַב אֶת יַעֲקֹב *Vaeehav* eth yaengkoev. Yet *I loved* Jacob, Mala. i. 2.

Niph.

שָׁאוּל וִיהוֹנָתָן הַנֶּאֱהָבִים וְהַנְּעִימִם בְּחַיֵּיהֶם Shaul veehoenathan *haneaehaveem* vehanneeengmim bechayyeahem. Saul and Jonathan *(were) lovely*, and amiable in their lives, II. Sam. i. 23.

וְרִדְפָה אֶת מְאַהֲבֶיהָ Veriddephah eth *Meahaveha*. And ſhe ſhall follow *her lovers*, Hoſea ii. 7.

The Noun,

אִם תָּעִירוּ וְאִם תְּעוֹרְרוּ אֶת הָאַהֲבָה עַד שֶׁתֶּחְפָּץ Im taengru veim teoengregu eth *haahevah* ad ſhettechpats. That

That ye ſtir not, nor awake (my) *love*, till he pleaſe, Solom. Song ii. 7.

אִם יִתֵּן אִישׁ אֶת כָּל הון בֵּיתוֹ בְּאַהֲבָה בוז יָבוּזוּ לוֹ Im yitte-an eaſh eth cal hoen beathoe *baahevah* boez yavúzu loe. If a man would give all the ſubſtance of his houſe *for love*, it would utterly be contemned to him, Ibid. viii. 7.

נִפְלְאָתָה אַהֲבָתְךָ לִי Niphleatha *ahevatheha* lee. *Thy love* to me was wonderful, II. Sam. i. 26.

But, לְאַהֲבָה אֶת יְהוָה אֱלֹהֶיךָ *Leahevah* eth Adonay elohecha. *To love* the Lord thy GOD, Deut. xix. 9.

And, בְּאַהֲבָתוֹ אֹתָהּ *Beahevathoe* oethah. *For the love* he had to her, Gen. xxix. 20. are, as Kimchi obſerves, the infinitive: the firſt with additional ה.

And the N. maſ. is אהב.

And in the Plu.

אֶפְרַיִם הִתְנוּ אֲהָבִים Ephrayim hithnu *ahaveem*. Ephraim hath hired *lovers*, Hoſea viii. 2.

אהה *Ahah*. *Alas*, Interjection. See in radix חה.

אהי Ehee. I will be.

אֶהְיֶה מַלְכֶּךָ *Ehee* malkecha. *I will be* thy king, Hoſea xiii. 9.

אהל Oehel.

1ſt. A tent, or the pitching of tents.

וַיֶּאֱהַל עַד סְדֹם *Vayyeaehal* ad ſedoem. *And pitched* (his) *tent* toward Sodom, Gen. xiii. 12.

And the heavy conjugation is,

הֵן עַד יָרֵחַ וְלֹא יַאֲהִיל Hean ad yareaach veloe *yacheel*. Behold even the moon, *pitcheth* not its tent, Job xxv. 5. Is regarded by him as if it was not worthy to be placed in its tent; i. e. the heavens: agreeable to what he ſays farther. "Yea the ſtars are not pure in his ſight."

It will be farther treated of in the radix הלל.

And the noun ſubſtantive, from whence the verb is formed, is, according to Kim.

אִם אָבֹא בְּאֹהֶל בֵּיתִי Im avoe *behoehel* beathee. Surely, I will

I will not come *into the tabernacle* of my houſe, Pſalm cxxxii. 3.

וְהָלַכְתָּ לְאָהָלֶיךָ Vehalachta *leoehalecha.* And go unto *thy tents,* Deut. xvi. 7.

And we find it with two formatives, viz. the י and ה.

וְהִנָּם טְמוּנִים בָּאָרֶץ בְּתוֹךְ הָאָהֳלִי Vehinnam temunneem baarets bethoech *haahelee.* And behold, they (are) hid in the earth, in the midſt *of my tent,* Joſh. vii. 21.

And of the ſame import is,

וְלֹא יַהֵל שָׁם עֲרָבִי Veloe *yaheal* ſham Eravee. Which is the ſame as if written יאהל *yaaheal.* Neither ſhall the Arabian *pitch a tent* there, Iſai. xiii. 20.

For which reaſon, the י is pointed with pathach to diſtinguiſh it from

אִם אֶרְאֶה אוֹר כִּי יָהֵל Im ereh oer kee yaaheal. (Which ſignifies to ſhine.) If I beheld the ſun when it *ſhined,* Job xxxi. 26. Which is from another root.

2d. אֲהָלוֹת Ehaloeth. And is both a tree, and a plant; and a medicinal juice is extracted from the plant. It is an aromatic plant, and was uſed as a perfume with myrrh and cinnamon, to perfume their cloaths and beds.

מֹר וַאֲהָלוֹת קְצִיעוֹת כָּל בִּגְדֹתֶיךָ Moer *vaehaloeth* ketſeeoenegth cal bigdoethecha. All thy garments (ſmell) of myrrh, *and aloes,* (and) caſſia, Pſalm xlv. 9.

נַפְתִּי מִשְׁכָּבִי מֹר אֲהָלִים וְקִנָּמוֹן Naphtee miſhcavee moer, *ehaleem* vekinnamoen. I have perfumed my bed with myrrh, *aloes,* and cinnamon, Prov. vii. 17.

כַּאֲהָלִים נָטַע יְהוָה *Caehaleem* natang Adonay. As the trees of *lign-aloes* which the Lord hath planted, Numb. xxiv. 6.

אהל Ehal. *Cha.* Soap.

וְדַכְּאִית בְּאַהֲלָא יְדַי Vedackeeath *beahela* yeday. And cleanſe my hand with ſoap. Jeruſ. Targ. Job ix 30.

And according to the *Talm.* it is אהל.

לא בנתר ולא באהל Loe venether veloe voeehel. Not with

with nitre, and not *with ſoap*. In Gem. Perek, teenoekath benidda, fol. xvii.

אוֹ Oe. Particle; or, otherwiſe, &c.

וְהִקְרִיב מִן הַתֹּרִים אוֹ מִן בְּנֵי הַיּוֹנָה אֶת קָרְבָּנוֹ Vehikreev min hatoereem *oe* min benea hayyoenah eth karbanoe. Then he ſhall bring his offering of the turtle doves, *or* of young pigeons, Levit. i. 14.

אוֹ אַיֵּה אֱלֹהֵי הַמִּשְׁפָּט *Oe* ayea eloehea hamiſhpat. *Or*, where is the GOD of judgment, Malachi ii. 7.

אוֹ עָשִׂיתִי בְנַפְשִׁי שָׁקֶר *Oe* aſeethe venaphſhee ſheker. *Otherwiſe*, I ſhould have wrought falſhood againſt mine own life, II. Kings xviii. 13.

And according to R. Yoenah, it ſometimes ſignifies the ſame as *and*.

אוֹ אָז יִכָּנַע לְבָבָם הָעָרֵל *Oe* az yiccanang levavam heangreal. *And* then their uncircumciſed hearts be humbled, Levit. xxvi. 41.

אוֹ לָאַיִל תַּעֲשֶׂה *Oe* laayil taengſeh. *And* for a ram thou ſhalt prepare, Numb. xv. 6.

וְהַפְּדוּיָה לֹא נִפְדְּתָה אוֹ חֻפְּשָׁה לֹא נִתַּן לָהּ Vehaphdea loe niphdatha *oe* chuphſha loe nittan lah. And not at all redeemed, (or according to the proper meaning of the Hebrew, redeemed ſhe hath not been redeemed) *and* freedom not given to her, Levit. xix. 20.

Beſides ſeveral others. So that the particle אוֹ in theſe inſtances, is the ſame as if written וְאָז veaz; *and* then, וְלָאַיִל Velaayil. *And* to (or for) a ram.

וְחֻפְּשָׁה Vechuphſha. *And* freedom. But this explanation, as Kimchi hath juſtly obſerved, is contrary to the true ſenſe and meaning of the word in theſe paſſages. For in ſpeaking of the bond maid, it ſays והפדוה לא נפדתה and redeemed ſhe hath not been redeemed. The meaning of which is, ſhe hath not been redeemed by means of a ſum of money paid for her redemption, *or* her freedom hath

hath not been given to her by a certificate, as a voluntary gift. See Targ. Onk. So that neither the one, *or* the other hath been done.

The ſame of the others; for ſpeaking of the meat offering which was to be brought with the lamb, it ſays farther, *or* for a ram, &c.

אוב Oev.

1ſt. A perſon having a familiar ſpirit. A diviner by means of the art called אוב Oev.

וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל הָאֹבֹת וְאֶל הַיִּדְּעֹנִים לִזְנוֹת אַחֲרֵיהֶם Vehanepheſh aſher tiphne el *haoevoeth* veeal hayiddeoengneem liznoeth achereahem. And the ſoul which turneth after ſuch as have *familiar ſpirits*, and after wizards, to go a whoring after them, Levit. xx. 6.

וְהָיָה כְאוֹב מֵאֶרֶץ קוֹלֶךָ Vehaya *cheoev* meaerets koe leach. And thy voice ſhall be as of one that *hath a familiar ſpirit*, out of the ground, Iſai. xxix. 4. And when Saul went to the woman at Endor, it ſays, וַיֹּאמֶר קָסְמִי נָא לִי בְּאוֹב וְהַעֲלִי לִי אֵת אֲשֶׁר אֹמַר אֵלָיִךְ Voyoemer kaſamee na lee *baoev* vehaenglee lee eth eſher oemar ealayich. And he ſaid, I pray thee divine unto me *by the familiar* ſpirit, and bring me (him) up whom I ſhall name unto thee, I. Sam. xxviii. 8.

This tranſaction of Saul's with the woman which had the familiar ſpirit at Endor, hath been variouſly repreſented by the different commentators: ſome contending that the whole was a mere deception, and that there never was any ſuch thing as the raiſing a dead perſon and enquiring of him; but this is conrrary to both the law and prophets; eſpecially in Deut. xviii. 10, 11, &c. Where Moſes tells them, "There ſhall not be found among you (any one) that maketh his ſon or his daughter to paſs through the fire, (or) that uſeth divination, (or) an obſerver of times, or an enchanter, or a witch, or a charmer, or a conſulter with

familiar

familiar ſpirits, &c." No, ſays he, theſe things muſt not be found among you; for why? becauſe, the Lord thy GOD hath not ſuffered thee to be under the neceſſity of conſulting diviners, but hath bleſſed you with the ſpirit of propheſy: as he ſays, verſe 15. "The Lord thy GOD will raiſe up unto thee a prophet from the midſt of thee, of *thy brethren* like unto me; unto him ſhall ye hearken;" i. e. a continual ſucceſſion of prophets, from among thy brethren, the ſame as I am of your brethren; and therefore, ye will have no occaſion to conſult diviners or familiar ſpirits, but only to enquire the word of GOD from the prophet; as we find ſeveral of the kings of Judah and Iſrael did on caſes of emergency. Nay, even private perſons, as Saul, before he was king, when he went to ſeek his father's aſſes, &c.

Now Moſes would never have ſo ſtrictly warned them againſt this crime, if, as theſe ſay, it had never exiſted. But as the learned *Abarbanal* hath juſtly obſerved, "This, is allowing to their not being acquainted with this art, which is now loſt; but that it exiſted in former times, there is not the leaſt doubt."

As to the manner of the familiar ſpirit, and whether in this inſtance the woman really brought up Samuel body and ſoul, as ſome imagine; and to which others object, as thinking it impoſſible that evil ſpirits and enchantments ſhould have power over the *ſoul* of ſuch a holy perſon as Samuel, the Lord's prophet, ſo as to diſquiet and bring him up. Or, as others ſay, allowing that the woman really brought Samuel up, yet, how are we to account for his being able to tell Saul what ſhould happen. For it is not to be preſumed that the ſpirit of propheſy reſts on a perſon after death, becauſe it is contrary to the rule laid down by all that have written on the ſpi-

rit of prophesy; and who are unanimous, that the influence of prophesy never rests on man, but while he is in a living state, with the powers of imagination and sense, in their perfect state; for it is these which receive the influence of prophesy from the spirit. All which, I shall endeavour to explain as clearly as possible; and at the same time, fully answer the objections.

But before I proceed, I must freely acknowledge that I have translated the greatest part of what I here offer, from the commentary of the great luminary above cited on the passage in question; and which is formed on the following propositions:

1st. At death, the body returns to the dust, and the spirit to GOD, who gave it, Eccle. xii. 7. And, although there is a great distinction between the *souls* of different persons; as the wicked and the righteous; yet, is there none with regard to their bodies; for all return to earth and worms.

2d. That the שדים sheadeem, evil spirits, or devils, do really exist; and, in some measure, know futurity. That they exist, no true believer can doubt; for thus, says Moses, יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלוֹהַּ Yizbechu *lasheadeem* loe Eloeha. They sacrificed unto devils, (who are) not GOD, Deut. xxxii. 17. And, as to their knowledge of futurity, it is agreed, that they partake both of man and angels. The latter is their knowledge of future events, although in an imperfect manner.

3d. That devils, or evil spirits, have an ardent desire and longing to be united to, and inhabit the bodies of mankind; and the art of devination is not effected, but by the conjunction and union of the evil spirit with the dead body. By which union it appears, as if the real soul of the body had entered into it, and causes an appearance of the body rising out of the bowels of the earth, in the same form and garb it was wont to appear; but which, is not

not perceivable but to the diviner, who by this means is informed of future events.

This being premiſed, I ſhall proceed to explain the manner of divination by the familiar ſpirit in the caſe before us. And, firſt, I can by no means admit, that this act was performed on the ſoul of holy Samuel after his death; for GOD forbid that the ſoul of the prophet Samuel, which is bound up in the bundle of life with the Lord his GOD, ſhould be ſo far in the power of the woman which had the familiar ſpirit, as to deprive it of its reſt, and introduce it into the body again. Beſides, this would have been a true reſurrection, and not a divination. But the truth of the matter is, that the whole is no more than the union of the evil ſpirit with the dead body; and as the body of Samuel, after the departure of his ſoul from it, was in the ſame ſtate as that of another perſon, according to what is laid down in the firſt propoſition: there is no impropriety in ſaying, that the woman with the familiar ſpirit brought him up; that is, ſhe, by means of her art, united the evil ſpirit with his body: for this is the true art of divination, as ſhewn in the third propoſition. And, as the ſpirit knew future events, according to the ſecond propoſition, it was poſſible for the perſon divining by the familiar ſpirit, to have them imparted to the enquiring perſon. Agreeable to which, the familiar ſpirit acquainted Saul with the events which would befall him. And this body, ſo brought up, is what the ſcripture calls by the name of Samuel, according to the idiom of the Hebrew; in the ſame manner as it ſays, "There they buried Abraham, and Sarah his wife," Gen. xlix. 31. although it is clear, that the body only of Abraham was buried there; and yet it is called by the name of Abraham. And, as to the expreſſion, "Why

has thou diſquieted me to bring me up? It may be anſwered, that, although the body is deprived of ſenſe, yet, as the body of Samuel was the dwelling of the divine ſpirit of propheſy, ſcripture makes uſe of that language, to ſhew, as if the body was in pain on account of it, and loudly exclaims againſt that unnatural union. And as Saul was not thoroughly acquainted with the art, he thought, perhaps, that the perſon ſo brought up, was the real perſon he wanted; and, therefore ſaid, bring me up Samuel.

This is what I take to be the real ſtate of the matter; not that the ſoul of Samuel was made to enter into his body, or that the ſpirit of propheſy reſted on him after his death; or that the diviner had the power to bring him up body and ſoul; but that, by the union of the evil ſpirit with the dead body, *it ſeemed* as if it were Samuel; and by this means acquainted Saul with the future events. And, as being a low voice from under ground, it agrees with what the prophet ſays, "And thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground," Iſai. xxix. 4. For Saul did not ſee the apparition; he only aſked her, What ſaweſt thou? And again, What form is he of? For the appearance is ſeen by no one but the diviner, agreeable to the rule laid down in the third propoſition.

2d. A bottle.

כְּאֹבוֹת חֲדָשִׁים יִבָּקֵעַ *Keoevoeth* chedaſheem yibbakeaang, It is ready to burſt like new *bottles*, Job xxxii. 19.

אוֹד Oed.

1ſt. Becauſe, concerning, of, &c.

וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ Vayerang haddavar meoed beeangnea Avraham al *oedoeth* benoe. And the thing was very grievous in Abraham's ſight, *becauſe* of his ſon, Gen. xxi. 11.

וַיְגַדֵּל וְעַל אֹדוֹת הַבְּאֵר אֲשֶׁר חָפְרוּ Vayyaggeedu loe al

oedoeth habbeear aeſher chapharu. And told him *concerning* the well which they had digged, ibid. xxvi. 32.

וְאֵרָא כִּי עַל כָּל אֹדוֹת אֲשֶׁר נָאֲפָה מְשֻׁבָה יִשְׂרָאֵל Vaeare kee al cal *oedoeth* eſher neeapha meſhuva Yiſraeal. And I ſaw, when for all *the cauſes* whereby backſliding Iſrael committed adultry, Jerm. iii. 8.

2d. A fire brand.

וַתִּהְיוּ כְּאוֹד מֻצָּל מְשֻׂרָפָה Vatteheyu *keud* mutſal miſraeapha. And ye were as *a fire brand* pluckt out of the burning, Amos iv. 11.

הֲלוֹא זֶה אוֹד מֻצָּל מֵאֵשׁ Heloe ze *ud* mutſal meaeaſh. (Is) not this *a brand* pluckt out of the fire, Zach. iii. 2.

Plural,

וְלִבָּבְךָ אַל יֵרַךְ מִשְּׁנֵי זַנְבוֹת הָאוּדִים הָעֲשֵׁנִים הָאֵלֶּה Ulevavecha al yearach miſhnea zanvoeth *haudeem* haengſheaneem haealeh. Neither be faint hearted, for the two tails of theſe ſmoking *firebrands*, Iſai. vii. 4.

אוּד Ud. *Cha.* A firebrand.

And in the ſingular, agrees with the Hebrew.

כְּאוּד מְשֻׁזָּב מִיָּקֵדָא *Keud* meſheazeav meeykeada. As *a fire-brand* pluckt out of the fire. Targ. Jona. Amos iv. 11.

But in the plural it differs; and has א inſtead of final ם, as will be ſeen in the example.

מִן קָדָם תְּרֵין מַלְכַיָּא דְּאִנּוּן כְּאוּדַיָּא מַתְנַנְיָא Min kadam tearean malchayya deinnun *keudayya* mathnenayya. Of thoſe two kings, which are as ſmoaking *fire-brands*. Targ. Jona. Iſai. vii. 4.

אָוָה Avah. To deſire, to luſt, &c.

In this root, the ה is mutable, as will be perceived in the examples.

נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה Naphſhee *ivveetheecha* ballayla. With my ſoul have I deſired thee in the night, Iſai. xxvi. 9.

כִּי בָחַר יְהוָה בְּצִיּוֹן אִוָּה לְמוֹשָׁב לוֹ Kee vachar Adonay betſeeyoen *ivvah* le moeſhav loe. For the Lord hath choſen

Zion

zion: *he hath deſired* (it) for his habitation, Pſalm cxxxii. 13.

And the noun is,

בְּכָל אַוַּת נַפְשֶׁךָ Bechal *avvah* naphſhecha. In all, (or whatſoever) thy ſoul *luſteth after*, Deut. xii. 15.

In hith.

וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ Veloe *thithavveh* beath reangcha. Neither ſhalt thou *deſire* thy neighbour's houſe, Deut. v. 18.

And as Kimchi obſerves, there is a noun of another form.

אַל תִּתֵּן ה' מַאֲוֵי רָשָׁע Al tittean Adonay *maevayyay* raſhang. Grant not, O Lord, *the deſires* of the wicked, Pſalm cxl. 9.

2d. Pleaſant, comely, beautiful, &c.

נָאוו לְחָיַיִךְ בַּתּוֹרִים *Navu* lechayayich batoereem. Thy cheeks *are comely* with rows (of jewels,) Solom. Song, i. 10.

מַה נָּאוו עַל הֶהָרִים רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ שָׁלוֹם Ma *navu* al hehareem raglea mevaſear maſhmeaang ſhaloem. How *beautiful* upon the mountains are the feet of him that bringeth (good) tidings, that publiſheth peace, Iſai. lii. 7.

לֹא נָאוֶה לִכְסִיל תַּעֲנוג Loe *naveh* lichſeel taengnug. Delight is not *comley* for a fool, Prov. xix. 10.

כַּשֶּׁלֶג בַּקַּיִץ וְכַמָּטָר בַּקָּצִיר כֵּן לֹא נָאוֶה לִכְסִיל כָּבוֹד Caſheleg bakkayits vechammatar bakkatſeer, chean loe *naveh* lichſeel cavoed. As ſnow in ſummer, and as rain in harveſt; ſo is honor not *comely* for a fool, Prov. xxvi. 1.

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָיִם Shechoera enee *venavah* benoeth yruſhalayim. I am black, *but comely*, O ye daughters of Jeruſalem, Solm. Song i. 5.

And the noun ſubſtantive.

תַּאֲוַת אָדָם חַסְדּוֹ *Taevath* adam chaſdoe. *The deſire* of man (is) his kindneſs, Prov. xix. 22.

That that is comely and deſireable in man is, that he ſhould ſhew kindneſs to his fellow creatures. And according

cording to Kimchi there is another form, which ſignifies, *bounds, limits,* &c.

עַד תַּאֲוַת גִּבְעֹת עוֹלָם Ad *taevath* givoength oelam. Unto *the utmoſt* bounds of the everlaſting hills, Gen. xlix. 26.

And, תִּתְאוּ Tethau. Ye ſhall *limit,* or ſet *bounds.* And which may properly belong to the root תאה.

אוּז Uz. *Cha.*

אַוָּזָא *Avvaza.* A gooſe.

Plural,

אַוָּזִין *Avvazeen.* Geeſe. Targ. Shenee. Eſth. iii. 8.

אַוַּז הַבַּר *Avaz* habbar. A wild gooſe. Talm.

אוֹחַ Oech. A Dragon, or ſome other terrible creature, as Aben Ezra, Abarbanal, and others obſerve; though ſome think it to be a ſpecie of the owl; and others, a kind of martin; of which, we have but one example in ſcripture.

וּמָלְאוּ בָתֵּיהֶם אֹחִים Umaleu vateahem *oecheem.* And their houſes ſhall be full of *terrible* or *doleful creatnres,* Iſai. xiii. 21.

אוֹי Oey, Woe. Alas, &c.

אוֹי לְךָ מוֹאָב *Oey* lecha Moeav. *Woe* to thee Moab, Numb. xxi. 30.

And with paragogie, ־ה.

אוֹיָה לִי כִּי גַרְתִּי מֶשֶׁךְ *Oeyah* lee kee gartee Meſhech. *Woe is me* that I ſojourn in Meſhech, Pſalm cxx. 5.

אָוִל Avil. Folly; alſo a wicked, or fooliſh perſon.

אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרוּחַ *Eveel* hannavee meſhuggang eeſh haruach. The prophet (is) *a fool,* the ſpiritual man (is) mad, Hoſea ix. 7.

אֲנִי רָאִיתִי אֱוִיל מַשְׁרִישׁ וָאֶקֹוב נָוֵהוּ פִּתְאֹם Aneee raeethee *eveel* maſhreeſh vaekkoev naveahu pithoem. I have ſeen *the fooliſh* taking root; but ſuddenly I curſed his habitation, Job v. 3.

Plural,

חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ Chachma umuſar *eveeleem* bazu. (But) *fools* deſpiſe wiſdom and inſtruction, Proverbs i. 7.

חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ וְאִוֶּלֶת בְּיָדֶיהָ תֶּהֱרָסֶנּוּ Chachmoeth naſheem banethah veatha *veivveleth* beyadeha theherſennu. Every wiſe woman buildeth her houſe; but *the fooliſh* (woman) plucketh it down with her (own) hands, ibid. xiv. 1.

אוּל Aval, *Cha.* Firſt, beginning, &c.

מִן אַוְלָא בְּרָא יְיָ Min *avla* vera Adonay. In *the beginning* GOD created. Targ. Jona. Gen. i. 1.

כַּד מִן אַוְלָא Kad min *avla.* As at at firſt. Targ. on Iſai. i. 26.

And according to Elias in Methurgamam it is written with two ו vaus.

אוֹם Oem, *Cha.* A nation, people, &c.

וְאוּמַיָּא מְרַנְנִין סְרִיקוּתָא *Veamayya* meranneen ſereekutha. *And the people* imagine a vain thing. Jeruſ. Targ. Pſalm ii. 1.

תְּרֵין עָסָר רַבְרְבִין לְאוּמְהוֹן Terean aſar ravreveen *leumehoen.* Twelve princes according to *their nations.* Targ. Onk. Gen. xxv. 16. There are likewiſe ſeveral other words of this root which in *Chaldee* ſignifies kingdom, &c. for which ſee, מלך.

אָוֶן Aven.

1ſt. Vanity, labour, affliction, iniquity, &c.

לֹא הִבִּיט אָוֶן בְּיַעֲקֹב Loe hibbeet *aven* beyaengkoev. He hath not beheld *iniquity* in Jacob, Numb. xxiii. 25.

כַּאֲשֶׁר רָאִיתִי חֹרְשֵׁי אָוֶן וְזֹרְעֵי עָמָל יִקְצְרֻהוּ Caeſher raeethee choereſhea *aven,* vezoereeang amal yiktſeruhu. Even as I have ſeen, they that plow *iniquity,* and ſow wickedneſs, reap the ſame, Job iv. 8.

הָרָה עָמָל וְיָלַד אָוֶן Haroe amal veyaloed *aven.* They conceive miſchief, and bring forth *vanity,* ibid. xv. 35.

וְרָהְבָּם עָמָל וָאָוֶן Verahbam amal *vaaven.* Yet is their ſtrength labour and *ſorrow,* Pſalm lxc. 10.

כִּי קוֹל מַגִּיד מִדָּן וּמַשְׁמִיעַ אָוֶן מֵהַר אֶפְרָיִם Kee koel maggeed

maggeed middan, umaſhmeeang *aven* meahar Ephrayim. For a voice declareth from Dan, and publiſheth *affliction* from Mount Ephraim, Jerm. iv. 15.

אֱלוֹהַּ יִצְפֹּן לְבָנָיו אונוֹ Eloeha yitſpoen levanav *oenoe*. God layeth up *his iniquity* for his children, Job xxi. 15.

2d. Strength, ſubſtance, might, &c.

וַיֹּאמֶר אֶפְרַיִם אַךְ עָשַׁרְתִּי מָצָאתִי אוֹן לִי Vayoemer Ephrayim aſhartee matſathee *oen* lee. And Ephraim ſaid, yet I am become rich, I have found me out *ſubſtance*, Hoſea xii. 8.

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי Reuvean bechooree attah coechee vereaſheeth *oenee*. Reuben, thou (art) my firſt born, my might, and the beginning of *my power*, Gen. xlix. 3.

כִּי הוּא רֵאשִׁית אֹנוֹ Kee hu reaſheeth *oenoe*. For he (is) the begining *of his ſtrength*, Deut. xxi. 17.

הֵגֶּה נָא כֹחוֹ בְמָתְנָיו וְאוֹנוֹ בִּשְׁרִירֵי בִטְנוֹ Henea na choechae vemathnav *veoenoe* biſhreerea vitnoe. Lo now, his ſtrength (is) in his loins, and his *force* in the navel of his belly, Job xl. 16.

נֹתֵן לַיָּעֵף כֹּחַ וּלְאֵין אוֹנִים עָצְמָה יַרְבֶּה Noethean layyaeangph coeach uleean *oeneem* atſmah yarbeh. He giveth power to the faint, and to (them that have) no *might*, he increaſeth ſtrength, Iſai. xl. 29.

3d. Sorrow, mourning, complaint, &c.

וַתִּקְרָא שְׁמוֹ בֶּן אוֹנִי Vatikra ſhemoe ben *oenee*. And ſhe called his name (the) ſon of my *ſorrow*, Gen. xxxi. 18.

לֹא אָכַלְתִּי בְאֹנִי מִמֶּנּוּ Loe achaltee *veoenee* mimmennu. I have not eaten thereof in *my mourning*, Deut. xxvi. 14.

Plural,

זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם כָּל אֹכְלָיו יִטַּמָּאוּ Zivcheahem kelechem *oeneem*, lahem cal oechelav yittammau. Their ſacrifices (ſhall be) unto them as the bread *of mourners*; all that eat

thereof ſhall be polluted, Hoſea ix. 4.

In hith.

וַיְהִי הָעָם כְּמִתְאֹנְנִים רַע בְּאָזְנֵי ה׳ Vayehee haangm *kemithoeneneem* rang beaznea Adonay. And (when) the people *complained*, it diſpleaſed the Lord, Numb. xi. 1.

מַה יִּתְאוֹנֵן אָדָם חָי Ma *yithoenean* adam chay. Wherefore doth a living *man complain*, Lament. iii. 39.

און Avan, *Cha.* To lodge.

און Un. Talm. From whence אונא *Una.* A *membrane.*

כשנדבקה אונא לאונא Keſhenidbekah *una leuna.* When *membrane* adheres to *membrane.* See Elias in Tiſhbee; radix סרך.

אונא *Una.* The name of a place. Talm. Kidduſheen, fol. cxvi.

אוֹנִיתָא *Oeneetha, Cha.* A contract. A bargain, or the inſtrument which contains it. וְהוּא נָחִית לְמִצְרַיִם בְּשָׁעָא זְעִירָא וְאַיְתִי אוֹנִיתָא דַּחֲלַק כְּפִילָה Vehu nacheath lemitſrayim beſhaang zeeangra veaythea *oeneetha* dechalak kepheelah. And he (naphtali) went to Egypt in a ſhort time, and brought *the contract* of the double cave. Targ. Jeruſ. and Jona. Gen. xlix. 21.

אונאה, See in ינה.

אונין Oeneen. Talm. Small bundles.

אין נותבין אונין של פשתן לתוך התנור Ean noethneen *oeneen* ſhel piſhtan lethoech hattanur. Muſt not put *ſmall bundles* of flax into the oven. Miſhna. Shab. fol. xvii.

אונגליון Avangealeyoen, Rab. Evangeliſt. See Elias in Tiſhbee, article גליון.

אונכרי Avankera. Talm. A *procurator*; and according to the Aruch, it is, עשה מלאכת הנשיא oeſeh melecheth hanaſee. A perſon that manages the buſineſs of the prince. And is derived from the *Perſic*, Gem. in *Succa.* fol. xxx.

אוץ Uts.

1ſt. To haſten, urge, preſs forward. &c.

וַיֵּעָמֵד הַשֶּׁמֶשׁ בַּחֲצִי הַשָּׁמַיִם וְלֹא אָץ לָבוֹא כְּיוֹם תָּמִים Vayyaengmoed

1ſt. Light, ſhining, bright, glory, &c.

Preter.

הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלָּחוּ הֵמָּה וַחֲמֹרֵיהֶם Habboeker *oer* vehaenaſheem ſhulchu heama vachemoreahem. As ſoon as the morning *was light*, the men were ſent away, they and their aſſes, Gen. xliv. 3.

וָאֹמַר אַךְ חֹשֶׁךְ יְשׁוּפֵנִי וְלַיְלָה אוֹר בַּעֲדֵנִי Vaoemar ach choeſhech yeſhupheanee velaylah oer baengdeanee. If I ſay, ſurely the darkneſs ſhall cover me, even the night (ſhall) *light* about me, Pſalm cxxxix. 11.

Parti. Benonee.

הוֹלֵךְ וְאוֹר עַד נָכוֹן הַיּוֹם Hoeleech *vaoer* at nechoen hayoem. *That ſhineth* more and more unto the perfect day, Prov. iv. 18.

רְאוּ נָא כִּי אֹרוּ עֵינַי כִּי טָעַמְתִּי מְעַט דְּבַשׁ הַזֶּה Reu na kee *oeru* eanay kee taangmtee meangt devaſh hazze. See, I pray you, how my eyes *have been enlightened*, becauſe I taſted a little of this honey, I. Sam. xiv. 29.

yaengmoed haſhemeſh bechetſee haſhſhamayim veloe *ats* lavoe keyoem tameem. And the ſun ſtood ſtill in the midſt of heaven, and *haſted* not to go down about a whole day, Joſhua x. 13.

וְאָץ בְּרַגְלַיִם חוֹטֵא *Veats* beraglayim choetea. *And he that haſteth* with (his) feet ſinneth, Prov. xix. 2.

וְהַנֹּגְשִׂים אָצִים Vehannoegeſheem *atſeem*. And the taſk maſters *were urgent*, Exod. v. 13.

And in the heavy conjugation, i. e. in Piengl,

וּכְמוֹ הַשַּׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים בְּלוֹט Uchemoe haſhachar alah *vayyaeetſu* hammalacheem beloet. And when the morning aroſe, then the angels *haſtened* Lot, Gen. xix. 15.

2d. To preſs upon, or be confined in too narrow limits, narrowneſs.

כִּי אָץ לְךָ הַר אֶפְרָיִם Kee *ats* lecha har Ephrayim. If Mount Ephraim *be too narrow* for thee, Joſh. xvii. 15.

אוֹר Oer.

קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ Kumee *ocree* kee va *oereach*. Ariſe, *ſhine*, for *thy light* is come, Iſai. lx. 1.

Hiph.

הֵאִירוּ בְרָקָיו תֵּבֵל *Heaeeru* yarakav teaveal. His lightnings (have) *enlightened* the world, Pſalm lxcvii. 4.

וַיָּאֶר אֶת הַלָּיְלָה *Vayaer* eth hallayelah. And it *enlightened* the night (to theſe,) i. e. the Iſraelites, but was a cloud and darkneſs to the Egyptians, Exod. xiv. 20.

יָאֵר פָּנָיו אִתָּנוּ סֶלָה *Yaear* panav ittanu ſelah. *Cauſe* thy face *to ſhine* upon us, for ever, Pſalm lxvii. 2.

מִצְוַת ה׳ בָּרָה מְאִירַת עֵינָיִם Mitſvath Adonay barah *meeerath* eanayim. The commandments of the Lord, (are) pure, *enlightening* the eyes, ibid. xix. 9.

Huphal.

וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים וְהָאָרֶץ הֵאִירָה מִכְבֹדוֹ Vekoeloe kekoel mayim rabbeem, vehaarets *heaeerah* michvoedoe. And his voice (was) like the voice of many waters, and the earth *ſhined* with his glory, Ezek. xliii. 2.

Niph.

נָאוֹר אַתָּה אַדִּיר מֵהַרְרֵי טָרֶף *Naoer* attah addeer meaharrea tareph. Thou (art) *more glorious* and mighty than the mountains of prey, Pſalm lxxvi. 5. Then thoſe terrible beaſts of prey which iſſue from the mountains.

The noun,

בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים *Beoer* penea melech chayeem. In *the light* of the king's countenance (is) life, Prov. xvi. 15.

This ſaying of Solomon's is fully verified by the courtiers, who think nothing ſo deſireable, as baſking in the ſunſhine of favour: no matter by what means obtained.

אֶשְׂחַק אֲלֵיהֶם לֹא יַאֲמִינוּ וְאוֹר פָּנַי לֹא יַפִּילוּן Eſchak eleahem loe yaemeenu *veoer* panay loe yappeelun. (If) I laughed on them, they believed (it) not, *and the light* of my countenance they caſt not down, Job xxix. 24.

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם Vayikra eloloeheem *laoer* yoem.

כָּל מְאוֹרֵי אוֹר בַּשָּׁמַיִם אַקְדִּירֵם עָלֶיךָ Cal *meoerea* oer baſh-ſhamyim akdeeream alecha. All the bright *lights* of heaven I will make dark over thee, Ezek. xxxii. 8.

Fem. Plural,

וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים Vayyangas Eloeheem eth ſheena *hammeoeroeth* haggedoeleem. And GOD made the two great *lights*, Gen. i. 16.

וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתֻּמִּים Venathata el choeſhen hammiſhpat eth *haareem* veth hattummeeem. And thou ſhalt put in the breaſt-plate of judgement, the *ureem* and the thummeem; i. e. *lights* and perfections, Exod. xxviii. 30.

What the *ureem* and *thummeem* were, is not explained in ſcripture. That they were not the twelve precious ſtones, contained in the breaſt plate, as *Bates*, and others have erroneouſly imagined, is manifeſt; for we do not find that GOD ſaid to Moſes, and thou ſhalt make the *ureem* and *thummeem*, as he ſaid, and thou

And God called *the light* day, Gen. i. 4.

אַי זֶה הַדֶּרֶךְ יִשְׁכָּן אוֹר Ea ze haderech yiſhcoen *oer*. Which (is) the way (where) *the light* dwelleth, Job xxxviii. 19.

Plural,

לְעֹשֵׂה אוֹרִים גְּדֹלִים Leoeng-ſea *oereem* gedoeleem. To him that made great *lights*, Pſalm cxxxvi. 7.

Fem.

לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וְיָקָר Layehudeem hayatha *oerah* veſimcha veſaſoen veekar. To the Jews there was *light* and gladneſs, and joy, and honour, Eſth. viii. 16.

Here it is uſed in a figurative ſenſe, to denote their great deliverance; the ſame as darkneſs is uſed in the oppoſite ſenſe. And with מ prefix it denotes the heavenly luminaries.

אֶת הַמָּאוֹר הַגָּדוֹל לְמֶמְשֶׁלֶת הַיּוֹם Eth *hammaoer* haggadoel lememſheleth hayyoem. The greater *light* for the rule of the day, Gen. i. 16.

Plural,

thou ſhalt make the breaſt plate, &c. Beſides, the breaſt plate was the work the of cunning men, who knew how to work in gold and ſilver, and precious ſtones.

But in the enumeration of the articles made, we do not find any mention made of the making of the *ureem* and *thummeem*, though there is of the breaſt plate. Moreover, it is plain from the text, that they were ſomething in addition to the breaſt plate, and put therein after it was made by Moſes himſelf; and therefore, GOD ſays, "And thou ſhalt put *into* the breaſt-plate of judgement, the *ureem* and the *thummeem*." And ſo we find in Levit. viii. 8.

וַיָּשֶׂם עָלָיו אֶת הַחֹשֶׁן וַיִּתֵּן אֶל הַחֹשֶׁן אֶת הָאוּרִים וְאֶת הַתֻּמִּים

Vayaſem alav eth hachoeſhen vayyittean el hachoeshen eth *haureem* veeth *hattummeem*. And he put the breaſt plate upon him: and he put *in the* breaſt plate the *ureem* and the *thummeem*. From all which, it is manifeſt, that the *ureem* and *thummeem* was ſomething additional put into the breaſt plate by Moſes; and for which reaſon, I apprehend, it was made double, (ſee verſe 16,) that it might the more conveniently hold them. It now remains to enquire what it properly was? and what the particular uſe of it? As to the former, there are various opinions: for thoſe that cannot deny but that they were ſomething put into the folding of the breaſt plate; and for which reaſon it was made double, that it might the better contain them, yet, give ſuch an account of them, as is directly contrary to truth. For firſt, Chriſtophorus a Caſtro; and after him Dr. Spencer, (ſee Prideau Connect. Vol. I. page 185,) ſays, "That they were two images, which being thus ſhut up in the doubling of the breaſt plate, did from thence give the oracular anſwer by a voice.

But this opinion is highly blameable, as both abſurd and impious, favouring more of idolatry and Heathen ſuperſtition, than the pure inſtitution

tion of a divine law; and which has fully been ſhewn to be ſuch, by the learned Dr. Pocock, in his comment on Hoſea. But what I take to be the true ſtate of the caſe is, that it was the *tetragrammaton*, or ineffable name of GOD, which Moſes was ordered by GOD's immediate command to put into the breaſt plate; and which being thus conſecrated by GOD's order, had the divine power and virtue given to it, ſo as to be able to give an oraculous anſwer from GOD, whenever counſel was aſked of him by the High Prieſt, when he had it on. And, as the anſwer came immediately from GOD, it was therefore very properly called, aſking counſel of GOD.

As to the uſe of the *Ureem* and *Thummeem*, it was particularly to aſk counſel of GOD in ſuch momentous caſes, as related to the Jewiſh nation.

And as the learned Abarbanal ſays in Exodus. "The

Talmudiſts in the Miſhna of Yoema, have laid down three expreſs conditions neceſſary to be obſerved in the aſking counſel of GOD by *Ureem* and *Thummeem*.

1ſt. Concerning the perſon enquiring, and which muſt not be a private perſon; but muſt be either the king; the preſident of the great Sanhedreem; (which preſided over the whole nation) the general of the army; or ſome other great prince, or governor in Iſreal.

2d. Concerning the queſtion. This muſt not be the private affairs of particular perſons; but ſuch only as related to the public intereſt of the whole nation, either in church or ſtate.

3d. Concerning the perſon immediately enquiring, which muſt be the High Prieſt; and who, when cloathed in his pontifical robes, and his breaſt plate, with the *Ureem* and *Thummeem*, had the divine ſpirit reſting on him.

And

And Maimonides in Moreh Nevucheem, Part II. chap. xlv. obſerves, that the אורים והתומים היה ממדרגת רוח הקדש Ureem and Thummeem were a degree of the holy ſpirit. For ſpeaking of the different degrees and orders of propheſy, he ſays, וכן כל כהן גדול הנשאל באורים ותומים מזה הכת ר"ל שהוא כמו שזכרו שכינה שורה עליו ומדבר ברוח הקדש. Vechean cal coehean gadol haniſhal beureem vetummeem mizze hacat. Roetſe Loemar, ſhehu kemoe ſhezachroe, ſhecheenah ſhoreh alav umedabbear beruach hakoedeſh. And thus, every High Prieſt that enquired by *Ureem* and *Thummeem*, was of this order; i. e. as already mentioned. The divine preſence reſted on him, and he ſpoke by the holy ſpirit, that is, he delivered his anſwers by the aſſiſtance of the holy ſpirit. So that according to this opinion, it was but one degree below the ſpirit of propheſy; and which entirely does away

the objection of Dr. Prideaux, concerning the manner in which the anſwers were given to the High Prieſt: and of which I ſhall now proceed to give the beſt account I poſſibly can, and which I have collected from the writings of the moſt eminent Rabbins on the ſubject, viz. Maimonides, R. Bechaya, R. Moſes bar Nachman; R. Levi Ben Gerſhom, Aberbanal, R. Azariah, R. Abraham Tſevee; the Zohar, Yalkut, &c.

Theſe ſay, that the manner of aſking counſel, and receiving the anſwer, was as follow:

The perſon enquiring (whether the King, or other publick officer) did not pronounce the queſtion in an audible manner, but as a perſon who is at devotion, and juſt mentions the words ſo as to be heard by none but himſelf. This being done, the Prieſt immediately looked into the breaſt plate, and perceiving ſome of the letters

ters in the ſtones of the breaſt plate to ſhine, or protuberate; he, by combining them together received the anſwer. For inſtance, we find in Judges i. 1. "Now after the death of Joſhua, it came to paſs, that the children of Iſrael aſked the Lord, ſaying, who ſhall go up for us againſt the Canaanites firſt to fight againſt them?" The anſwer was, יְהוּדָה יַעֲלֶה Yehudah yaengleh, Judah ſhall go up. For as ſoon as the queſtion was propounded, the Prieſt looked into the breaſt plate, and ſeeing the name of Judah protuberate, he was aſſured he was the tribe: then, looking again, he perceived the י to ſhine; and then the ע from שִׁמְעוֹן Shimeoengn, and then the ל from another name, and the ה from another, and which being combined together made the word יעלה. And the prieſt finding that no more letters ſhined or protuberated, perceived the anſwer was perfected. "Judah ſhall go up." And which is another reaſon for their being called *ureem*, which ſignifies *lights*, from the ſhining of the letters; and *tummeem*, perfection, as the anſwer was perfect and complete; and as Abarbanal obſerves, were therefore very properly called *ureem* and *tummeem*, to denote clearneſs and perfection, which theſe oracular anſwers always contained. For *ureem* (as ſhewn in the root) ſignifies *light*, and *tummeem* perfection; and which abundantly diſtinguiſhed them from the pretended heathen oracles, which were always delivered in an enigmatical and ambiguous manner. But theſe, on the contrary, were always clear and manifeſt, never falling ſhort of perfection, either in the clearneſs of the anſwer, or the certainty of the truth thereof. And hence it is, as Dr. Prideaux hath juſtly obſerved, that the Septuagint tranſlate *ureem* and *tummeem*, *manifeſtation* and *truth*, becauſe all the oracular anſwers given by the *ureem* and *tum-*

meem, were always clear and manifeſt, and their truth certain and infalliable.

And as a manifeſtation of what I have obſerved concerning the *ureem* and *tummeem*, I ſhall juſt mention, that during the ſecond temple, there was no anſwer by *ureem*, &c. for when the ark and coverlid; the cherubims, two tables, &c. were hid at the deſtruction of the firſt temple, the breaſt plate, with the *ureem* and *tummeen*, were hid alſo: and, although on their return, they made the pontifical robes, with the breaſt plate, and put four rows of ſtones therein engraven with the names of the tribes of Iſrael, yet was there no queſtion aſked, or anſwer given by *Ureem* and *Tummeem*: and this, for two reaſons. Firſt, becauſe the *Ureem* and *Tummeem* was eſtabliſhed to aſk counſel of GOD about ſuch things as concerned all the tribes of Iſrael, or the common intereſt of the whole nation; but there being then only Judah and Benjamin, it conſequently ceaſed, on the common intereſt ceaſing. Second, And which I take to be the principal reaſon, is, that the *Tetragrammaton* or ineffable name of GOD, which Moſes put between the folds of the breaſt plate being wanting, (as above mentioned) and which was the principal cauſe, and the very eſſence of the whole; when that cauſe ceaſed, the effect ceaſed of courſe.

2d. Fire.

וְלֹא תָאִירוּ מִזְבְּחִי חִנָּם Veloe *thaeeru* mizbechee chinnam. Neither do ye *kindle* fire on mine altar for nought, Malach i. 10.

אֲשֶׁר אוּר לוֹ בְּצִיּוֹן וְתַנּוּר לוֹ בִּירוּשָׁלָיִם Eſher *ur* loe betſiyyoen vethanur loe berusha layeem. Whoſe *fire* (is) in Zion, and his furnace in Jeruſalem, Iſai. xxxi. 9.

אֵין גַּחֶלֶת לַחֲמָם אוּר לָשֶׁבֶת נֶגְדּוֹ Ean gacheleth lachmam *ur* laſheveth negdoe. (There ſhall)

ſhall) not (be) a coal to warm at, (nor) *fire* to ſit before it, ibid. xlvii. 14.

Hence, אֲנִי ה׳ אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים Anee Adonay eſher hoetſeatheecha *meaur* caſdeem. I (am) the Lord that brought thee *out of the fire* of the Chaldees, Gen. xv. 7.

3d. Herbs.

וַיֵּצֵא אֶחָד אֶל הַשָּׂדֶה לְלַקֵּט אֹרֹת Vayeatſea echad el haſſadeh lelakkeat *oeroeth*. And one went out into the field to gather *herbs*, II. Kings iv. 39.

הָקִיצוּ וַרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ Hakeetſu veranenu ſhoechenea aphar kee tal *oeroeth* tallecha. Awake and ſing, ye that dwell in the duſt; for thy dew (is as) the dew *of herbs*, Iſai. xxvi. 19.

4th. A den, or cave.

וְעַל מְאוּרַת צִפְעוֹנִי גָּמוּל יָדוֹ הָדָה Veangl *meurath* tſiphoengnee gamul yadoe hara. And the weaned child ſhall put his hand on the cockatrice *den*, ibid. xi. 8.

5th. A ſheep cote.

וְאֻרוֹת לְכָל בְּהֵמָה וּבְהֵמָה וְעֲדָרִים לָאֻרוֹת Veuravoeth lechal beheamah uvehea-mah veangdareem *laevearo-eth*. And ſtalls for all manner of beaſts, and *cotes* for flocks. II. Chron. xxxii. 28.

And Kimchi obſerves, that ſome have laid down a ſixth form, by which they have explained the word וָאוֹר in Iſai. v. 30. to ſignify rain, according to the context. See Kimchi on the root.

אור Oer, *Cha*. Light, &c.

לְאוֹרְתָא יְקוּם קָטוֹלָא *Leo-erta* yekum katoela. The murderer riſing *with the light*. Jeruſ. Targ. Job xxiv. 14. And all the other words of this form which are found in ſcripture, are tranſlated in Chaldee, נהור; for which, ſee נהר.

אויר Aveer, *Cha*. Air.

עַל אַפֵּי אַוִּיר רְקִיעַ שְׁמָיָא Al appea *avveer* rekeeang ſhemaya. In the open *air* of the firmament (or expanſe) of

heaven. Targ. Jona. Gen. i. 20.

אויר Aveer, Talm. Vacuity. Space.

אויר כלי חרס טמא וגבו טהור *Aveer* kelea cheres tamea vegabboe tahoer. *The interior vacuity* of an earthen veſſel (receives) pollution; and its ſuperficies is clean. Miſhna Chulleen, fol. xxiv. 2. and, Keleem, fol. iv.

אוש *Uſh, Cha.* A foundation, wall, pavement, floor.

כְּאוּשָׁא בֵּינֵי עַמְמַיָּא *Cheuſha* veanea ammaya. As *a wall* among the nations. Targ. Jona. Solom. Song, viii. 9.

בְּמִחְיַצַת אַרְזַיָּא מִן אוּשַׁיָּא עַד בָּתְלַיָּא Bimcheetfath arzayya min *uſhayya* ad kathlaya. Both *the floor* and the walls with boards of cedar. Targ. Jona. I. Kings vi. 16.

In Conſtruction.

וְחַפָּא יַת אוּשֵׁי בֵיתָא בְּמִחְיַצַת בִּירְוָן Vechapha yath *uſhei* veatha bimcheetfath beerevan. And covered *the floor* of the houſe with planks of fir, Ibid. verſe 15.

Fem. Plural,

מְטוּל דְּאִין אֱשְׁתָּא יִתַּרְעוּן Metul deeen *uſhyatha* yittarungn. For if *the foundations* be deſtroyed. Targ. Jeruſ. Pſalm xi. 3.

אות Oeth. A ſign, or mark.

כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם Kee *oeth* hee benee uveaneachem. For it (is) *a ſign* between me me and you, Exod. xxxi. 13.

וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת Venathan elecha *oeth* oe moepheath. And giveth thee *a ſign* or a wonder, Deut. xiii. 2.

וַיָּשֶׂם יְהוָה לְקַיִן אוֹת Vayyaſeam Adonay lekayin *oeth.* And the Lord ſet *a mark* upon Cain, Gen. iv. 15.

וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת הַבְּרִית Vayoemer Eloeheem zoeth *oeth* habbereeth. And God ſaid, this (is) *the token* of the covenant, ibid. ix. 12.

וְהָיָה הַדָּם לָכֶם לְאוֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם Vehaya haddam lachem *leoeth* al habbatteem eſher attem ſham. And the blood ſhall be to you *for a token* upon the houſes were you are, Exod. xii. 13.

Plural,

it ſhall be *for a ſign* unto thee upon thine hand. Targ. Onk. Gen. xiii. 9.

וְשַׁוִּי יְיָ לְקַיִן אָתָא Veſhavvea Adonay lekayin *atha*. And the Lord ſet *a mark* upon Cain. Targ. Onk. Gen. iv. 15.

וְאַפֵּקְתָּא יַת עַמָּךְ יַת יִשְׂרָאֵל מֵאַרְעָא דְמִצְרַיִם בְּאָתִין וּבְמוֹפְתִין Veappeaketa yath ammach yath Yiſraeal mearang demitſrayim *beatheen* uvemoephetheen. And haſt brought forth thy people Iſrael out of the land of Egypt, *with ſigns*, and with wonders. Targ. Onk. Jerm. xxxii. 21.

Fem. Plural, אתין,

שַׁדַּר אַתִין וְתִמְהִין Shaddar *atheen* vethimheen. Who ſent *ſigns*, and wonders. Targ. Jeruſ. Pſalm cxxxix. 5.

אות Oeth. A letter or character of the Hebrew alphabet.

Every letter, or character of the Hebrew alphabet, as א aleph, ב beth, &c. is called אות oeth, a ſign; as being a ſign

אִישׁ עַל דְּגְלוֹ בְּאָתוֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל Eeſh al digloe *veoethaeth* leveath avoetham yachenu benea Yiſraeel. Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the *enſigns* of their father's houſe, Numb. ii. 2.

כִּי תָבֹאנָה הָאוֹתוֹת הָאֵלֶּה לָךְ Kee thavoeena *haoethoeth* haealeh lach. And let it be when theſe *ſigns* are come unto thee, I. Samuel x. 7.

And, in treating of the root יפת, I ſhall explain, wherein the difference conſiſts between *a ſign* and a wonder; and which are often confounded with one another, by the commentators.

אות Oeth. *Cha*. A ſign, &c. And is generally in the ſingular written אָת.

וַאֲמַר יְיָ דָא אָת קְיָם Vaemar Adonay da *ath* keyam. And God ſaid this (is) *the token* of the covenant. Targ. Onk. Gen. ix. 12.

וְיֵהֵי לָךְ לְאָת עַל יָדָךְ Veehea lach *leath* al yedach. And

a ſign or mark, in ſpeaking, or writing.

And in the plural אוֹתִיּוֹת Oetheeyoeth. See Elias in Tiſhbee.

אוּתְיָא Utheya. An unclean bird, forbidden to be eaten by the Jews; called in Hebrew תִּנְשֶׁמֶת Tinſhemeth. And which in the Jeruſalem Targ. is called אוּתְיָא Utheya: and is tranſlated in Engliſh, the *ſwan*; though ſome ſay, it is the *bat*.

אותיאוס *Talm.* Preſently, ſuddenly, quickly, &c.

אותנטיאה Avtenteeah Rab. Dominion, authority, &c.

אָז Az.

1ſt. Then, adj.

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזּאֹת לַיהוָה *Az* yaſheer Moeſheh uvenea Yiſraeal eth haſhſheerah hazzoeth laadonay. *Then* ſang Moſes and the children of Iſrael this ſong unto the Lord, Exod. xv. 1.

אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר עֵיבָל *Az* yivne yehoeſhuang mizbeaach Laadonay Eloehea Yiſraeal behar eaval. *Then* Joſhua built an altar to the Lord GOD of Iſrael in Mount Ebal, Joſhua viii. 29.

כִּי אָז תַּצְלִיחַ אֶת דְּרָכֶיךָ וְאָז תַּשְׂכִּיל Kee *az* tatſleeach eth derachecha *veaz* taſkeel. For *then* thou ſhalt make thy way proſperous, *and then* thou ſhalt have good ſucceſs, ibid. i. 8.

There is likewiſe another form which has י poſtfixed,

אזי *Azay.*

אֲזַי דַּמַּיִם שְׁטָפוּנוּ *Ezay* hammayim ſhetaphunu. *Then* the waters had overwhelmed us, Pſalm cxxiv. 4.

2d. Since.

וּמֵאָז בָּאתִי אֶל פַּרְעֹה לְדַבֵּר בִּשְׁמֶךָ *Umeaaz* bathee el paroeng ledabear biſhmecha. *For ſince* I came to Pharaoh to ſpeak in thy name, Exod. v. 23.

אזא *Aza, Cha.* An unclean bird.

וְיַת אָזָא Veyath *Aza.* And *the oſpray.* Targ. Jeruſ. Levit. xi. 13.

אזא *Aza, Cha.* To kindle, heat, or ſet on fire.

אַף אֲזָא וְאָפָא לְחֵם Aph *Ezee* veapha lecheam. Yea *he kindleth* (it), and baketh bread. Targ. Jona. Iſai. xliv. 15.

כְּתַנּוּרָא דַאֲזֵי לֵיהּ נַחְתּוֹמָא Cathanura *daezea* leah nachtoema. As an oven *heated* by the baker. Targ. Jona. Hoſea vii. 4.

וְאַתּוּנָא אַזְדָּה יַתִּירָה Veattuna *azza* yatteera. And the furnace exceeding *hot*, Dan. iii. 22.

אזב *Eazoev.* The herb hyſſop.

וּלְקַחְתֶּם אֲגֻדַּת אֵזוֹב Ulekachtem egudah *eazoev*. And ye ſhall take a bunch of *hyſſop*, Exod. xii. 22.

מִן הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֹצֵא בַּקִּיר Min haerez eſher balvanoen veangd *haeazoev* eſher yoetſea bakkeer. From the cedar that is in *Lebanon*, even unto *the hyſſop* that ſpringeth out of the wall, I. Kings iv. 33.

This ſpecie is at preſent unknown to us.

אזב Eazov. *Cha.* Hyſſop.

וְתִסְבּוּן אֲסָרַת אֵיזוֹבָא Vethiſvun eſarath *eazoeva*. And ye ſhall take a bunch of *hyſſop*. Targ. Onk. Exod. xii. 22.

איזוב יון Eazov yavan. Talm. A ſpecie of *hyſſop*, ſaid to be good for the cure of worms. Gem. Shab. Perek Shemoena Sheratſeem, fol. xxix.

אזגד Izgad, *Cha.* An ambaſſador, or meſſenger.

וְאִזְגַּד אֲתָא לְוָת אִיּוֹב *Veizgad* etha levath eeyoev. And there came *a meſſenger* unto Job. Jeruſ. Targ. Job. i. 14.

וּשְׁלַחַת אִיזֶבֶל אִזְגַּדָּא לְוָת אֵלִיָּהוּ לְמֵימַר Uſhlachath eezevel *izgadda* levath ealiyyahu lemeamar. And Jezebel ſent *a meſſenger* unto Elijah, ſaying. Targ. Jona. I. Kings xix. 2.

אֵיךְ קֵרִירוּתָא דְתַלְגָּא בְּיוֹמָא דְחַצָּדָא הֵיכְנָא אִזְגָּדָא מְהֵימְנָא לְמִשְׁדְּרוֹי Each kerearutha dethalga beyoema dechatſda heachena *izgeda* meaheamena limſhadderoey. As the coolneſs of ſnow in the time (or day) of harveſt, ſo is a faithful *meſſenger* to them that ſend him.

bim. Jeruſ. Targ. Prov. xxv. 13.

Plural,

דִּמְשַׁלַּח בַּיַּמָּא אִזְגַּדִּין Dimſhallach beyamma *izgaddeen*. That ſendeth *ambaſſadors* by ſea. Targ. Jona. Iſai. xviii. 2.

וְתָבוּ אִזְגַּדַּיָּא לְוָת יַעֲקֹב לְמֵימָר Vethavu *uzgaddaya* levath yaengkoev lemeamar. And *the meſſengers* returned to Jacob, ſaying. Targ. Onk. Gen. xxxii. 6.

I muſt obſerve, that the *Chaldee* word *izgad*, anſwers to the Hebrew word מלאך, and ציר, when underſtood in the ſenſe of meſſengers, or ambaſſadors; but when the Hebrew word מלאך imports an angel, it is in the *Chaldee* likewiſe מלאך; for which, ſee לאך.

אזד Ezad. *Cha.* To go, or depart. Figuratively, to be loſt.

מִלְתָה מִנִּי אִזְדָא Miltha minnee *azda*. The thing, (or word) *is gone* from me. Dan. ii. 5.

דִּי חֲזֵיתוּן דִּי אִזְדָא מִנִּי מִלְתָא Dee chazeathan dee *azda* minnee miltha. Becauſe ye ſee the thing *is gone* from me, ibid. verſe 8.

אודרבויי. See in זרב.

אודרקור. See זקר.

אזל Azal. To go, to fail.

כִּי הַלֶּחֶם אָזַל מִכֻּלֵּינוּ Kee halechem *azal* mickealeanu. For the bread *is gone* from our veſſels, I. Sam. ix. 7.

אָזְלוּ מַיִם מִנִּי יָם *Azelu* mayim minnee yam. (As) the waters *fail* from the ſea, Job xiv. 11.

וְאוֵזל לוֹ אָז יִתְהַלָּל *Veoezeal* loe az yithallal. But when *he is gone* his way, then he boaſteth, Prov. xx. 14.

כִּי יִרְאֶה כִּי אָזְלַת יָד Kee yireh kee *azlath* yad. When he ſeeth that their power is gone, Deut. xxxii. 36.

This laſt, according to Kimchi, is fem.

Piengl,

וְדָן וְיָוָן מְאוּזָל בְּעִזְבוֹנַיִךְ נָתָנוּ Vedan veyavan *meuzzal* beingzevoenayich nathanu. Dan alſo and Javan *going to and fro* occupied in thy fairs, Ezek. xxvii. 19.

וישבת

וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל Ve yaſhavta eatſel haeven *haazel*. And ſhalt remain by *the departing* ſtone, I. Sam. xx. 19. See Kimchi, in Sepher Haſharaſheem.

And Jarchi obſerves, that it was ſo called, on account of its being a ſign or mark to travellers; who go or depart from the city to travel into foreign parts. And Jonathan calls it אֶבֶן אָתָא Even atha. The ſign (or mark) ſtone.

אזל Azal, *Cha.* To go, or depart.

Preter.

אֱדַיִן דָּנִיֵּאל לְבַיְתֵהּ אֲזַל E'day-in daniyyeal levaythea *ezal*. Then Daniel *went* to his houſe, Dan. ii. 17.

וְיַעֲקֹב אֲזַל לְאוֹרְחֵיהּ Veya-engkoev *ezal* leoerechea. And Jacob *went* on his way. Targ. Onk. Gen. xxxii. 1.

לְמָא לָא אֱזַלְתָּ עִם חַבְרָךְ Lema la *ezalta* im chavrach. Wherefore *wenteſt* thou not with thy friend. Targ. Jona. II. Sam. xvi. 17.

אזלאה Azlaah. Talm. A kind of net work, mentioned in the gemara of eruvoen, fol. viii. and uſed to ſeparate a court or entry, from a public place, called רשות הרבים Reſhuth harabbeem. (Within) The power of the public.

אַזְלָיָא Azlaya. *Cha.* A flowing, to flow. See in נזל.

אזם Azam. *Cha.*

אִזְמֵל Izmeal. A ſharp knife, barber's razor, plane, &c.

בְּזַע בְּאִזְמֵל סַפְרָא Bezang *beizmeal* ſaphra. He cut it *with the pen-knife*. Targ. Jona. xxxvi. 23.

הֵיךְ אִזְמֵל חֲרִיף Heuch *izmeal* chareeph. Like a ſharp *razor*. Jeruſ. Targ. Pſalm lii. 3.

Plural,

עֲבַד לָךְ אִזְמַלְוָן חֲרִיפִין Evead lecha *izmealavan* chereepheen. Make thee ſharp *knives*. Targ. Jon. Joſh. v. 5.

מְגַזֵּי לֵיהּ בְּאִזְמַלַיָּא Megazzea leah *beizmealaya*. He fiteth (or cutteth) it with ſharp *knives* (or *planes*) Targ. Jona. Iſai. xliv. 13.

אזמרגד See in זמר.

אזן

אזן Oezen.

1ſt. The ear, the organ of hearing.

וַיִּתֵּן עַל תְּנוּךְ אֹזֶן אַהֲרֹן הַיְמָנִית Vayeetean al tenuch *oezen* aheroen haymaneeth. And put (it) upon the tip of Aaron's right *ear*, Levit. viii. 23.

הֲלֹא אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם לוֹ Heloe *oezen* milleen tivchan vecheach oechel yitangm loe. Doth not *the ear* try words? and the mouth taſte his meat? Job xii. 11.

כִּי אֹזֶן שָׁמְעָה וַתְּאַשְּׁרֵנִי Kee *oezen* ſhameang vatteaſhreanee. When *the ear* heard (me) then it bleſſed me, ibid. xxix. 11.

הֵן כֹּל רָאֲתָה עֵינִי שָׁמְעָה אָזְנִי וַתָּבֶן לָהּ Hen coel raetha eanee ſhameang *aznee* vattaven lah. Lo, mine eye hath ſeen all (this,) *mine ear* hath heard and underſtood it, ibid. xiii. 1.

Plural,

אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ *Aznayim* lahem veloe yiſhmaung. They have *ears*, but they hear not, Pſalm cxv. 7.

Hiph.

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה *Haezeenu* haſhamayim vaedabera. *Give ear*, O ye heavens, and I will ſpeak, Deut. xxxii. 1.

וְלֹא הֶאֱזִין אֲלֵיכֶם Veloe *heaezeen* eleachem. Nor *give ear* unto you, ibid. i. 45.

וְהַאֲזַנְתָּ לְמִצְוֹתָיו Vehaezanta lemitſvoethav. *And will give ear* to his commandments, Exod. xv. 26.

2d. Scales. That is, the baſins of the balance, which receive what is to be weighed, as the ears do what we hear and perceive.

מְאֹזְנֵי צֶדֶק אַבְנֵי צֶדֶק *Moeznea* tſedek avnea tſedek. Juſt *ſcales*, juſt weights, Levit. xix. 36.

ומֹאזְנֵי מִרְמָה לֹא טוֹב *Umoezenea* mirma loe toev. And falſe *ſcales* (or balances) (is) not good, Prov. xx. 23.

And R. *Jonah Aben Ganach*, has arranged וְאִזֵּן וְחִקֵּר *Vizzean* vechikkear, Eccle. xii. 9. under this form. So that it imports, and *he weighed or balanced*, and ſought out. That is, before he ſet in order

order the many proverbs which he ſought, he carefully and diligently *weighed* their merit.

And *Bates*, in his "Critica Hebraea," has placed, וְיָתֵד תִּהְיֶה לְךָ עַל אָזְנֶךָ Veyathead teeheyeh lecha al *ezanecha*, Deut. xxiii. 13. under the firſt form, viz. *an ear*; and explained it, "Thou ſhalt have a paddle על אזנך *againſt thy ear*." For, ſays he, if carried like a ſpade upon the ſhoulder, it muſt be againſt the ear. But this is erroneous, and contrary to the true grammatic form of the language, and the opinion of the lexicographers and commentators; and who are unanimous, that the א is not radical, but additional, and ſignifies *armour*, or *weapons*; and therefore belongs to the root זון, which ſee. And ſo ſays Kimchi, Aben Ezra, Jarchi, Abarbanal, Buxtorf, &c.

אזן Azan, cha. Scales. מֹאזְנֵי דְקְשׁוֹט *Moezenavan* dikſhoet. Juſt, (or true) *ſcales*. Targ. Onk. Levit. xix. 36.

And in the Hagiographa, it is מְסַחֲתָא. See Elias in Methurgaman.

אוזינקא. See זנק.

אזק Azak. A chain wherewith priſoners are bound,

בְּקַחְתּוֹ אֹתוֹ וְהוּא אָסוּר בַּאֲזִקִּים Bekachtoe oethoe, vehu aſur *bazekkeem*. When he had taken him, (he) being bound with *chains*, Jer. xl. 1.

וְעַתָּה הִנֵּה פִּתַּחְתִּיךָ הַיּוֹם מִן הָאֲזִקִּים אֲשֶׁר עַל יָדֶךָ Veangta hinnea phitachteecha hayyoem min *hazikkeem* eſher al yadecha. And now, behold, I looſe thee this day from *the chains* which (were) upon thine hand. Ibid, verſe 4.

In both theſe examples, the א aleph, is quieſcent.

For which reaſon, Kimchi is of opinion, that it is not radical, but additional; as a proof, he produces examples, where it is found without the א.

But R. Jonah is of opinion, that it is radical. And as the generality of Lexicographers have placed these two examples under this root; and to which Kimchi himself hath conformed. I did not choose to be singular, but have likewise complied with custom; and placed the others under the root זקק.

אָזַר Azar.

1st. To gird; also a girdle.

וְנִכְשָׁלִים אָזְרוּ חָיִל Venichshaleem *azeru* chayeel. And they that stumbled, *are girt* with strength, I. Sam. ii. 4.

וְאַתָּה תֶּאְזֹר מָתְנֶיךָ Veatta *teaezoer* mathnacha. And thou (therefore) *gird up* thy loins, Jer. i. 18.

וְאֵזוֹר עוֹר אָזוּר בְּמָתְנָיו *Veeazoer* oer *azur* bemathnav. And *girt, with a girdle* of leather about his loins, II. Kings i. 8.

In this example; the first in the Hebrew, is the *noun*; and the second, the verb: though in the English they are contrary, viz. the verb before the noun.

Piengl.

אֲאַזֶּרְךָ וְלֹא יְדַעְתָּנִי *Eazzercha* veloe yedangtanee. *I girded thee*, though thou hast not known me, Isai. xlv. 5.

וַתְּאַזְּרֵנִי חַיִל לַמִּלְחָמָה *Vateazzereonee* chayee lamilchamah. *For thou hast girded me* with strength unto battle, Psal. xviii. 40.

And, according to Kimchi, it ought to be written with pathach under the *thau*.

I shall treat farther of it under the root זרה.

Niph.

נָאְזָר בִּגְבוּרָה *Nezar* bigvurah. (Being) *girded* with power, ibid lxv. 7.

Hith.

לָבֵשׁ ה׳ עֹז הִתְאַזָּר Laveash Adonay oez *hithazzar*. The Lord is cloathed with strength (wherewith) *he hath girded himself*, ibid lcxiii. 1.

And the Imperative of Hith. is,

הִתְאַזְּרוּ וְחִתּוּ *Hithazzeru* vachoettu.

vachoettu. *Gird yourſelves*, and ye ſhall be broken to pieces, Iſai. viii. 9.

The noun,

וַיֶּאְסֹר אֵזוֹר בְּמָתְנֵיהֶם Vayyeſoer *eazoer* bemathneahem. And bindeth (or girdeth) their loins with *a girdle*, Job xii. 18.

קוּם לֵךְ פְּרָתָה וְקַח מִשָּׁם אֶת הָאֵזוֹר Kum leach peratha vekach miſhſham eth *haeazoer*. Ariſe, go to Euphrates, and take *the girdle* from thence, Jer. xiii. 6.

2d. To compaſs about.

מְאַזְּרֵי זִיקוֹת *Meazzerea* zeekoeth. That compaſs (yourſelves) *about* with ſparks, Iſai. l. 11.

אח Ach. An acclamation, by way of joy, as approving of any thing; and the contrary alſo, by way of grief; ſo that it anſwers both to the Engliſh *ha*, *ha*, and *ah*, or *alas*.

אָח עָשׁוּיָה לְבָרָק מְעֻטָּה לְטָבַח *Ach* eſuya levarak meungta letavach. *Ah!* (it is) made bright, (it is) wrapt up for the ſlaughter, Ezek. xxi. 15.

הַכֵּה בְכַפֶּךָ וּרְקַע בְּרַגְלֶךָ וְאֱמָרְאָח אֶל כָּל תּוֹעֲבוֹת רָעוֹת בֵּית יִשְׂרָאֵל Hakkea bechappecha urekang beraglecha veaemar *ach* el cal toeengvoeth rangoeth beath Yiſraeal. Smite with thine hand, and ſtamp with thy foot, and ſay, *Alas!* for all the evil abominations of the houſe of Iſrael, ibid vi. 11.

וַיַּרְחִיבוּ עָלַי פִּיהֶם אָמְרוּ הֶאָח הֶאָח רָאֲתָה עֵינֵנוּ Vayarcheevu alay peehem ameru *heach*, *heach*, raethu eaneanu. Yea, they opened their mouths wide againſt me (and) ſaid, *Aha! aha!* our eye hath ſeen it, Pſal. xxxv. 21.

Here the Pſalmiſt ſhews the manner in which his enemies expreſſed their joy at his ſufferings.

יַעַן אָמְרֵךְ הֶאָח אֶל מִקְדָּשִׁי כִּי נֶחָל Yaangn amreach *heach* el mikdaſhee kee nechal. Becauſe thou ſaidſt, *Aha!* againſt my ſanctuary, when it was prophaned, Ezek. xxv. 3.

2d. A hearth, or fire place.

וְהַשְׁלֵךְ אֶל הָאֵשׁ אֲשֶׁר אֶל הָאוּח עַד תֹּם כָּל הַמְּגִלָּה עַל הָאֵשׁ אֲשֶׁר עַל הָאוּח Vehaſhleach el haeaſh eſher el *haach* ad toem cal hammegillah al haeaſh eſher al *haach*. And caſt it into the fire that (was) on the *hearth*, until all the roll was conſumed in the fire that (was) on the *hearth*, Jerm. xxxvi. 23.

3d. Like, the ſame, &c.

וְעָשָׂה אָח מֵאַחַד מֵאֵלֶּה Veangſa *ach* meaachad meaealeh. And that doth *the like* to any one of theſe things, Ezek. xviii. 10.

אח Ach, *cha*. *Aha!* an exclamation of joy.

וַאֲמַר אָח שַׂחֵינֵית חֲזֵיתִי נוּר Vaemar *ach* ſhacheaneath chezeathee nur. And he ſaith, *Aha!* I am warm, I have ſeen the fire, Iſai. xliv. 16.

אחב Achav, *cha*. An uncle; from אָח *ach*, a brother; and אָב *av*, a father; i. e. the father's brother.

וּקְרָא מֹשֶׁה לְמִישָׁאֵל וּלְאֶלְצָפָן בְּנֵי עֻזִּיאֵל אַחֲבוּהִי דַּאֲהָרֹן U-

kra Moeſheh le Meeſhaeal uleeltſaphan benea Uzzeeeal *achevuhee* deaheroen. And Moſes called Miſhael and Elzaphan, the ſons of Uzziel *the uncle* of Aaron. Targ. Onk. Levit. x. 4.

הָא חֲנַמְאֵל בַּר שַׁלּוּם אַחֲבוּךְ אָתֵי לְוָתָךְ Ha chenameal bar Shallum *achevuch* athea levathach. Behold, Hanameal, the ſon of Shallum, *thine uncle*, (ſhall) come unto thee, Jer. xxxii. 7.

וַאֲתָא לְוָתִי חֲנַמְאֵל בַּר אַחֲבִי Vaetha levathee chenameal bar *achevee*. And Hanameel *mine uncle*'s ſon came to me, verſe 8.

אחד Echad. One, alone, the ſame, a few; and as a verb, to unite.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד Vayehee erev vayehee voeker yoem *echad*. And it was evening, and it was morning, *one* day, Gen. i. 5.

That is, the evening which includes the whole night; and the morning, by which the whole day is expreſſed; together made up one day of twenty-four hours.

אחד

וַנַּחַלְמָה חֲלוֹם בְּלַיְלָה אֶחָד Vannachalma cheloem belayla *echad*. And we dreamed a dream in *one* night, ibid. xli. 11.

אֹמְרִים לֵאמֹר אֶחָד הָיָה אַבְרָהָם וַיִּירַשׁ אֶת הָאָרֶץ Oemereem leamoer *echad* haya Avraham vayyeeraſh eth haarets. Speak, ſaying, Abraham was *one*, and he inherited the land, Ezek. xxxii. 24. And we find it with the א deficient.

וְדִבֶּר חַד אֶת אַחַד Vedibber *chad* eth achad. And ſpeak *one* to another, ibid. ver. 30.

וַיִּהְיוּ בְעֵינָיו כְּיָמִים אֲחָדִים בְּאַהֲבָתוֹ אֹתָהּ Vayeeheyu beeangnav keyameem *echadeem* beahevathoe oethah. And they ſeemed unto him, as *a few* days, for the love he had to her, Gen. xxix. 20. They ſeemed, as a few *ſingle* days.

וְהָיוּ לַאֲחָדִים בְּיָדֶךָ Vehayu *laachadeem* beyadecha. And they ſhall *become one* (or be united) in thine hand, Ezek. xxxvii. 17.

Hith.

הִתְאַחֲדִי הַמְיֻנִי *Hithachee-dee* heameenee. *Be united* on the right hand, ibid. xxi. 17. Let it be united to one ſide; either the right, which is towards Jeruſalem, or to the left towards Babylon. Kimchi.

In the feminine the ד is deficient; for which reaſon Kimchi obſerves, that the feminine אחת is not derived from אחד but from את.

וַיְחַבֵּר אֶת חֲמֵשׁ הַיְרִיעֹת אַחַת אֶל אַחַת Vaychabear eth chemeaſh hayreeoength *achath* el *echeth*. And he joined the five curtains *one* unto *another*, Exod. xxxvi. 10.

וַתֹּאמֶר הָאִשָּׁה הָאַחַת Vattoemer haiſhſha *haachath*. And *the one* woman ſaid, I. Kings iii. 17.

אחד Achad; *Cha*.

1ſt. Poſſeſſion, to take or apprehend; inheritance, &c.

מָתַן תִּתֵּן לָהֶן אֲחֻזַּת אַחְסָנָא בְּנוֹ אֲחֵי אֲבוּהֶן Mittan tittean lehoen *echedath* achſana begoe echeay evuhen. Thou ſhalt ſurely give unto them *a poſſeſſion* of an inheritance among their

Infin.

וְשָׁאוּל וְגַבְרוֹהִי כָּמְנִין עַל דָּוִד וְעַל גַּבְרוֹהִי לְמֵחַדְהוֹן Veſhaul vegavroehee chamneen al Daveed veangl gavroehee *lemeachadhoen.* For Saul and his men compaſſed David and his men round about *to take them.* Targ. Jona. I. Sam. xxiii. 26.

Imperative.

וַאֲחוּדוּ עֲלֵיהוֹן יַת מֵנֵיזָתָא עַד בֵּית בָּרָה וְיַת יַרְדְנָא *Vaechudu* eleahoen yath megeazatha ad beath barah veyath yardena. *And take* before them the waters unto Bethbara, and Jordan. Targ. Jona. Judg. vii. 24.

2d. To ſhut up, cloſe, or bind.

Preter.

וְדָשָׁא אֲחַד בַּתְרוֹהִי Vedaſha *echad* bathroehee. And *ſhut* the door after him. Targ. Onk. Gen. xix. 6.

אֲחַד עֲלֵיהוֹן מַדְבְּרָא *Echad* eleahoen madbera. The wilderneſs *hath ſhut* them in. Targ. Onk. Exod. xiv. 3.

Participi.

their fathers brethren. Targ. Onk. Numb. xxvii. 7.

הַיְשׁוּד קוֹלָא מִן אַרְעָא וּכְחַד לָא אֲחַד Ha-ſhur kula min arang umeachad la *echad.* Shall (one) take up a ſnare from the earth, and *have taken* nothing at all. Targ. Jona. Amos iii. 5.

וַאֲחוּדָתָךְ שִׁלְטוֹנֵי סְיָפֵי אַרְעָא *Vaechudathach,* ſhiltoenea feyaphea arang. And the uttermoſt parts of the earth (for) *thy poſſeſſion.* Jeruſ. Targ. Pſalm ii. 8.

Preter.

וַאֲנָא תְדִירָא עִמָּךְ אוֹחַדְתָּא בִּיד יְמִינִי Vaena tedeera immach *oechadta* beyad yemeenee. But I am continually with thee; *thou haſt holden* (me) by my right hand. Targ. Jeruſ. Pſalm lxxiii. 23.

Partici. Piengl.

וְהָא דִכְרָא חַדָא אֲחִיד בְּאֵילָנָא בְּקַרְנוֹהִי Veha dichra cheda *echeed* beeelana bekarnoehee. And behold, one ram *caught* in a thicket (or tree) by his horns. Targ. Onk. Gen. xxii. 13.

וַהֲוָה עִדָּן לְמֵיחַד תַּרְעָא Vaheva iddan *lemeachad* tarang. And it came to paſs about the time of *the ſhutting* of the gate. Targ. Jona. Joſhua ii. 5.

Futu. and Imp.

לָא תַחֵיד פּוּם תּוֹרָא בִּדְיָשֵׁיהּ La *thaehead* pum toera bidyaſheah. *Thou ſhalt* not *ſhut* the mouth of the ox when he treadeth out (the corn) Targ. Onk. Deut. xxv. 4.

Hith.

וְתַרְעָא לָא יִתְאֲחִיד עַד רַמְשָׁא Vetharang la *yithechaed* ad ramſha. But the gate *ſhall not be ſhut* until the evening. Targ. Jona. Ezek. xlvi. 2.

אוּחְדָּה See in חוּד.

אַחְדוּת Echaduth. Unity, Union, Rab.

אַחְדוּת ה' יִת *Echaduth* haſheam yithbareach. *The unity* of the bleſſed GOD.

אֵין סוֹף לְאַחְדוּתוֹ Ean ſoeph *leacheduthoe*. There is no end *to his unity*.

אֲבָל הוּא יִתְ' אֶחָד אַחְדוּת שְׁלֵמָה Aval hu yithbareach eched, *Echaduth* ſheleamah. But

הָא אֲחַד בְּמַיָּא וּמִתְיַבְּשִׁין Ha *echad* bemayya umithyabſheen. Behold, *he withholdeth* the waters, and they are dried up. Jeruſ. Targ. Job xii. 15.

וְיִפְתַּח וְלֵית דְּאָחֵיד Veyiphtach veleath *deachead*. And he ſhall open, and none (ſhall) *ſhut*. Targ. Jona. Iſai. xxii. 22.

Parti. Piengl.

וְהוּא אָחִיד Vehu *echeed*. And it (was) *ſhut*. Targ. Jona. Ezek. xliv. 1.

וְיָרִיחוֹ אֲחִידָא הֲוָת בְּדָשִׁין דְּפַרְזְלָא Veereechoe *echeeda* havath bedaſheen depharzela. And Jericho was *ſhut up* with iron gates. Targ. Jona. Joſh. vi. 1.

Infin.

אֲרֵי מֵיחַד אֲחַד ה' בְּאַפֵּי כָּל פְּתַח וְלָדָא לְבֵית אֲבִימֶלֶךְ Erea *meachad echad* Adonay beappea cal pethach valda leveath eveemelech. For *ſhutting* the Lord *had ſhut up* all the wombs of the houſe of Abimelech. Targ. Onk. Gen. xx. 18.

he the bleſſed (GOD) is one; a perfect *unity*. Maimonides in Libra Ikkareem.

אחדים *Achadeem*. Units.

אַחָה Acha. From which, firſt,

אָח *Ach*. A brother, kinſman, &c.

וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן Ulerivkah *ach* uſhemoe lavan. And Rebekah had *a brother* whoſe name (was) Laban. Gen. xxiv. 29.

And in regimen.

אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר *Echee* eſhcoel *vaechee* anear. *The brother* of Eſhcol, *and the brother* of Anar, ibid. xiv. 13.

The י *yod*, is here ſubſtituted for the third radical ה.

And in the feminine, ו *vau* is ſubſtituted for the ה, and ת *thau* forms the fem.

אָחוֹת לָנוּ קְטַנָּה *Achoeth* lanu ketanna. We have a little *ſiſter*, Solom. Song, viii. 8.

וַתִּתְצַב אֲחֹתוֹ מֵרָחֹק Vatteath atſav *echoethoe* mearachoek. And *his ſiſter* ſtood afar off, Exod. ii. 4.

פִּתְחִי לִי אֲחוֹתִי רַעְיָתִי Pithchee lee *echoethee* rangyathee. Open to me *my ſiſter*, my love, Solom. Song. v. 2.

וַאֲחוֹתֵךְ הַגְּדוֹלָה שֹׁמְרוֹן *Vaechoetheach* haggedoelah ſhoemeroen. *And thine* elder *ſiſter* is Samaria, Ezek. xvi. 46.

Maſc. Plural.

כִּי אֲנָשִׁים אַחִים אֲנָחְנוּ Kee enaſheem *achcem* enachnu. For we (be) men (that are) *brethren*, Gen. xiii. 8.

אַחֵינוּ הֵמַסּוּ אֶת לְבָבֵנוּ *Acheanu* heamaſſu eth levaveanu. *Our brethren* have diſcouraged our heart, Deut. i. 28.

Pronoun.

בֶּן אָדָם אַחַיִךְ אַחֶיךָ אַנְשֵׁי גְאֻלָּתֶךָ Ben adam *aeheycha acheycha* anſhea geulathecha. Son of man, *thy brethren*, (even) *thy brethren*, the men of thy kindred, Ezek. xi. 15.

Plural Pronoun.

וַאֲחֵיכֶם כָּל בֵּית יִשְׂרָאֵל *Vaecheaychem* cal beath yiſraeal. But let *your brethren*, the whole houſe of Iſrael, Levit. x. 6.

Fem. Plural, אחיות. In which, the י is inſtead of the third

third radical ה; and the ת and ו to form the fem. and plural.

וְאֵת אַחְיוֹתַי Veeath *ach yoethay*. And *my ſiſters*, Joſhua ii. 13.

The noun,

לְהָפֵר אֶת הָאַחֲוָה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל Lehaphear eth *haachevah* bean yehudah uvean yiſrael. That I might break *the brotherhood* between Judah, and between Iſrael, Zecha. xi. 14.

2d. A meadow, or more properly the water plant, called *flag*.

הֲיִשְׂגֶא אָחוּ בְלִי מָיִם Yiſge *achu* velee mayim. Can the *flag* grow without water? Job viii. 11.

וַתִּרְעֶינָה בָּאָחוּ Vatterengnu *baachu*. And they fed *in the meadow*, or among *the flags*, Gen. xli. 2.

אחה Acha. *Cha*. To ſew.

Infinitive,

וְעֵת בְּחִיר לְאַחֲאָה בְּוִיעָה Veingdan becheer *leachaah* vezeeang. And a choſen time to *ſew*. Targ. Jeruſ. Eccle. iii. 7.

Uſed in Rabbinical writings, in the ſame ſenſe.

אלו קורעין שאין מתאחין Ilu koereeengn ſheean *mithacheen*. Theſe are rent, and which muſt not be ſewed. Moed kaetoen, fol. xxvi. 1.

כל השומע ברכת ה׳ חייב לקרוע ואותו קרע אינו מתאחה לעולם Cal haſhoemeang birchath Adonay chayyav likroeang veoethoe kerang eance *mithacheh* leoenglam Whoever hears the mame of God blaſphemed, muſt rend (his garment,) which rent muſt never *be ſewed up*. Kimchi's Comment, on II. Kings xviii. 36.

אח Ach, *Cha*. A brother, &c.

הֲלֹא אַח עֵשָׂו לְיַעֲקֹב Hala *ach* Eaſav leyaengkoev. (Was) not Eſau Jacob's *brother*.

I ſhall forbear producing any more examples on this, as it differs very little from the Hebrew.

אח A meadow, or flag.

וְרַעְיָן בְּאַחְוָא Verangyan *beachva*. And they fed *among*

the flags. Targ. Onk. Gen. xli. 2. And Elias in Methurgaman.

אָחַז Achaz.

1ſt To take hold; apprehend, detain, reſt on, &c.

חִיל אָחַז יֹשְׁבֵי פְּלֶשֶׁת Cheel *achaz* yoeſhevea phelaſheth. Sorrow *hath taken hold* of the inhabitants of Paleſtine, Exod. xv. 14.

Or (ſhall take hold) agreeable to the idiom of the Hebrew. See the Syntax.

אָחַזְתָּ בְּיַד יְמִינִי *Achazta* beyad yemeenee. *Thou haſt holden* (me) by my right hand, Pſalm lxxiii. 23.

לֶאֱחֹז בְּכַנְפוֹת הָאָרֶץ *Leaechoez* bechanphoeth haarats. *That it might take hold* of the ends of the earth, Job xxxviii. 13.

לְבֵלְתִּי אֲחֹז בְּקִירוֹת הַבָּיִת Leviltee *echoez* bekeeroeth habbazeeth. That (the beams) ſhould not *be faſtened* to the walls of the houſe. I. Kings vi. 6.

וַיֶּאֱחֹז אֶת הַבַּיִת בַּעֲצֵי אֲרָזִים *Vayeaceboez* eth habbayeeth baengtſea erazeem. *And* (they) *reſted* on the houſe with timber of cedar, ibid. verſe 10.

צִירִים וַחֲבָלִים יֹאחֵזוּן Tſereem vachevaleem *yoecheazun*. Pangs and ſorrows *ſhall take hold of* them. Iſai. xiii. 8.

הֲלוֹא חֲבָלִים יֹאחֲזוּךְ כְּמוֹ אֵשֶׁת לֵדָה Heloe chevaleem *yoechezuch* kemoe eaſheth leadah. Verily ſhall not ſorrows *take thee* as a woman in travail? Jerm. xiii. 21.

כֻּלָּם אֲחֻזֵי חֶרֶב מְלֻמְּדֵי מִלְחָמָה Cullum *echuzea* cherev melummeedea milchama. They all *hold* ſwords (being) expert in war, Solom. Song, iii. 8.

Niph.

נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו *Neacchaz* baſvach bekarnav. *Caught* in a thicket by his horns. Gen. xxii. 13.

בַּדָּגִים שֶׁנֶּאֱחָזִים בִּמְצוֹדָה רָעָה Caddageem *ſheneaehazeem* bimtſoedah raang. As fiſhes *that are taken* (or caught) in an evil net, Eccle. ix. 12.

Piengl.

מְאַחֵז פְּנֵי כִסֵּה Meacheaz penea

penea cheefea. *He holdeth* the face of (his) throne, Job xxvi. 9.

2d. Poſſeſſion, inheritance, &c.

וַיִּתֵּן לָהֶם אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם Vayettean lahem *echuzzah* bearets mitſrayeem. And gave them *a poſſeſſion* in the land of Egypt, Gen. xxxiv. 11.

תְּנָה לָנוּ אֲחֻזָּה בְּתוֹךְ אֲחֵי אֲבִינוּ Tenah lanu *echuzzah* bethoech echea aveenu. Give unto us (therefore) *a poſſeſſion* among the brethren of our father, Num. xxvii. 4.

וְהָיְתָה הָאָרֶץ הַזֹּאת לָכֶם לַאֲחֻזָּה לִפְנֵי יְהוָה Vehayethah haarets hazzoeth lachem *lacchuzzah* liphnea Adonay. And this land ſhall be *your* poſſeſſion before the Lord, ibid xxxii. 22.

אָחֵן Achaz. Talm. A Retention, or holding back.

אחוזת הדם *Achuzath* hadam. *A retention* of the blood. Chulleen in Miſhna, Illu terephoeth. fol. lviii. A diſtemper incident to cattle; who on account of the great

quantity of blood, are liable to be ſuffocated, if a vein is not opened.

אַחַל Achal. A particle, expreſſing entreaty, or prayer.

אַחֲלַי יִכֹּנוּ דְרָכַי לִשְׁמֹר חֻקֶּיךָ *Achelay* yiccoenu derachay liſhmoer chukkecha. *O that* my ways were directed to keep thy ſtatutes, Pſal. cxix. 5.

אַחֲלֵי אֲדֹנִי לִפְנֵי הַנָּבִיא אֲשֶׁר בְּשֹׁמְרוֹן *Acheleay* edoenee liphnea hannavee eſher beſhoemeroen. *O would.* (God) my Lord (were) with the prophet that is in Samaria, II. Kings v. 5.

אָחוֹר Achar, adverb.

1. Backwards.

וַיָּשִׂימוּ עַל שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחֹרַנִּית Vayaſeemu al ſhechem ſheneahem vayeleachu *echoraneeth*. And laid (it) upon both their ſhoulders, and went *backwards*, Gen. ix. 23.

וְאַתָּה הַסִבֹּתָ אֶת לִבָּם אֲחֹרַנִּית Veattah haſibboetha eth lebbam

וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו Vattabbeat iſhtoe *meaacherav.* And his wife looked (back) *from behind* him, Gen. xix. 26.

וַיַּכֵּהוּ אַבְנֵר בְּאַחֲרֵי הַחֲנִית Vayyaccaehu avnear *beacherea* hacheneeth. And (therefore) Abner ſmote him *with the hinder end* of the ſpear, II. Sam. ii. 23.

5th. Laſt.

אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן Enee reeſhoen vaenee *acheroen.* I am the firſt, and I am *the laſt.* Iſai. xliv. 6.

6th. Another; other, &c.

פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחֵר יִקָּחֶנָּה Penyamuth bammilchamah veeaſh *achear* yikkachenah. Leſt he die in battle, and *another* man take her, Deut. xx. 7.

וְלָבַשׁ בְּגָדִים אֲחֵרִים Velovaſh begadeem *echareem.* And put on *other* garments, Levit. vi. 4.

וַיֵּעָבֶד עִמּוֹ עוֹד שֶׁבַע שָׁנִים אֲחֵרוֹת Vayyaengvoed immoe oed ſhevang ſhaneem *echearoeth.* And ſerved with him yet

bam *echoe raneeth.* And (that) thou haſt turned their heart back (again) I. Kings xviii. 37. That is, by means of this miracle, thou wilt be the cauſe of turning their hearts, which had gone aſtray after Baal, back again to the true worſhip.

2d. After,

וְאַחַר בֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ *Vaachear* keen tavoe ealleha uveangltah. *And after* that, thou ſhalt go in unto her, and be her huſband, Deut. xxi. 13.

3d. End.

טוֹב אַחֲרִית דָּבָר מֵרֹאשִׁיתוֹ Toev *achereeth* davar mearea-ſheethoe. Better (is) *the end* of a thing, than the beginning thereof, Eccle. vii. 8.

וַה" בֵּרַךְ אֶת אַחֲרִית אִיּוֹב מֵרֵאשִׁיתוֹ Vaadonay bearach eth *achereeth* iyyoev mearea-ſheethoe. And the Lord bleſſed *the latter end* of Job more than his beginning, Job xlii. 12.

4th. Behind, hinder, &c. and uſed as a prepoſition and adjective, as well as a verb.

yet ſeven *other* years, Gen. xxix. 30.

7th. To delay; defer, tarry, &c.

Piengl.

וְלֹא אֵחַר הַנַּעַר לַעֲשׂוֹת הַדָּבָר

Veloe *eachar* hananger laengſoeth haddavar. And the young man did not *defer* to do the thing, Gen. xxxiv. 19.

מַדּוּעַ אֶחֶרוּ פַּעֲמֵי מַרְכְּבוֹתָיו

Madduang *echeur* paengma markevoethav. Why *tarry* the wheels of his chariots. Judg. v. 28.

מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר

Meleaathecha vedimengcha loe *theachear*. The firſt of thy ripe fruits, and of thy liquors, *thou ſhalt* not *delay*, (to offer) Exod. xxii. 28.

The firſt of theſe were brought to the temple. See Deut. xxvi. 2. &c. ſeq.

Hiph.

וַיּוֹחֶר מִן הַמּוֹעֵד אֲשֶׁר יָעַד

Vayyoecher min hammoeeangd eſher yeangdoe. *But he tarried* longer than the ſet time which he had appointed him, II. Sam. xx. 5.

אחר Achar. *Cha.* Is of the ſame ſignification as the Hebrew; and only differs in the number and order of the letters; for which reaſon, I ſhall omit producing any examples, as it would be only a repetition of what hath been juſt produced.

אחראין Acharayin. *Talm.* A pawn, pledge, or ſecurity.

אחריות Acherayoeth. *Talm. Rab.* Obligation, return, riſk, &c. See Elias in Tiſhbee.

אט At.

1. Softly, gently, &c.

וַיִּשְׁכַּב בַּשָּׂק וַיְהַלֵּךְ אַט

Vayiſkav baſak vayehaleach *at*. And lay in ſackcloth, and went *ſoftly*, I. Kings xxi. 27.

That is, as R. Levi Ben Gerſhom and Kimchi obſerve, he went ſlowly, and with down-caſt looks, as a mourner is wont to go.

But Jarchi obſerves, that it here implies, barefooted, without ſhoes, as is cuſtomary for thoſe that mourn.

לְאַט לִי לַנַּעַר לְאַבְשָׁלוֹם Leat lee lannangar leavſhaloem. (Deal) *gently* for my ſake with the young man, (even) with Abſalom, II. Sam. xviii. 5.

אֶת מֵי הַשִּׁלֹחַ הַהֹלְכִים לְאַט Eth mea hafheeloeach halhoelecheem *leat*. The waters of Shiloah *that go ſoftly*, Iſai. viii. 6.

וַאֲנִי אֶתְנַהֲלָה לְאִטִּי Vaenee ethnahelah *leittee*. And I will lead on *ſoftly*, Gen. xxiii. 14.

And, according to the opinion of R. Judah, the ל lamed, in theſe examples, is radical; ſo that the root conſiſts of three letters; and which, I think, is right.

2d. A charmer; and occurs but once in ſcripture.

וְאֶל הָאִטִּים וְאֶל הָאֹבוֹת Veel *haitteem* veel haoevoeth. And to *the charmers*, and to them that have familiar ſpirits, Iſai. xix. 3.

אטד A thorn, bramble, or briar, wherewith they uſed to make, or kindle a fire.

בְּטֶרֶם יָבִינוּ סִירוֹתֵיכֶם אָטָד Beterem yaveenu ſeeroethea-chem *atad*. Before your pots can feel *the thorns*, Pſal. lviii. 10.

וְאִם אַיִן תֵּצֵא אֵשׁ מִן הָאָטָד וְתֹאכַל אֶת אַרְזֵי הַלְּבָנוֹן Veeem ayin teatfea eaſh min *haatad* vethoechal eth arzea halvanoen. And if not, let fire come out of *the bramble*, and devour the cedars of Lebanon, Judg. ix. 15.

אטד Atad, *Cha*. Of the ſame import as the precedent, viz. Bramble, *thorn*, &c.

אטו Atu, *Rab*. Therefore; becauſe, nigh, towards, &c.

אטליז Itleaz. Talm. Shambles, or market places.

נמכרים באטליז ונשחטין באטליז ונשקלין בלטרא Nimkareem *beitleaz* veniſhchateen *beitleaz* veniſhkaleen belitra. Are ſold *in the ſhambles*, and ſlaughtered *in the ſhambles*, and weighed by the pound. Temurah in Miſhna, fol. xxi. 1.

אטליא Italya, *cha*. Italy. For ſo we find the Hebrew word כִּתִּים *kitteem* tranſlated in the Jeruſalem Targ. on Gen. x. 4.

And

And Elias in Tiſhbee ſays, it is Calabria, a country in the uttermoſt part of Italy.

אטם Atam. To ſtop, ſhut, or cloſe.

אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים *Oeteam* aznoe miſhmoeang dameem. That *ſtoppeth* his ear from hearing of blood. Iſai. xxxiii. 15.

אֹטֵם אָזְנוֹ מִזַּעֲקַת דָּל *Oeteam* aznoe mizzaengkath dal. *Who ſtoppeth* his ear at the cry of the poor. Prov. xxi. 13.

חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים Challoenea ſhekupheem *etumeem*. Windows *of cloſe* or *narrow* lights, I. Kings vi. 4. That is, as Kimchi obſerves, they were wide within, and narrow without: ſo that they were of a ſloping form. Kimchi on the roots.

Hiph.

כְּמוֹ פֶתֶן חֵרֵשׁ יַאְטֵם אָזְנוֹ Kemoe pethen cheareaſh *yaeteam* aznoe. Like the deaf adder *that ſtoppeth* her ear, Pſalm lviii. 5.

אטמס Atmas, *cha*. To be ready.

לְיֶהֱוֵן אַטְמוּס Leyhevvan *atteemus*. That they ſhould *be ready*. Targ. Shenee, on Eſth. iii. 14. See Elias in Methurgaman.

אטם Oetam. *Talm. Rab.* An obſtruction, or ſtoppage.

אוטם של ריאה *Oetam* ſhel reayah. *An obſtruction* or ſtoppage of the lungs. Chullin. fol. xlvii. 2.

איטם Eetam, *Rab*. A line; order, or claſs. Eacha Rabbathee, chap. i. 1.

אטימיטון Eteemeetoen. *Talm*. Ineſtimable.

ארטבן שלח לרבינו הקדוש חד מרגלי טבא אטימיטון Artavan ſhelech lerabeanu hakkadoeſh chad margalea tava *eteemetoen*. Artabanus ſent to our holy doctor a precious pearl, (which was) *ineſtimable*. Talm. Jeruſ. Peah. chap. I. fol. xv. 4. And is derived from the Greek.

אטימום Eteemoes. *Rab*. Prompt; alert, &c.

אטן Eatun. Fine linen. And occurs but once in ſcripture.

מַרְבַדִּים רָבַדְתִּי עַרְשִׂי חֲטֻבוֹת אֵטוּן מִצְרָיִם Marvadeem ra-

vadtee arſee chetuvoeth *eatun* mitſrayeem. I have decked my bed with coverings of tapeſtry, with carved (works) with *fine linen* of Egypt, Prov. vii. 16.

אטן Atun, *Cha.* A cord, or rope.

וְשַׁלְשְׁלַתְנוּן בְּאַטוּנָא מִן חַרְבָּא Veſhalſhelathnun *beattuna* min cheracca. She let them down *by a cord* through, or (from) the window. Targ. Jona. Joſh. ii. 15.

Plural.

וְאַטוּנִין בְּרֵישֵׁיהוֹן *Veattuneen* bereaſheahoen. *And ropes* on their heads. Targ. Jona. I. Kings xx. 32.

וְשַׁרְבִּיבוּ יַת יִרְמְיָה בְּאַטוּנַיָּא Veſharbevu yath yirmeyah *vcattunayya*. And they let down Jeremiah *with cords*, Jer. xxxviii. 6.

אטנא Itna. Talm. A cabinet, or ſmall neſt of drawers. Sota. fol. xlviii. 2.

אטונס Atunus, *Rab.* See in טנס

אטפא Itpha, *Talm.* A ſmall ditch.

אטפח Itphach, *Rab.* See in תפח.

אטקטקיא Ataktekaya, *Rab.* Diſorderly, rebellious, rude, unmannerly. In *Peſiktha*, and yalkut, on Iſai. i. 23.

אטר Atar.

1ſt. To ſhut, &c.

וְאַל תֶּאְטַר עָלַי בְּאֵר פִּיהָ Veal *tetar* alay beear peeha. And let not the pit (or well) *ſhut* her mouth upon me, Pſalm lxix. 16.

2d. Applied to a perſon that is left handed: by which means, his right hand is as it were, ſhut up, being precluded the uſe of it.

אִישׁ אִטֵּר יַד יְמִינוֹ Eeſh *ittear* yad yemeenoe. A man *left handed*; or more properly, according to the idiom of the Hebrew, a man *ſhut up* of his right hand. i. e. not able to uſe it, Judg. iii. 15.

אטר Atar, *Cha.*

אִטְרוֹן *Itroen. A prefect*, or ſatrop. Targ. on Iſai. ix. 14. and xix 15.

אי Eay, Adv. where, which, &c.

וַיֹּאמֶר ה' אֶל קַיִן אֵי הֶבֶל אָחִיךָ Vayoemer Adonay el kayin *eay* hevel acheecha. And the

the Lord ſaid unto Cain, *Where* (is) Abel thy brother? Gen. iv. 9.

אֵי זֶה דֶּרֶךְ הַטּוֹב וּלְכוּ בָהּ *Eay* ze derach hatoev ulechu vah. *Where* (is) the good way? and walk therein, Jer. vi. 16.

וַיֹּאמֶר אֵי זֶה הַדֶּרֶךְ נַעֲלֶה Vayoemer *eay* ze hadderech naengle. And he ſaid, *which* way ſhall we go up? I. Kings iii. 8.

וַיֹּאמֶר לוֹ דָּוִד אֵי מִזֶּה תָּבוֹא Vayoemer loe Daveed *eay* mizze tavoe. And David ſaid unto him, *from whence* comeſt thou? II. Sam. i. 3.

And with additional or pargogic ה, and dagaſh in the ſecond radical,

וַיֹּאמְרוּ אֵלָיו אַיֵּה שָׂרָה אִשְׁתֶּךָּ Vayoemeru ealav *ayyea* Sarah iſhtecha. And they ſaid unto him, *where* (is) Sarah thy wife? Gen. xviii. 9.

וַיֹּאמְרוּ לוֹ אַיֵּה הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלֶיךָ הַלָּיְלָה Vayoemeru loe *ayyea* haenaſheem eſher bau ealecha hallaylah. And they ſaid unto him, *where* (are) the men which came into thee this night? ibid xix. 5.

וַיֹּאמֶר לוֹ אַיֶּכָּה Vayoemer loe *ayyecca*. And ſaid unto him, *where* (art) thou? ibid iii. 9.

וַיֹּאמֶר אֶל בְּנֹתָיו וְאַיּוֹ Vayoemer el benoethav *veayoe*. And he ſaid unto his daughters, *and where* (is) *he*? Exod. ii. 20.

אַיָּם Ayyam. *Where* (are) *they*? Iſai. xix. 12.

וְלֹא נוֹדַע מְקוֹמוֹ אַיָּם Veloe noedang mekoemoe *ayyam*. And the place is not known *where they* (are). Nahum. iii. 17.

And R. Jonah ſays, that, אַיּוֹ and אֵיכָה are *compound* words from אֵי and כֹּה &c. But this I can by no means admit; but am clearly of opinion, that they are ſeparate words, derived from different roots. The former from איף; and the latter, from איך, which ſee.

2d. Threatning.

אֲי לָךְ אֶרֶץ שִׁמְלֻכֵךְ נָעַר *Ey* loch erets ſhemalkeach nangar. *Wo* to thee, O land,

when thy king is a child, Eccle. x. 16.

וְאֵילוֹ הָאֶחָד שֶׁיִּפֹּל וְאֵין שֵׁנִי לַהֲקִימוֹ *Veeeyloe* haeched ſheyippoel veean ſheanee lahekeemoe. *But wo to him* (that is) alone when he falleth, and (he hath) not another to lift him up, ibid iv. 10.

This laſt is a compound word, as being compoſed fram אִי and לוֹ.

3d. An Iſland.

דֹּמּוּ יֹשְׁבֵי אִי Doemu yoeſhevea *eey*. Be ſtill, ye inhabitants of *the iſle*, Iſai. xxiii. 2.

וְאָמַר יֹשֵׁב הָאִי הַזֶּה בַּיּוֹם הַהוּא Veamar yoeſheav *haeey* hazze bayoem hahu. And the inhabitants of *this iſle* ſhall ſay in that day.

Plural,

הַחֲרִישׁוּ אֵלַי אִיִּים Hachareeſhu ealay *iyyeem*. Keep ſilence before me, O iſlands, ibid. xli. 1.

וּלְתוֹרָתוֹ אִיִּים יְיַחֵלוּ Uletho-erathoe *iyyeem* yeyachealu. And to his law *the iſles* ſhall wait, ibid. xlii. 4.

In regimen.

מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצֹתָם Meaealeh niphredu *iyyeay* haggoeyim beartſoetham. From theſe were *the iſles of* the Gentiles divided in their lands, Gen. x. 5.

כִּי עִבְרוּ אִיֵּי כִתִּיִּים וּרְאוּ Kee ivru *iyyeay* chittiyyeem ureu. For paſs over *the iſles* of chittim, and ſee, Jerm. ii. 10.

וּמֵחֲמָת וּמֵאִיֵּי הַיָּם Umeachemath *umeaiyyeay* hayyam. And from Hamath, *and from the iſlands of* the ſea, Iſai. xi. 11.

4th. Wild beaſts: of which but two examples occur in ſcripture.

וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו Veangna *eeyyeem* bealmanoethav. And *wild beaſts* ſhall cry in their deſolate houſes, Iſai. xiii. 22.

וּפָגְשׁוּ צִיִּים אֶת אִיִּים Uphageſhu tſeeyyeem eth *iyyeem*. And *the* wild beaſt's called tſeeyyeem, ſhall meet *the wild beaſts* called *iyyeem*, or of the iſlands, ibid. xxxiv. 14.

And according to the explanation of Jonathan, *iyyeem*, imports *wild cats*.

5th.

5th. A vulture.

וְלֹא שְׁזָפַתּוּ עֵין אַיָּה Veloe ſhzaphattu ean *ayyah*. And which *the vultures* eye hath not ſeen, or (earneſtly beheld,) Job xxviii. 7.

וְאֶת הָאַיָּה לְמִינָהּ Veeth *haayyah* lemeenah. *And the vulture* after her kind, Levit. xi. 14.

אַי Eay, *Cha*. Where? ſee, in אנה.

אַי *Eey*. *Rab*. Not.

אי אפשר *Eey* ephſhar. *Not* poſſible.

אֵיב *Ayeav*. An enemy; hatred, enmity, &c.

וְאֵיבָתִי אֶת אֹיְבֵיךְ *Veayavtee* eth *oeyevecha*. Then I will be *an enemy* to *thine enemies*, Exod. xxiii. 22.

The noun,

וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה *Veeavah* aſheeth beanecha uvean haiſhſha. *And* I will put *enmity* between thee and the woman, Gen. iii. 15.

אִיד *Ead*.

1ſt. A miſt or vapour.

וְאֵד יַעֲלֶה מִן הָאָרֶץ *Veead* yaengleh min haarets. *And a miſt* went up from the earth, Gen. ii. 6.

יָזְקוּ מָטָר לְאֵידוֹ Yazakku matar *leeadoe*. They pour down rain according *to the vapour thereof*, Job xxxvi. 27.

2d. Calamity, deſtruction, &c.

קָרוֹב אֵיד מוֹאָב לָבוֹא Karoev *ead* moeav lavoe. *The calamity* of Moab (is) near to come, Jerm. xlviii. 16.

הֲלֹא אֵיד לְעַוָּל Heloe *ead* leangval. Is not *deſtruction* to the wicked, Job xxxi. 3.

Affix.

גַּם אֲנִי בְּאֵידְכֶם אֶשְׂחָק Gam enee *beeadechem* eſchak. I alſo will laugh *at your calamity*, Prov. i. 26.

כִּי קָרוֹב יוֹם אֵידָם Kee karoev yoem *eadam*. For the day of *their calamity* (is) at hand, Deut. xxxii. 35.

אִיד Eead *Cha*. See in אד.

אֵיךְ Each, an indeclinable adverb. How; and is uſed as an interrogation, or by way of ſurpriſe and admiration: as will be clearly perceived in the examples.

אֵיךְ תֹּאמְרִי לֹא נִטְמֵאתִי *Each* toemeree loe nitmeathee. *How* canſt thou ſay, I am not

not polluted, Jerm. ii. 23.

And with paragogic ה.

אֲהָהּ אֲדֹנָי אֵיכָה נַעֲשֶׂה Ehah edoenee *eachah* naengſeh. Alas, my maſter, *how* ſhall we do? II. Kings vi. 15.

אֵיכָה נֵדַע אֶת הַדָּבָר אֲשֶׁר לֹא דִבְּרוֹ יְהוָה *Eachah* neadang eth haddavar eſher loe divroe Adonay. How ſhall we know the word which the Lord hath not ſpoken? Deut. xviii. 21.

אֵיכָה וָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם *Eachah* yaſhevah vadad haeengr rabbathee am. *How* doth the city ſit ſolitary (that was) full of people! Lament. i. 1.

And with the laſt radical doubled,

כִּי אֵיכָכָה אוּכַל וְרָאִיתִי בָּרָעָה אֲשֶׁר יִמְצָא אֶת עַמִּי וְאֵיכָכָה אוּכַל וְרָאִיתִי בְּאָבְדַן מוֹלַדְתִּי Kee *eachahah* uchal veraeethee beraang eſher yimtſa eth ammee *veeachachah* uchal veraeethee beavdan moeladtee. For *how* can I endure to ſee the evil that ſhall come unto my people? *And how* can I endure to ſee the deſtruction of my kindred? Eſth. viii. 6.

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי אֵיכָכָה אֶלְבָּשֶׁנָּה רָחַצְתִּי אֶת רַגְלַי אֵיכָכָה אֲטַנְּפֵם Paſhattee eth cuttantee *eachachah* elbaſhennah rachatſtee eth raglay *eachachah* etanpheam. I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? Solom. Song, v. 3.

It likewiſe anſwers to the Engliſh adverb, where.

אֵיכָה תִּרְעֶה אֵיכָה תַּרְבִּיץ בַּצָּהֳרָיִם *Eecha* thireng *eacha* tarbeets batſaherayim. *Where* thou feedeſt? *where* thou makeſt (thy flock) to reſt at noon, Solom. Song, i. 7.

וַיֹּאמֶר לְכוּ וּרְאוּ אֵיכֹה הוּא Vayoemer lechu ureu *eachoe* hu. And he ſaid, go, and ſpy *where* he is, II. Kings vi. 13.

אֵיךְ Each. *Cha.* Inter. How.

וְאֵיכְדֵין אֲמַרְתְּ אֲחָתִי הִיא *Veeachdean* amarta echathee hee. *And how* ſaidſt thou, ſhe (is) my

my ſiſter? Targ. Onk. Gen. xxvi. 9.

אֵיכְדֵין אֶסוֹבַר בִּלְחוֹדָי טוּרְחַכּוֹן *Eachdeen* eſoevar bilchoeday turechechoen. *How* can I myſelf alone bear your cumbrance? Targ. Onk. Deut. i. 12.

וַאֲמַרַת יְהֵל אֵיכְדֵין תֵּימַר רְחִמְתִּיךְ וְלִבָּךְ לֵית עִמִּי Vaemarath leah *eachdean* teamar rechimteech velibbach leath immee. And ſhe ſaid unto him, *how canſt* thou ſay, I love thee, when thine heart (is) not with me? Targ. Jon. Judg. xvi. 15.

And in Pſalms, Proverbs, and Job, it is in the Targum היכדין; for which, ſee היך.

איכות Eachuth. *Rab.* Quality.

ספר מעט הכמות ורב האיכות Sepher meangt hachamoeth verav *haeachuth.* A book ſmall in quantity, but great *in quality:* generally affixed to the title pages of Hebrew books.

Plural,

איכיות Eachuyoeth. Qualities.

הם האיכיות הנמשכות בטבע אחר צורתו Heam *haeachuyoeth* hanionſhachoeth batevang achar tſurathoe. Theſe are *the qualities* which adhere to nature after its form, i. e. are concomitant with it. Aben Tibboen, in Phyſica, &c.

אוכא. See אכא.

איל Eyal.

1ſt. Strength, power, virtue.

הָיִיתִי כְּגֶבֶר אֵין אֵיָל Hayeethee kegever ean *eyal.* I am as a man (that hath) no *ſtrength,* Pſalm lxxxviii. 5.

Affix.

אֵיָלוּתִי לְעֶזְרָתִי חוּשָׁה *Eyaluthee* leengzrathee chuſha. *O my ſtrength,* haſte thee to my help, ibid. xxii. 20.

This, according to Kimchi, is fem.

And ſometimes, the ſecond radical is deficient.

יֶשׁ לְאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע Yeſh *leeal* yadee laengſoeth immachem rang. It is *in the power* of my hand to do you hurt, Gen. xxxi. 29.

וְאֵין לְאֵל יָדֵךְ Veean *leeal* yadecha.

yadecha. And (there ſhall be) no *might* in thine hand, Deut. xxviii. 32.

Adjective.

כֹּה אָמַר הָאֵל יהוה Coe amar *haeal* Adonay. Thus ſaith *GOD* the Lord, Iſai. xlii. 5.

As being poſſeſſed of power and might in the moſt eminent degree.

אַתָּה הָאֵל עֹשֵׂה פֶלֶא Attah *haeal* oeſeah phele. Thou (art) *the GOD* that doſt wonders, Pſalm lxxvii. 15.

מִי כָמֹכָה בָּאֵלִם יהוה Mee chamoecha *baealim* Adonay. Who (is) like unto thee, amongſt *the mighty ones*, O Lord? Exod. xv. 11.

Theſe, as Jarchi, Aben Ezra, and Abarbanal obſerve, are the *angels*, for they are called אֵלִים mighty. For ſo we find in Pſalm xxix. 1.

הָבוּ לַיהוה בְּנֵי אֵלִים Havau laadonay benea *ealeem*. Give unto the Lord, O ye *mighty*.

וְאֶתְנֵהוּ בְּיַד אֵל גּוֹיִם Veetneahu beyad *eal* goeyim. I have therefore delivered him into the hand of *the mighty one* of the heathen, Ezek. xxxi. 11.

This is Nebuchadnezzar, who was the mighty of the heathen, and GOD's ſcourge of the nations.

In regimen.

וְאֶת אֵילֵי הָאָרֶץ לָקָח Veeth *ealea* haarets lakach. He hath alſo taken *the mighty* of the land, ibid. xvii. 13.

2d. A ram.

אַיִל תָּמִים מִן הַצֹּאן *Ayil* tameem min hatſoen. *A ram* without blemiſh out of the flocks, Levit. v. 15.

In regimen.

מִלְבַד אֵיל הַכִּפֻּרִים Milvad *eal* hackippureem. Beſide *the ram* of the atonement, Num. v. 8.

Plural,

אֵילִם חֲמִשָּׁה *Ealim* chemiſhſha. Five *rams*, ibid. vii. 17.

And is uſed both in the maſc. and fem. in the ſtag ſpecies.

כַּצְבִי וְכָאַיָל Catſvee *vechaayal*. As the roe buck, *and as the hart*, Deut. xv. 22.

נַפְתָּלִי אַיָּלָה שְׁלֻחָה Naphtalee

lee *ayalah* ſhelucha. Naphtali (is) *a hind* let looſe, Gen. xlix. 21.

כְּאַיָּל תַּעֲרֹג עַל אֲפִיקֵי מָיִם *Keayyal* taengroeg al epheekea mayim. *As the hart* panteth after the water brooks, Pſalm xlii. 2.

אַיֶּלֶת אֲהָבִים וְיַעֲלַת חֵן דַּדֶּיהָ יְרַוְּךָ בְּכָל עֵת *Ayeleth* ehaveem veyaenglath chean dadeha yeravvucha bechal eath. (As) the loving *hind*, and pleaſant roe, let her breaſts ſatisfy thee at all times, Prov. v. 19.

Plural,

מְשַׁוֶּה רַגְלַי כָּאַיָּלוֹת Meſhavveh raglay, *caayyaloeth*. He maketh my feet like *the hinds*, Pſalm xviii. 34. So that if at any time I was obliged to fly before my enemies, he made my feet as ſwift as the hinds, ſo that they could not overtake me.

In regimen,

אוֹ בְּאֵילוֹת הַשָּׂדֶה Oe *beayloeth* haſſadeh. Or *by the hinds of* the field, Solom. Song, ii. 7.

But, אַיֶּלֶת הַשַּׁחַר *Ayeleth* haſhachar, in Pſalm xxii. 1. is differently underſtood; and about which, the commentators and lexicographers are not agreed. For ſome ſay, it is the morning *ſtars*, agreeable to what is ſaid in Job xxxviii. 7. "When the morning *ſtars* ſang together." Others place it in the firſt form; and ſo tranſlate it, "*The power* of the riſing of the morning. And ſome ſay, it was an inſtrument of muſick. But the moſt prevailing opinion is, that it belongs to the ſecond form, and ought to be tranſlated *hind*. And is a *type* of the Jewiſh church, in the ſame manner, as it is ſo typified in Solom. Song. See Jarchi, Kimchi, and Aben Ezra, on Pſalms.

3d. A plain.

עַד אֵיל פָּארָן Ad *eal* paran. Unto *the plain* of Paran, Gen. xiv. 6.

עִם אֵלוֹן מְצַב אֲשֶׁר בִּשְׁכֶם Im *ealoen* mutſav eſher biſhchem. By *the plain* of the pillar that (was) in Shechem, Judges ix. 6.

lammav ſaveev ſaveev. *And in the arches thereof* round about, ibid 25.

אֵיל Ayil. *Cha.* Uſed in the ſame ſenſe as in the Hebrew, to denote the ſtag ſpecie.

איל Ayil, *Rab.* A ram.

אֵיילא קַמצָא *Eayla kamtſa. Rab. Talm.* A ſpecies of *locuſts* with a large head. Beperk, Kama, in Peſacheem, fol. xvi. 1. And in Avoedah Zarah, xxxvii. 1.

אילה *Ayla.* A proper name.

אלא אם כן היה מומחה כאילה ביבנה Ela im kean hayah mumchah *keayla* beyavneh. Unleſs that he had been proved (or tried) as *aylah* of Jabnah, Berachoeth, fol. xxix.

אילונית Eeloeneeth. *Talm.* Steril, ſterility. In yebamoeth, fol. lxxxii. 2. and fol. cxix. In Niddah, fol. xl. 2.

אֵים Ayam. Terrible, formidable: alſo terror, dread, horror, &c.

אֵים וְנוֹרָא הוּא *Ayoem* venoera hu. They (are) *terrible* and dreadful, Habak. i. 7.

אֵיֻמָּה כַּנִּדְגָּלוֹת *Eyummah* canidgaloeth. *Terrible* as (an army)

Plural,

וַיֵּרָא אֵלָיו ה׳ בְּאֵלֹנֵי מַמְרֵא Vayyeara ealav Adonay *beealóe* nea Mamrea. And the Lord appeared unto him *in the plains* of Mamrea, Gen. xviii. 1.

4th. The poſt, or lintle of the door.

וְאֶל אַיִל הֶחָצֵר הַשַּׁעַר סָבִיב וסביב Veel *ayil* hechatſear haſhangar ſaveev ſaveev. Even unto *the poſt* of the court round about the gate, Ezek. lx. 14.

וְאֶל אַיִל תְּמָרִים Veel *ayil* timmoereem. And upon (each) *poſt* (were) palm trees, ibid 16.

Plural,

וַיַּעַשׂ אֶת אֵילִים שִׁשִּׁים אַמָּה Vayyangs eth *ealeem* ſhiſheem ammah. He made alſo *poſts* of threeſcore cubits, ibid 14.

וּמָדַד אֵילָיו Umadad *eaylav.* And he meaſured *the poſts thereof*, ibid 24.

5th. An arch.

וְאֶל אֵלֵיהֶמָּה Veel *ealeaheamah.* And likewiſe to *the arches.*

וּלְאֵילֵמָיו סָבִיב ו סָבִיב *Uleea-*

army) with banners. Solom. Song, vi. 4.

The noun,

וְהִנֵּה אֵימָה חֲשֵׁכָה גְדֹלָה נֹפֶלֶת עָלָיו Vehinnea *eamah* cheſheachah gedoelah noepheleth alav. And lo, *an horror* of great darkneſs fell upon him, Gen. xv. 12.

לִבֵּךְ יֶהְגֶּה אֵימָה Libcha yehegeh *eamah*. Thine heart ſhall meditate *terror*, Iſai. xxxiii. 18.

In regimen.

נַהַם כַּכְּפִיר אֵימַת מֶלֶךְ Naham cacpheer *eamath* melech. *The fear* of a king (is) as the roaring of a lion, Prov. xx. 2.

וְאֵימוֹת מָוֶת נָפְלוּ עָלָי *Veeamoeth* maveth naphelu alay. *And the terrors of* death are fallen upon me, Pſalm lv. 5.

Fem.

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד Tippoel eleahem *eamatha* vaphachad. *Fear* and dread ſhall fall upon them, Exod. xv. 16.

Plural, maſc.

יַהֲלֹךְ עָלָיו אֵימִים Yaheloech alav *eameem*. *Terrors* (are) upon him, Job xx. 25.

נָשָׂאתִי אֵמֶיךָ אָפוּנָה Naſathee *eameycha* aphuna. While I bear *thy terrors* I am diſtracted. That is, I am in continual dread of thy terrors, leſt I ſhould be cut off. This is the true meaning of אפונה, which, as Kimchi obſerves, is derived from פֶּן leſt, peradventure, &c. And not according to the Engliſh tranſlation of the bible, which is *diſtracted*.

2d. Giants. And are ſo called, becauſe they caſt a kind of fear and dread on the reſt of mankind.

וְאֶת הָאֵימִים בְּשָׁוֵה קִרְיָתָיִם Veeth *haeameem* beſhaveah kiryathayim. And *the Emims* (or giants) in Shaveh Kiriathaim, Gen. xiv. 5.

אים Ayam, *Cha*. Fear, dread, horror; the ſame as in the Hebrew.

And is uſed in the ſame ſenſe, in Talm. and Rab. Hebrew.

מאיימין עליה במשקין *Meaymeen* aleyha bemaſhkeen.

They *terrify* her with the drinking. Perek Kama, in Soetah, fol. vii. They threaten and terrify the adulterous woman with the drinking of the bitter waters. See Num. v. 12. and ſeq.

אימא Eama. *Talm.* A diſtaff.

הנוגע בצמר שעל האימא Hanoegeaang batſemer ſheangl *haeama*. He that touches the wool which is on *the diſtaff*, Keleem, chap. xi. fol. xx. &c. xxxvii.

אימת *Rab.* See in מתי.

אין Ayin. Not. Uſed as a negative, and privative.

וְאָדָם אַיִן לַעֲבֹד אֶת הָאֲדָמָה Veadam *ayin* leangvoed eth haadamah. And there (was) *not* a man to till the ground, Gen. ii. 5.

וְאִם אַיִן מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ Veim *ayin* mecheanee na miſſiphrecha eſher cathavta. And if *not*, blot me, I pray thee, out of the book which thou haſt written, Exod. xxxii. 32.

כִּי אֵין הַמֶּלֶךְ יוֹכַל אִתְּכֶם דָּבָר Kee *ean* hammelech yuchal ethchem davar. For the king (is) *not* he that (can do any) thing againſt you, Jerm. xxxviii. 5.

And with מ mem prefix.

הוֹי כִּי גָדוֹל הַיּוֹם הַהוּא מֵאַיִן כָּמֹהוּ Hoey kee gadoel hayyoem hahu *meaean* camoehu. Alas, for that day (is) great, ſo *that none* (is) like it, Jerm. xxx. 7.

מֵאַיִן כָּמוֹךָ יְהוָה *Meacan* camoecha Adonay. For as much as (there is) *none* like unto thee, O Lord, ibid x. 6.

הֵן אַתֶּם מֵאַיִן Hean attem *meaayin*. Behold, ye (are) *of nothing*, Iſai. xli. 24.

כְּאַיִן שָׁפְכָה אֲשֻׁרָי *Keayin* ſhuphchu eſhuray. My ſteps had *well nigh* ſlipt, Pſal. lxxiii. 2.

There is likewiſe another form, where the א is pointed with *chirik*. The ſame as בִּין from בִּין, &c. And is an interrogative.

וְאִין יֶשׁ פֹּה תַּחַת יָדֵךְ חֲנִית אוֹ חָרֶב *Veeen* yeſh poe thachath yadcha cheneeth oe charev

charev. *And* is there *not here* under thine hand ſpear or ſword? I. Sam. xxi. 8.

And with the third radical doubled, and י or ו poſtfixed.

אֵינֶנִּי נֹתֵן לָכֶם תֶּבֶן *Eanennee* noethean lachem teven. *I will not* give you ſtraw, Exod. v. 10.

בְּטֶרֶם אֵלֵךְ וְאֵינֶנִּי Beterem ealeach *veeanennee*. Before I go hence, *and be no more*, Pſal. xxxix. 14. Before I go to the grave, *and am not*; i. e. *am not* able to keep thy commandments. For thoſe are to be performed while we continue here on earth: and therefore the Pſalmiſt entreated to be ſpared, that he might *not be deprived* of the power of doing good works.

וְהִנֵּה אֵינֶנּוּ עִמּוֹ כִּתְמוֹל שִׁלְשׁוֹם Vehinnea *eanenu* immoe kithmoel ſhilſhoem. And behold, *it* (was) *not* toward him as before, Gen. xxxi. 2.

וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים *Veeanennu* kee lakach oethoe eloheem. *And he* (was) *not*; for God took him, ibid v. 24.

וְשָׁסַע וְאֵינֶנָּה שֹׁסַעַת Veſheſang *eanennah* ſhoeſangath. And (is) *not* cloven-footed, Levit. xi. 26.

כִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשַׁר Kee *eanecha* yoedeang eay ze yichſhar. For *thou* knoweſt *not* which (of them) ſhall proſper, Eccle. xi. 6.

מַדּוּעַ אֵינְכֶם מְחַזְּקִים אֶת בֶּדֶק הַבָּיִת Maddnang *eaneachem* mechazzekeem eth bedek habbayith. Why repair *ye not* the breaches of the houſe? II. Kings xii. 8.

וּדְבָרָיו אֵינָם נִשְׁמָעִים Udevarav *eanam* niſhmaeengm. And his words *are not* heard, Eccle. ix. 16.

כַּלֵּה וְאֵינֵמוֹ Caleah *veeaneamoe*. Conſume (them,) *that they be not*, Pſalm lix. 14.

אִין Een, *Cha*. Whether, if, &c.

אִין בְּעִירָא אִין אֱנָשָׁא *Een* beingra *een* enaſha. *Whether* (it be) beaſt, (or) *whether* (it be) man. Targ. Jona. Exod. xix. 13.

אִיף Eeph. From whence,

אֵיפָה Eaphah. Adv. A meaſure containing about 6 gallons

6 gallons, 3 points, and 3 ſolid inches, of corn meaſure. And in wine meaſure, 7 gallons, 2 quarts, and about half a point; or 1747 ſolid inches of Engliſh meaſure, according to the calculation of Dr. Cumberland. See his Eſſay on ſcripture weights and meaſures.

לֹא יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה Loe yeeheyeh lecha beveathecha *eaphah veeaphah.* Thou ſhalt not have in thine houſe *a meaſure and a meaſure:* or, according to the Engliſh tranſlation, "divers meaſures," Deut. xxv. 14.

עֲשִׂירִת הָאֵפָה סֹלֶת לְחַטָּאת Eſeereeth *hacaphah* ſoeleth lechattath. The tenth part of *an* ephah of fine flower for a ſin offering, Levit. v. 11.

In regimen.

אֵיפַת הַקָּלְיא הַזֶּה *Eaphath* hakkalee hazzeh. *An ephah* (or meaſure) *of* this corn, I. Sam, xvii. 17.

Another form.

וַיְהִי כְּאֵיפָה שְׂעֹרִים Vayehee *keeaphah* ſeoengreem. And it was *about an ephah of* barley, Ruth ii. 17.

2d. Where, &c.

אֵיפֹה הָיִיתָ בְּיָסְדִי אָרֶץ *Eaphoe* hayeetha beyaſdee arets. *Where* waſt thou when I laid the foundations of the earth? Job xxxviii. 4.

מִי אֵפוֹא הוּא הַצָּד צַיִד Mee *eaphoe* hu hatſad tſayid. Who, *where* (is) he that hath taken veniſion? Gen. xxvii, 33.

3d. Manner.

אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הָרַגְתֶּם בְּתָבוֹר *Eaphoeh* haenaſheem eſher heragtem bethavoer. *What manner* of men (were they) which ye ſlew at Tabor? Judg. viii. 18.

4th. Now.

מַה לָּךְ אֵפוֹא כִּי עָלִית כֻּלָּךְ לַגַּגּוֹת Mah lach *eaphoe* kee aleeth culach legaggoeth. What aileth thee *now*, that thou art wholly gone up to the houſe top? Iſai. xxii. 1.

וְלָכָה אֵפוֹא מָה אֶעֱשֶׂה בְנִי Ulecha *eaphoe* mah eengſeh benee. And what ſhall I do *now* unto thee my ſon? Gen. xxvii. 37.

Some are of opinion that

not; otherwiſe, he would have known, that *ten* are written איפה, *four*, with י only, אפו, and the reſt with ו and א, אפוא. He conſequently would not then have been ſo haſty in charging *Calaſſio* with a fault, which he had never committed. And, as to *Calaſſio's* conſtruing it *now*; I anſwer, he has therein acted juſtly; and is what the text clearly admits of; as may be perceived in the foregoing examples.

אִיָּר Iyyar, *Cha.* The ſecond month of the Jewiſh eccleſiaſtical year, and which anſwers to April and May, and conſiſts of 29 days.

אִישׁ Eeſh.

1ſt. A man, perſon, or being.

מַכֵּה אִישׁ וָמֵת מוֹת יוּמָת Mackeh *eeſh* vameath moeth yumath. He that ſmiteth *a man*, ſo that he die, ſhall ſurely be put to death, Exod. xxi. 12.

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ Aſhrea *haeeſh* eſher loe halach. Happy (is) *the man* that walketh not, Pſalm i. 1.

איפה is compounded of אי and פה. But to this I can by no means aſſent; but am clear that it is derived from the ſame root איף, though of a different ſignification. And, as to what *Bate* has obſerved in his "Critica Hebræa," that, *Calaſſio* confounds this (איפה) with אפוא from אף: and prints איפה for אפוא of the text, and conſtrues it *nunc*, *now*, in many places." I muſt remark, that, as to the charge of *Calaſſio's* confounding איפה with אפוא *from* אף, I can ſay nothing to, not having the work before me. But, as to the charge of printing איפה for אפוא (if what *Bate* has advanced be true) I can fully exculpate him from. And muſt take the liberty to inform *Bate*, that there is ſuch a thing as the *Maſorah*; and which, every perſon, that preſumes to criticiſe on ſcripture, and the ſacred language, ought to be well acquainted with: the which I am inclined to think he is

כְּמוֹ אֵשֶׁת לֵדָה Kemoe *eaſheth* leadah. As *a woman* in travail, Jerem. xiii. 21.

The pronoun poſtfixed.

וַיִּרְפָּא אֱלֹהִים אֶת אֲבִימֶלֶךְ וְאֶת אִשְׁתּוֹ Vayyirpa eloheem eth eveemelech veeth *iſhtoe*. And God healed Abimelech, *and his wife*, Gen. xx. 17.

וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וָלֵךְ Veangta hinneah *iſhtecha* kach valeach. Now therefore, behold *thy wife*, take her, and go thy way, ibid xii. 19.

הָבָה אֶת אִשְׁתִּי Havah eth *iſhtee*. Give (me) *my wife*, ibid xxix. 21.

All theſe, Kimchi obſerves, are pointed with chirik: though we ſometimes meet with it pointed with ſegol: as,

אִשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה בְּיַרְכְּתֵי בֵיתֶךָ *Eſhtecha* kegephen poeriyyah beyarkethea veathecha. *Thy wife* (ſhall be) as a fruitful vine by the ſides of thine houſe, Pſal. cxxviii. 3.

Fem. Plu. of אשה is

אִשּׁוֹת הַזִּמָּה *Eeſhoeth* hazzimmah. The lewd *women*, Ezek. xxiii. 44.

But the general plural, *women*,

אַשְׁרֵי אִישׁ יָרֵא אֶת יהוה Aſhrea *eeſh* yarea eth Adonay. Happy (is) *the man* (that) feareth the Lord, ibid cxii. 1.

Theſe three, as Kimchi obſerves, include both the maſc. and fem.

Plural, maſc.

אֲלֵיכֶם אִישִׁים אֶקְרָא Eleachem *eeſheem* ekra. Unto you, *O men*, I call, Prov. viii. 4.

אֶת אִישִׁים פֹּעֲלֵי אָוֶן Eth *eeſheem* poeenglea aven. With *men* that work iniquity, Pſalm cxli. 4.

And in the feminine, the ש is with dagaſh, to compenſate for the י in the maſc. and which is deficient in the fem. But when in regimen, the dagaſh is dropt.

אֵשֶׁת אוּרִיָּה הַחִתִּי *Eaſheth* uriyyah hachittee. *The wife of* Uriah the Hittite, II. Sam. xi. 4.

And is likewiſe to be met with in the abſolute form.

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר Veraeetha baſhivya *eaſheth* yephath toear. And ſeeſt among the captives a beautiful *woman*, Deut. xxi. 10.

איש

women, is נשים; for which ſee, אנש.

And the words איש and אשה are applied to other creatures beſides man and woman; as likewiſe to inanimate beings, as the cherubims.

וּפְנֵיהֶם אִישׁ אֶל אָחִיו Upheneahem *eeſh* el acheev. And their faces (ſhall look) one to another. Or, according to the Hebrew, *A man* to his brother, Exod. xxv. 20.

The angels.

אִישׁ לֹא נֶעְדָּר *Eeſh* loe nengdar. Not *one* faileth, or not *a man* faileth, Iſai. xl. 26.

Beaſts.

אִישׁ וְאִשְׁתּוֹ *Eeſh veiſhtoe.* (according to the Hebrew phraſeology) *A man and his wife*, or the Engliſh tranſlation, the *male* and his female, Gen. vii. 2.

It is applied figuratively to the nobler ſort of people; the head or principal.

הֲלוֹא אִישׁ אַתָּה Heloe *eeſh* attah. (Art) thou not *a man?* i. e. a great and principal man. As he ſays farther, and who (is) like to thee in Iſrael? I. Sam. xxvi. 15.

ה׳ אִישׁ מִלְחָמָה Adonay *eeſh* milchamah. The Lord (is) *a man* of war. Is *great* and *powerful* in war, Exod. xv. 3.

אִם תִּמְצְאוּ אִישׁ Im timtſeu *eeſh.* If ye can find *a man.* If ye can find a *good*, and juſt man: for ſo he farther explains it, "If there be (any) that executeth judgment, that ſeeketh truth, &c." Such *a man* it was that the prophet ſpeaks of, Jer. v. 1.

גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ Gam benea Adam gam benea *eeſh.* Both the children of Adam, and the children of *men.* That is, as the Engliſh verſion renders it, both *low* and *high.* For by the children of *Adam* are meant, the common people: and the children of *men* denotes the princes and nobles: all of whom are deſired to give ear to the Pſalmiſt, Pſal. xlix. 3.

2d. The apple, or ball of the eye. And is derived from איש; becauſe, as ſome ſay,

the image or form of a man appears in it. See Kimchi on the roots. Or may perhaps be ſo called, from אִישׁוֹן black, or dark; it being generally of that colour: or at leaſt is the colour moſt admired.

שָׁמְרֵנִי כְּאִישׁוֹן בַּת עָיִן Shamreanee *keeeſhoen* bath ayin. Keep me as *the apple* of (the hollow of) the eye, Pſal. xvii. 8.

יִצְּרֵנְהוּ כְּאִישׁוֹן עֵינוֹ Yitſrenhu keeeſhoen *eanoe*. He kept him as *the apple* of his eye, Deut. xxxii. 10.

3d. Black night.

בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה *Beeeſhoen* layelah vaephealah. *In the black* and dark night, and which was a proper time for the adultereſs to act her part; not being then ſo liable to be detected: Prov. vii. 9.

And there is another form, where the ſecond radical י is dropt.

יִדְעַךְ נֵרוֹ בָּאֶשְׁן חֹשֶׁךְ Yidangch nearoe *beeſhun* choeſhech. His lamp ſhall be put out *in obſcure darkneſs*, ibid xx. 20.

אִישׁ *Eaſh*, *Talm.* Lord or maſter, &c.

אִישִׁי כֹהֵן גָּדוֹל *Eeſhee* coehen gadoel. *My Lord* High Prieſt. Miſhna in yoemoe, chap. i.

אִישׁוּת Eeſhoeth *Talm.* The married ſtate.

אִית Eeth.

1ſt. Strong, rough, &c.

וַיֹּאמַר אֵיתָן מוֹשָׁבֶךָ Vayoemar *eathan* moeſhavecha. And ſaid, *ſtrong* is thy dwelling place, Numb. xxiv. 21.

וְהוֹרִדוּ זְקֵנֵי הָעִיר הַהִוא אֶת הָעֶגְלָה אֶל נַחַל אֵיתָן Vehoereedu ziknea haeengr hahee eth haenglah el nachal *eathan*. And the elders of that city ſhall bring down the heifer unto *a rough* valley. Deut. xxi 4.

Though ſome are of opinion, that it ſignifies a *ſtrong* and *fruitful* valley:

And the meaning of אֲשֶׁר לֹא יֵעָבֵד בּוֹ וְלֹא יִזָּרֵעַ Eſher loe yeangvead boe veloe yizzarang is, Shall not (thenceforth) be eared or ſown, and which, ſays Mamonides and Abarbanal, may be the means of

of causing the owner of the valley to be diligent in his search after the murderers; so that the heifer's neck may not be struck in his valley; as it would thereby be rendered from thenceforth useless.

גּוֹי אֵיתָן הוּא Goey *eathan* hu. It (is) *a strong* or *mighty* nation, Jer. v. 15.

וַתֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ Vatteasher *beeathan* kashtoe. But his bow abode *in strength*, Gen. lxix. 24.

Affix.

וַיָּשָׁב הַיָּם לִפְנוֹת בֹּקֶר לְאֵיתָנוֹ Vayyashav hayyam liphneeth boeker *leeathanoe*. And the sea returned *to his strength* when the morning appeared, Exod. xiv. 27.

וְאֵיתָנִים יְסַלֵּף *Veeathaneem* yesalleaph. And maketh *the strong* fools. Those that are *strong* in judgment, he maketh fools, Job. xii. 19.

וְהָאֵתָנִים מוֹסְדֵי אָרֶץ *Vehaeathaneem* moesedea arets. *And ye strong* foundations of the earth, Mich. vi. 2.

2d. Entrance.

וְעַל פְּנֵי הַשַּׁעַר הָאֵיתוֹן Veangl penea hashangar *haeethoan*. And from the face of the gate of *the entrance*, Ezek. lxix. 15. Though some think it implies, the middle gate. See Kimchi on Sepher Hasharasheem.

אִית Eeth, *Cha.* Is, to be, &c.

מָאִים אִית חַמְשִׁין זַכָּאִין בְּגַוֵּהּ קַרְתָּא Maeem *eeth* chamsheen zaccaeen begoe karta. Peradventure *there be* fifty righteous within the city. Targ. Onk. Gen. xviii. 24.

וְאִית דַּהֲוֵי עֲנָנָא מִרַמְשָׁא וְעַד צַפְרָא *Veeeth* dahevea enana meramsha veangd tsaphra: And (so) *it was* when the cloud abode from evening unto the morning. Targ. Onk. Numb. ix. 21. The same in the preceding verse.

הַאִית לִבָּךְ כְּשַׁר כְּמָא דְלִבִּי עִם לִבָּךְ *Haeeth* libbach cashar kema delibbee im libbach. *Is* thine heart right, as my heart (is) with thy heart? Targ. Jona. II. Kings x. 15.

אִיתַי גְּבַר בְּמַלְכוּתָךְ *Eethay* gevar bemalchuthach. *There*

is a man in thy kingdom, Dan. v. 11.

Affix.

דִּי מְדָרְהוֹן עִם בְּשְׂרָא לָא אִיתוֹהִי Dee medareheon im bifra la *eethoehee*. Whoſe dwelling *is* not with fleſh. ibid ii. 11.

It is of the ſame import in *Talm.* and *Rab.* writings.

אך Ach, adv. But, ſurely, only, &c.

וַאֲדַבְּרָה אַךְ הַפַּעַם Vaedabrah *ach* happangam. And I will ſpeak *but* this once, Gen. xviii. 32.

וְעַתָּה שָׂא נָא חַטָּאתִי אַךְ הַפַּעַם Veangtah ſa na chattethee *ach* happangam. Now therefore forgive, I pray thee, my ſin *only* this once, Exod. x. 17.

אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה *Ach* beangſoer lachoedeſh haſhveengee hazzeh. *But* on the tenth (day) of this ſeventh month, Levit. xxiii. 27.

אַךְ אֶת הַזָּהָב וְאֶת הַכֶּסֶף *Ach* eth hazzahav veeth haccaſeph. *Only* the gold, and the ſilver, Numb. xxxi. 22.

אַךְ עַצְמִי וּבְשָׂרִי אָתָּה *Ach* atſmee uveſaree attah. *Surely* thou (art) my bone and my fleſh, Gen. xxix. 14,

וְדָוִד אָמַר אַךְ לַשֶּׁקֶר שָׁמַרְתִּי אֶת כָּל אֲשֶׁר לָזֶה בַּמִּדְבָּר Vedavid amar *ach* laſheker ſhamartee eth cal eſher lazeh bamidbar. And David had ſaid, *ſurely* in vain have I kept all that this (fellow) hath in the wilderneſs, I. Sam. xxv. 21.

אך Ach, *Talm.* Plague, calamity.

אך גדול היה באותו היום Ach gadoel haya beoethoe yoem. There was a great *plague* on the ſame day. Bava Mitſeea fol. lix. 2.

אכב Achav, *Cha.* from whence אַכָּבָא *Accava*, and is to be met with but once; and that in the Jerus. Targ. on Prov. xxx. 31. And which ſome interpret a cock, and others a grey-hound. And Elias in Methurgaman, ſays, he realy does not know what it means.

אכל Achal.

1ſt. To eat, conſume, devour, deſtroy; alſo food, meat, ſuſtenance, &c.

לֶחֶם לֹא אָכַל Lechem loe *achal*. *He did* not *eat* bread, Exod. xxxiv. 28.

וְלֹא אָכַל בְּיוֹם הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם Veloe *achal* beyoem hachodeſh haſheanee lechem. And he *did eat* no meat the ſecond day of the month, I. Sam. xx. 34.

כִּי לֹא אָכַל לֶחֶם כָּל הַיּוֹם Kee loe *achal* lechem cal hayoem. For he *had eaten* no bread all the day, ibid xxviii. 20.

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת יְהֹוָה אֱלֹהֶיךָ *Veachalta* veſavangta uverachta eth Adonay eloehecha. *When thou haſt eaten* and art full, then thou ſhalt bleſs the Lord thy GOD, Deut. viii. 10.

The noun maſc.

וַיִּקְבֹּץ אֶת כָּל אֹכֶל שֶׁבַע שָׁנִים Vayikboets eth cal *oechal* ſhevang ſhaneem. And he gathered up all *the food* of the ſeven years, Gen. xli. 28.

וָאָשִׁת אֵלָיו אוֹכִיל Veat ealav *oecheel*. And I laid *meat* unto him, Hoſea xi. 4.

Fem.

וַיֵּלֶךְ בְּכֹחַ הָאֲכִילָה הַהִיא אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה Vayealech bechoeach *haecheelah* hahee arbangeem yoem vearbangeem laylah. And he went in the ſtrength *of that meat* forty days and forty nights, I. Kings xix. 8.

And with מ prefix.

וְאַתָּה קַח לְךָ מִכָּל מַאֲכָל Veattah kach lecha miccal *maechal*. And take thou unto thee of all *food*, Gen. vii. 21.

וְהָיְתָה נִבְלַת הָעָם הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם Vehayethah nivlath haangm hazzeh *lemaechal* leoengph haſhamayim. And the carcaſes of this people ſhall be *meat to* the fowls of the heaven, Jerm. vii. 33.

Niph. Infin.

וְאִם הֵאָכֹל יֵאָכֵל מִבְּשַׂר זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי Veim *heaachoel yeaacheal* mibſar zevach ſhelamav bayoem haſhleeſhee. And if (any) of the fleſh of the ſacrifice *be eaten at all* on the third day, Levit. vii. 18.

Piengl

וַיַּאכִלֵנִי אֶת הַמְּגִלָּה הַזֹּאת *Vayaechéeleanee* eath hammegillah hazzoeth. *And he cauſed me to eat* that roll, Ezek. iii. 2.

בִּטְנְךָ תַאֲכַל Bitnecha *thaechal*. *Cauſe* thy belly *to eat*, ibid 3.

Applied figuratively to the fire; or any thing that conſumes, or devours.

כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכְלָה הוּא Kee Adonay eloehecha eaſh *oechelah* hu. For the Lord thy GOD (he is) *a conſuming* fire, Deut. iv. 24.

Niph.

וְנֶאֱכַל גָּדִישׁ *Vencaechal* gadeeſh. And the ſtacks of corn *be conſumed*, Exod. xxii. 5.

Pieng. futu. or more properly what is called meruhang.

תְּאֻכְלֵהוּ אֵשׁ לֹא נֻפָּח *Teachleahu* eaſh loe nuppach. A fire not blown *ſhall conſume* him, Job xx. 26.

Puangl, Preter.

וּשְׁעָרֶיהָ אֻכְלוּ בָאֵשׁ Uſheangreha *uckelu* baeaſh. And the gates thereof *are conſumed* with fire, Nehem. ii. 3.

The noun fem.

וְהָיְתָה לִשְׂרֵפָה מַאֲכֶלֶת אֵשׁ Vehayetha liſreapha *maecholeth* eaſh. But (this) ſhall be with burning and *fuel* of fire, Iſai. ix. 5. Alluding to deſtruction of the Aſſyrian army under Sennacharib by the angel: which was not by "garments rolled in blood, or a confuſed noiſe," but ſilent and ſuddenly, as *fuel* is conſumed by fire.

וְאָכַלְתָּ אֶת כָּל הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ *Veachalta* eth eal haangmeem eſher Adonay eloehecha noethean lach. *And thou ſhalt conſume* all the people which the Lord thy GOD ſhall deliver thee, Deut. vii. 16.

וַיֹּאמֶר הֲלָנֶצַח תֹּאכַל חָרֶב Vayoemer halanetfach *toechal* cherev. And ſaid, *ſhall* the ſword *devour* for ever? II. Sam. xi. 26.

וְחַרְבִּי תֹּאכַל בָּשָׂר Vecharbee *toechal* baſar. And my ſword *ſhall devour* fleſh, Deut. xxxii. 42.

2d. A knife.

וַיִּקַּח בְּיָדוֹ אֶת הָאֵשׁ וְאֶת הַמַּאֲכֶלֶת Vayyikkach beyadoo

doe eth haeaſh veeth *hammaecheleth*. And he took the fire in his hand, and *the knife*, Gen. xxii. 6. And is ſo called, becauſe it prepares the food for eating.

Plural,

וּמַאֲכָלוֹת מְתַלְּעָתָיו *Umaechaloeth* methalleongthav. And their jaw teeth (as) *knives*, Prov. xxx. 14.

אכל Achal. *Cha*. Of the ſame ſignification as the Hebrew, viz.

1ſt. To eat, conſume, devour, &c. alſo food, meat, &c.

2d. To accuſe, proclaim, &c. See in קרץ.

אכל Achal. *Talm. Rab.* The ſame as the precedent.

אַכְלַס Achlas, *Cha*. A multitude, congregation, troop, &c.

נִרְדָּךְ שְׁלִיפִין לְמִקְטַל אוכְלוסִין Nirrach ſheleepheen lemiktal *oecheloeſeen*. Thy arrows (are) ſharp to ſlaughter *troops*. Jeruſ. Targ. Pſalm xlv. 6.

In regimen.

דְּדָמֵי לַהּ בְּאוכְלוסֵי מַלְאֲכַיָּא Dedumea laadonay *beoechaeloeſea* malechaya. (Who) that can be likened unto the Lord among the *troops* or *multitudes* of the angels. Targ. Jeruſ. ibid, lxxxix. 7.

Affix.

כַּחֲדָא יֵיתוּן אוכְלוֹסוֹהִי Kacheda yeathun *oecheloeſoehee*. *His troops* come together. Jeruſ. Targ. Job xix. 12.

אכם Acham, *Cha*. Black, dark, &c.

וּשְׂעַר אוכְמָא לֵית בֵּיהּ Uſeangr *uccam* leath beah. And that there) is no *black* hair in it. Targ. Onk. Levit. xiii. 31.

וּבְרִתְיָכָא תִּנְיָתָא סוּסָוָן אוכְמִין Uvirtheecha thinyeatha ſuſevan *uccameem*. And in the ſecond chariot *black* horſes. Targ. Jona. Zecha. vi. 2.

This is plural in the *Chaldee*, though not in the *Engliſh*.

אוכְמִין כַּאֲבֵי עוֹרְבָא *Uecameen* caegaphea ureva. *Black* as the wings or feathers of a raven. Jeruſ. Targ. Solom. Song, v. 11.

אכמר Achmar. Talm. *Spittle*.

tle. See Gem. Kiddiſheen, fol. lxxxi. 2.

אכן Achean. Surely, verily, &c.

אָכֵן יֵשׁ יְיָ בַּמָּקוֹם הַזֶּה *Achean* yeaſh Adonay bamakoem hazzeh. *Surely* the Lord is in this place, Gen. xxviii. 16.

וַיַּרְא מֹשֶׁה וַיֹּאמֶר אָכֵן נוֹדַע הַדָּבָר Vayyira moeſhe vayoemar *achean* noedang haddavar. And Moſes feared, and ſaid, *ſurely* this thing is known, Exod. ii. 14.

אָכֵן אַתָּה אֵל מִסְתַּתֵּר *Achean* attah eal miſtatear. *Verily* thou (art a) GOD that hideſt thyſelf, Iſai. xlv. 15.

אָכֵן שָׁמַע אֱלֹהִים *Achean* ſhemang eloheem. (But) *Verily* GOD hath heard (me) Pſalm lxvi. 19.

אכסא Achſa. *Talm.* *A fool,* fooliſh, &c.

אכסא תרנגולא *Achſa* tarnegoela. *A fooliſh* cock. Gitteen, fol. lxix. 1.

אַכְסַדְרָא Achſadra, *Cha.* *A Porch.*

וּנְפַק אֶהוּד לְאַכְסַדְרָא Unephak ehud leachſadra. And Ehud went forth through the *porch.* Targ. Jona. Judg. iii. 23.

אכסיומא Achſeeyoema. *Talm.* *Dignity,* authority, &c.

אכסן Achſan. *Cha.*

1ſt. A beam.

וְנָטַל יָת אַכְסַן דְּנַרְדָּאִין וְיָת מַשְׁתִּיתָא Unetal yath *achſan* degardaeen veyath maſhteatha. And he took away the weaving *beam* and the web. Targ. Jona. Judg. xvi. 14.

וְאֶעָא דְמוּרְנִיתֵיהּ כְּאַכְסַן דְּנַרְדָּאִין Veaang demureneetheah *keachſan* degardaeen. And the wood or ſtaff of his ſpear (was) like a weaver's *beam.* Targ. Jona. I. Sam. xvii. 7.

2d. A gueſt, or traveller.

דָּשַׁי לְאַכְסַנְיָא פְּתָחַת Daſhay *leachſanya* phithcheath. And my doors were open to *the traveller.* Targ. Jeruſ. Job xxxi. 32.

And in *Talm.* and *Rab.* Hebrew, it ſignifies both the *hoſt* and the gueſt.

אכסרה Achſerah. *Talm.* An eſtimation of corn, fruit, or liquors, by conjecture, without

without weight or measure; for so it is explained in Talm. Peah. chap. ii.

בלא שיעור ומדה Beloe sheengur umiddah. Without weight or measure.

אין פודין מעשר שני אכסדה Ean poedeen maengsar sheenee *achsarah*. The second tithes are not redeemed by *estimation*, i. e. not by guess. Maangser sheenee, Perek Hamoelech Peroeth. fol. lxix.

These tithes were to be eaten in Jerusalem; but if there was too great a quantity, or the distance was so great as to render it inconvenient to carry it, they were then, allowed to redeem it; and the money for which it was redeemed, was to be spent in Jerusalem. And as it was to be *truly* tithed, so was it to be truly valued when redeemed, and not by conjecture. See Deut. xiv. 22. and seq.

אכף Achaph, to bend, or yield.

כי אכף עליו פיהו Kee *achaph* alav peehu. For his mouth hath *bent* it on him. By her craving she causes him to *bend* or *yield* to the labour, Prov. xvi. 26.

This I opine to belong to the root, כפף to bend. Although placed by the lexicographers under this root.

ואכפי עליך לא יכבד *Veachpee* alecha loe yichbad. *And my hand* shall not be heavy upon thee, Job xxxiii. 7.

The א is not radical, but is one of the additional letters; and is likewise derived from כפף to bend, which see.

אכף Achaph, *Talm.* A saddle, or clothes used before the invention of saddles.

שלא תרד האוכף Sheloe thearead *haucaph*. That *the saddle*, &c. may not descend or fall off. Shab. Perek, Bameh Beheamah Yoetsa, fol. liii. 1.

אכפא. See, כפה.

איכפת. See כפת.

אכר Iccar. A husbandman, &c.

ונפצתי בך אכר וצמדו Venippatstee becha *iccar* vetsimdoe. And I will break in pieces with thee, *the husbandman* and his yoke of oxen, Jer. li. 23.

וְקָרְאוּ אִכָּר אֶל אֵבֶל Vekareu *iccar* el eaveal. And they call *the huſbandman* to mourning, Amos v. 16.

Plural.

בֹּשׁוּ אִכָּרִים Boeſhu *iccareem*. *The plowmen* were aſhamed, Jer. xiv. 4.

הֹבִישׁוּ אִכָּרִים Hoeveeſhu *iccareem*. Be ye aſhamed, O *ye huſhandmen*, Joel i. 11.

Affix.

וּבְנֵי נֵכָר אִכָּרֵיכֶם וְכֹרְמֵיכֶם Uvenea neacher *iccareachem* vechoeremeachem. And the ſons of the alien (ſhall be) *your plowmen*, and your wine dreſſers, Iſai. lxi. 5.

אכר Iccar, *Cha*. The ſame as the Hebrew in ſignification, but different in the affix letters; of which I ſhall juſt produce an example or two.

Plural.

בְּהִיתוּ אִכָּרַיָּא Beheethu *iccaraya*. *The plowmen* were aſhamed. Targ. Jona. Jer. xiv. 4.

אִכָּרִין *Iccareen*. *Huſbandmen*. Targ. Jona. Jer. xxxi. 24.

וּבְנֵי עַמְמַיָּא אִכָּרֵיכוֹן Uvenea ammaya *iccaraechoen*. And the ſons of the nations, or aliens (ſhall be) your *plowmen*. Targ. Jona. Iſai. lxi. 5.

אכרוע Achroeang. *Talm*. A plant, the root of which is fit for food, but the ſeed is of a hot dry nature. Jeruſ. Talm. Perek, Kama.

אכת Acath. *Talm*. Hitherto, yet, &c.

משום דאכתי לא מלא סאתהון Miſhum *deachtea* loe malea ſeaathhoen. By reaſon that their meaſure was not full *hitherto*.

אכתריאל *Achtareeal*. The name of GOD, as uſed by the Cabbaliſts.

From כתר *Kether*. A crown.

וראיתי אכתריאל ה׳ צבאות יושב על כסא רם ונשא Veraeethee *achtareeeal* Adonay tſevaoeth yoeſheav al keſea ram veniſſa. And I ſaw *Achtareeal* the Lord of hoſts, ſitting on a high and elevated throne. Berachoeth, fol. vii. 1. Chaptar Vapherach, fol. xiii. 2.

See

This is, according to the Engliſh tranſlation; and to which, Kimchi ſeems to incline; for he obſerves, that the ל is inſtead of ן. So that the meaning of the word is, as if written אָן an, where, &c. And to this Jarchi agrees. But R. Jonah obſerves, that the ſenſe is as if written עַל with ע, and explains it thus: *On* whom have ye made rode to day? To this ſenſe R. Levi Ben Gerſhoem, coincides. But Aben Ezra ſays, it is to be underſtood in the common acceptation of the word, viz. *Not*. So that the meaning of the paſſage is, Have ye *not* made rode to day?

וּמֶלֶךְ אַלְקוֹם עָמוֹ Umelech *alkum* immoe. And a king, againſt whom, (there is) *no riſing up*, Prov. xxx. 31.

This is compounded from אַל not, and קוּם to riſe.

וְאִלּוּ לַעֲבָדִים וְלִשְׁפָחוֹת נִמְכַּרְנוּ *Veillu* laeng vadeem veliſhphachoeth nimcarnu. *But if* we had been ſold for bondmen, and bond-women, Eſt. vii. 4.

See alſo Baangal Akeeda, chap. lxxiv.

אַל Al. Nay, not, nothing: being uſed in different ſenſes, as will be perceived in the examples.

אַל בָּנַי כִּי לוֹא טוֹבָה הַשְּׁמֻעָה אֲשֶׁר אָנֹכִי שֹׁמֵעַ *Al* banay kee loe toevah haſhmuang eſher anoechee ſhoemeaang. *Nay*, my ſons, for (it is) no good report that I hear, I. Sam. ii. 24.

אַל תֹּאכְלוּ מִמֶּנּוּ נָא *Al* toechelu mimennu na. Ye (ſhall) *not* eat of it raw, Exod. xii. 9.

בְּסֹדָם אַל תָּבֹא נַפְשִׁי Beſoedam *al* tavoe naphſhee. O my ſoul, come *not* thou into their ſecret, Gen. xlix. 6.

וְיָשֵׂם לְאַל מִלָּתִי Veyaſeam *leal* millathee. And make my ſpeech *nothing worth*, Job xxiv. 25.

Uſed as an interrogative.

וַיֹּאמֶר אָכִישׁ אַל פְּשַׁטְתֶּם הַיּוֹם Vayoemer acheeſh *al* peſhattem hayoem. And Achiſh ſaid, *whether* have ye made a rode to day? I. Sam. xxvii. 10.

אֵל Eal. *Cha.* GOD.

וּבְרִיךְ יְיָ עִלָּאָה Uvereech *eal* illaah. And bleſſed (be) the moſt high GOD, Gen. xiv. 20.

אֶלָּא Ela. *Cha.* Save, beſide, &c. And as Elias obſerves, is derived from the Greek, ἀλλά, See Methurgaman.

וְיֵימְרוּן לֵית אֱלָהָא אֶלָּא יְיָ Veyeamerun leath *elaha ella* Adonay. And they ſhall ſay, there is no GOD, *ſave* the Lord. Targ Jona. II. Sam. xxii. 32.

אֱלָהָא דְזַכֵּי וּפָרִיק לֵית אֶלָּא אֲנָא Elaha dezacay uphareek leath *ella* ena. A juſt GOD, and redeemer, there is none *beſide* me, Targ. Jona. Iſai. xlv. 21.

אֶלָּא Ela. *Talm. Rab.* The ſame as in the Chaldee.

כָּל הַנְּבִיאִים לֹא נִתְנַבְּאוּ אֶלָּא לִבְעֲלֵי תְּשׁוּבָה Cal hanneveeeem loe nithnabbu *ela* levaenglea teſhuvah. All the prophets did not propheſy, *ſave* to thoſe that are penitent. That is, the ſole aim of their propheſying, was to cauſe mankind to repent, and thereby become penitent. R. Jochanan. San. fol. xcix. i.

אֶלֶב Alav. From whence אוּלְבָּנִין Ulbaneen. Labanon. See in לבן.

אֲלוּגְלוּגִין and אֲלוּגְלוּגִים *Aluglugean*, and *Aluglugoes*. *Rab.* A note, bill, or other acknowledgment or obligation of a debt: alſo a bill of acquittance, &c. See Bereſheeth, Rabba: Peſiktha: Yalkut, &c.

אֲלָל Alal.

1ſt. Vain, Nothing, of no value.

רֹפְאֵי אֱלִל כֻּלְּכֶם Roepheea *eleel* culchem. Ye (are) all phyſicians of *no worth*, Job xiii. 4.

הוֹי רֹעִי הָאֱלִיל Hoey roeing *haeilcel*, Wo to *the vain*, or *worthleſs* ſhepherd that leaveth the flock, Zecha xi. 17.

וְקֶסֶם וֶאֱלִיל Vekeſem *veeleel*. And divination, *and a thing of nought*, Jerm. xiv. 14.

And is very properly applied to *Idols*; as being nought; and the worſhiping of them vain.

Plural,

אִם רָשַׁעְתִּי אַלְלַי לִי Im raſhangtee *alelay* lee. If I be wicked, *Wo* unto me, Job x. 15.

3d. The ſixth month of the eccleſiaſtical year; which generally anſwers to part of Auguſt and September.

וַתִּשָּׁלֶם הַחוֹמָה בְּעֶשְׂרִים וַחֲמִשָּׁה לֶאֱלוּל Vatiſhlam hachoemah beengſreem vachemiſhah *leelul*. And the wall was finiſhed on the twenty and fifth day of (the month) *Elul*. Nehem. vi. 15.

אָלָה Alah.

1ſt. To ſwear or denounce a curſe; alſo an oath, or curſe.

Verb.

וְאֵת אָלֹת וְגַם אָמַרְתְּ בְּאָזְנָי Veat *aleeth* vagam amart veaznay. About which *thou curſedſt*, and ſpakeſt of alſo in mine ears, Judg. xvii. 2.

Infin.

אָלֹה וְכַחֵשׁ *Aloch* vechacheaſh. *Swearing*, and lying. Hoſea iv. 2.

Hiph.

וְנָשָׂא בוֹ אָלָה לְהַאֲלֹתוֹ Venaſa voe alah *lehaeloethoe*.

כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים Kee chal eloehea haangmeem *eleeleem*. For all the Gods of the nations (are) *idols*, Pſalm xcvi. 5. They worſhipped what was vain, or of no value or profit to them.

כִּי בָטַח יֹצֵר יִצְרוֹ עָלָיו לַעֲשׂוֹת אֱלִילִים אִלְמִים Kee vatach yoetſear yitſroe alav laengſoeth *eleeleem* ilmeem. That the maker of his work truſteth therein, to make (him) dumb *idols*, Habak. ii. 18. Here the prophet manifeſtly expoſes the abſurdity of the *idol* worſhip: in as much, as he that *made* and *formed* it, ſhould afterwards put his truſt therein; and therefore, very juſtly puts this queſtion to them, What profiteth the graven image? See the beginning of the verſe.

2d. Wailing.

אַלַי לִי כִּי הָיִיתִי כְּאָסְפֵי קַיִץ *Alelay* lee kee hayeethee keaſphea kayits. *Wo* is me, for I am as when they have gathered the ſummer-fruits, Micah. vii. 1,

And an oath be laid upon him *to cauſe him to ſwear*, I. Kings viii. 31.

Noun.

וַנֹּאמֶר תְּהִי נָא אָלָה בֵּינוֹתֵינוּ Vannoemer tehee na *alah* benoetheanu. And we ſaid, let there now be *an oath* betwixt us, Gen. xxvi. 28.

וְרָבְצָה בּוֹ כָּל הָאָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה Veravtſa boe cal *haalah* hackethovah baſſeapher hazzah. And all *the curſe* (that is) written in this book ſhall lie upon him, Deut. xxix. 19.

לִשְׁאֹל בְּאָלָה נַפְשׁוֹ Liſhoel *bealah* naphſhoe. By wiſhing *a curſe* to his ſoul, Job xxxi. 30.

Plural,

כְּכֹל אָלוֹת הַבְּרִית הַכְּתוּבָה בַּסֵּפֶר הַתּוֹרָה הַזֶּה Kechoel *aloeth* habbereeth hackethuvah baſſeapher hattoerah, hazzeh. According to all *the curſes* of the covenant (that are) written in the book of this law, Deut. xxix. 20.

אֵת כָּל הָאָלוֹת הַכְּתוּבוֹת עַל הַסֵּפֶר אֲשֶׁר קָרְאוּ לִפְנֵי מֶלֶךְ

יְהוּדָה Eath cal *haaloeth* hackethavoeth al haſſepher eſher kareu liphnea melech yehudah. Even all *the curſes* (that are) written in the book which they have read before the king of Judah, II. Chron. xxxiv. 24.

And according to Kimchi, there is another form, which has additional ת prefixed, תְּאָלָה: from which,

תַּאֲלָתֵךְ לָהֶם *Taelatheca* lahem. *Thy curſe* unto them, Lament. iii. 65.

2d. To lament.

אֲלִי כִּבְתוּלָה חֲגֻרַת שַׂק עַל בַּעַל נְעוּרֶיהָ *Elee* kivthulah chegurath ſak al baangl neungreaha. *Lament* like a virgin girded with ſackcloth for the huſband of her youth, Joel. i. 8.

3d. The tail of a beaſt.

אֶת הָאַלְיָה וְאֶת הַחֵלֶב הַמְכַסֶּה אֶת הַקֶּרֶב Eath *haalya* veeth hachelev hamchaſſeh eth hakkerev. *The tail*, and the fat that covereth the inwards, Levit. vii. 3. That part which joins the end of the back bone.

4th. An

4th. An oak, though ſome think it to be the elm.

וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלָה אֲשֶׁר עִם שְׁכֶם Vayitmoen oetham yaengkoev tachath *haealah* eſher im ſhechem. And Jacob hid them under *the oak* which (was) by Shechem. Gen. xxxviii. 4.

וַיּוֹצֵא אֵלָיו אֶל תַּחַת הָאֵלָה Vayoetſea ealav el tachath *haealah*. And brought (it) out unto him under *the oak*, Judg. vi. 19.

כִּי תִהְיוּ כְּאֵלָה נֹבֶלֶת עָלֶהָ Kee theeheyu *keealah* noeveleth aleha. For ye ſhall be *as an oak* whoſe leaf fadeth, Iſai. i. 30.

Plural.

כִּי יֵבֹשׁוּ מֵאֵילִים אֲשֶׁר חִמַּדְתֶּם Kee yevoeſhu *meaealeem* eſher chemadtem. For they ſhall be aſhamed *of the oaks* which ye have deſired, ibid verſe 29.

וְלֹא יַעַמְדוּ אֵלֵיהֶם בְּגָבְהָם Veloe yaengmdu *ealeahem* begavham. And neither their *oaks* or *elms* ſtand up in their height, Ezek. xxxi. 14.

אֲשֶׁר בְּגֹבַהּ אֲרָזִים גָּבְהוֹ וְחָסֻן

הוּא כָּאֵלוֹנִים Eſher kegoevah-erazeem gavhoe vechaſoen hu *caalloeneem*. Whoſe height (was) like the height of the cedars, and he (was) ſtrong *as the oaks*, Amos ii. 9.

5th. The name of a river.

וָאֱהִי עַל אוּבַל אוּלָי Vaenee hayeethee al uval *ulay*. And I was by the river of *Ulai*, Dan. viii 2. Here, as Kimchi obſerves, the י yod is inſtead of the third radical ה *he*.

6th. אוּלַי *Ulay*. An indeclinable adverb. Peradventure, unleſs, &c.

אוּלַי יְמֻשֵּׁנִי אָבִי *Ulay* yemuſheanee avee. My father *peradventure* will feel me, Gen. xxvii. 12.

אוּלַי נָטְתָה מִפָּנַי *Alay* natetha mappanay. *Unleſs* ſhe had turned from me, Numb. xxii. 33.

7th. אֶל El. A declinable adverb. To, unto, &c.

וַיֹּאמֶר יְהוָה אֶל אַבְרָם Vayoemer Adonay *el* avram. And the Lord ſaid *unto* Abram, Gen. xii. 1.

וידבר

וַיְדַבֵּר ה׳ אֶל משֶׁה לֵאמֹר Vaydabear Adonay *el* moeſheh leamoer. And the Lord ſpake *unto* Moſes, ſaying, Exod. vi. 10.

Prepoſition.

אֶל יִדְרֹךְ הַדֹּרֵךְ קַשְׁתּוֹ וְאֶל יִתְעַל בְּסִרְיֹנוֹ *El* yidroech haddoereach kaſhtoe *veel* yithangl beſiryoenoe. *To* or *againſt* (him that) bendeth, let the archer bend his bow, *and againſt* (him that) lifteth himſelf up in his brigandine, Jerm: li. 3.

וַיַּךְ אֶת הַפְּלִשְׁתִּי אֶל מִצְחוֹ Vayach eth happeliſhtee *el* mitſchoe. And ſmote the Philiſtine *in* his forehead, I. Sam. xvii. 49.

וַיַּמְלִכֵהוּ אֶל הַגִּלְעָד וְאֶל הָאַשּׁוּרִי Vayamleechehu *el* hagilangd *veel* haeſhuree. And he made him king *over* Gilead, *and over* the Aſhurites, II. Sam. ii. 9.

אֶל הָהָרִים לֹא אָכַל *El* hehareem loe achal. (And) hath not eaten *upon* the mountains, Ezek. xviii. 6.

קִבְרוּ אֹתִי אֶל אֲבֹתָי Kivroethee *el* evoethay. Bury me *with* my fathers, Gen. xlix. 29.

לֹא הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָה אֶל בְּנֵי יִשְׂרָאֵל Loe hayetha eer eſher hiſhleemah *el* benea Yiſraeal. There was not a city that made peace with Iſrael, Joſhua xi. 19.

וְנָתַתָּ אֶל הָאָרֹן אֵת הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ Venathata *el* haaroen eath haeangduth eſher ettean ealecha. And thou ſhalt put *into* the ark the teſtimony which I ſhall give thee, Exod. xxv. 16.

וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ Vayoemer Avraham *el* Sarah iſhtoe. And Abraham ſaid *of* Sarah his wife, Gen. xx. 2.

Uſed alſo as a plural pronoun. Theſe,

אֵל נוֹלְדוּ לְהָרָפָא בְּגַת *Eal* nuledu leharapha begath. *Theſe* were born unto the giant in Gath, I. Chron. xx. 8.

וְנָתַתִּי לְזַרְעֲךָ אֶת כָּל הָאֲרָצוֹת הָאֵל Venatha tee lezarengcha eth cal haeratſoeth *haeal*. And I will give unto thy ſeed all *theſe* countries, Gen. xxvi. 4.

And with paragogic ה.

אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל *Ealeh* hadvareem esher dibber moesheh el cal Yisraeal. *These* are the words which Moses spake unto all Israel, Deut. i. 1.

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה *Veealeh* shemoeth benea yisraeal habaeem mitsraymah. *And these* (are) the names of the children of Israel, which came into Egypt, Exod. i. 1.

אלה Elah. *Cha.* To wail, lament, grieve, &c.

Preter.

וַאֲלָא דָוִד יָת אֲלִיָא הָדֵין עַל שָׁאוּל וְעַל יְהוֹנָתָן בְּרֵיהּ *Vaeleh* Daveed yath *ilya* hadean al Shaul veal Yehoenathan bereah. And David *lamented* with this *lamentation* over Saul, and over Jonathan his son. Targ. Jona. II. Sam. i. 17.

Pieng. Infin.

לְאַלָּאָה לְבַת יִפְתָּח גִּלְעָדָאָה *Leallaah* levath yiphtach gilangdaah. *To lament* the daughter of Jephtah the Gileadite. Targ. Jona. Judg. xi. 40.

This answers to the Hebrew word תנות; and which as Kimchi observes, does not signify *to lament*, but to converse, or discourse with: as will be shewn in the root, תנה.

וַעֲל דִּירָוַת מַדְבְּרָא אֲלִיָא Veangl deeravath madbera *ilya*. And for the habitations of the wilderness *a lamentation*. Targ. Jona. Jerm. ix. 10.

וּקְרוֹ לְאַלְיָתָא Ukeroe *lealyatha*. And call *for the mourning woman*, ibid, verse, 17.

And Elias in Methurgaman has arranged it under the root ילל.

אלה Alah. *Talm.* A staff, or club with a round knob on the head, anciently used as an offensive weapon.

לא באלה ולא ברומח loe *vealah* veloe veroemach. Not *with a staff*, nor with a javelin. Talm. Shab. chap. vi. fol. lxiii. 1.

אָלָה Alah. *Cha.* An oak.

אֵלָה Alah. *Talm.* All kind of fruit, but especially *corn*. Terumah.

אלה Eloeha, GOD.

Under this root the generality of lexicographers have arranged אלהים, *Elocheem*; and which, as ſome ſay, is a *plural* noun. To this, many of the commentators, both Jews and Chriſtians agree, though in different ſenſes. But others go much farther, and place it under the root אלה *Alah*, (a verb) "To curſe, or denounce a curſe;" and that, אלהים *Elocheem* ſignifies, "thoſe that have denounced a curſe." But the learned *Abarbanal* is of opinion that it hath no root, but is a compound word. To this laſt I heartily agree; and ſhall therefore produce my reaſons for embracing that opinion; and which I ſubmit to the candour of a liberal public; who, I hope, will view them with an impartial and candid eye.

But, before I proceed, I muſt take the liberty to mention, that ſome time before I propoſed publiſhing this dictionary, I ſpent much time in inveſtigating this point, which took its riſe from the following cauſe:—A worthy friend of mine, (a member of the church of England) in conſequence of a converſation between us concerning the etymology and ſcripture meaning of the noun אלהים *Eloeheem*, put into my hand ſeveral tracts written on the ſubject, by Mr. *Hutchinſon*, Mr. *Catcott*, and Mr. *Bate*, who had embraced the opinion of the derivation of אלהים from אלה; and archdeacon *Sharp*, who hath endeavoured to confute it. The fruit of which inveſtigation I now propoſe laying before my readers: and that they may the better be enabled to judge of the force of my obſervations, I ſhall lay before them as much of the controverſy as is neceſſary for the purpoſe.

Mr. *John Hutchinſon* was of opinion, that, אלהים being derived from אלה *to take an oath*, ſignified *the Perſons of the Deity*, engaged *in an oath to perform a covenant*. See Moſes

ſes's ſine Principio, page 98. Vol. III. &c.

And according to doctor *Sharp*, "The learned editor of M. de *Calaſio's* Concordance, at London, has introduced this notion into that work, under the root אלה Juravit, &c." But he has not the authority of M. de *Calaſio*; as I find by the note, page fourth of doctor *Sharp*'s Diſſertation on *Eloeheem*.

And Mr. *Catcott*, in his ſermon on the Hebrew word אלהים *Eloeheem*, ſays, "That by that word are to be underſtood *perſons who have ſworn to a covenant, have laid themſelves under a conditional execration*." Sermon preached at Briſtol, in 1735. Second edition page 8.

And Mr. *Bate*, in his *Critica Hebræa* obſerves, "And if *Ale*, as a verb, is, *to denounce a curſe, and denouncing a curſe*, was *giving and taking an oath:* then אלהים *Aleim*, a perſonal plural noun, muſt be thoſe who have denounced ſuch a curſe, and ſo bound themſelves in a covenant with others by it." He likewiſe ſays, that, "It is the myſtery of the Trinity in Unity, which is pointed out by this, and other names of GOD, being in the plural number."—And Mr. *Catcott* ſeems to lay ſo great a ſtreſs on the like interpretation, as to pronounce it indiſputable. On the contrary, archdeacon *Sharp* as ſtrenuouſly contends, "That אלהים *Eloeheem* cannot be derived from אלה *Alah*, becauſe, אלהים *Eloeheem* being a noun plural, the preſervation of the ה in it ſhews, that it muſt be derived from ſome perfect verb, in which the ה never changes, or is loſt; as גבהים from גבה. But אלה the verb, from whence Mr. C. derives *Elahim*, cannot be the root of it, becauſe it hath a changeable ה, as appears in every inſtance where it is found as a *verb* in ſcripture." He then proceeds, "When the gentlemen who adopt Mr. Hutchinſon's etymology refer

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אלהים and אלוה to the form of גבהים and גבוה, they do it with great propriety: But if they refer אלה, the verb, to the ſame form, it cannot be allowed; becauſe אלה is formed like גלה, and other verbs, which have the mutable ה. And *in all the inſtances* where it occurs *as a verb*, undoubtedly the ה is wanting; whereas there is *no inſtance* in the inflections of גבה, where the ה is omitted; therefore *this* אלה cannot be the root of אלוה, which is, as they own, formed like גבוה.

From this eſſential difference between theſe two ſorts of verbs in the *Hebrew* tongue, it appears, that whatever be the root of *Elahim*, *if it hath a root*, it cannot come from אלה, the verb, which is among the irregular and anamalous verbs. And till this diſtinction can be ſet aſide, and ſhewn to be of no force and conſequence, (which I cannot perceive has yet been done, otherwiſe than by ſlighting the point mappik, as modern and of no authority) it will ſeem deciſive againſt Mr. H.'s and Mr. C.'s etymology." It is worthy of obſervation here, that by the words, *if it hath a root*, above cited, the archdeacon ſeems to doubt the derivation of אלהים from any root at all.

This, I think, is clear, although he has not given the leaſt intimation of the motives which induced him to entertain the ſuppoſition. However, I imagine it proceeded from the great difficulty he experienced in fixing on a root able to convey ſo forcible and comprehenſive a ſignification, as to be adequate to the true meaning of the noun אלהים. *Eloeheem*. And in truth, it really hath no root, but is a compound word, as I ſhall clearly prove. The dean not having, in my opinion, a clear idea of the word, is, I apprehend, the ſole reaſon of his mentioning his doubt in ſo laconic manner,

manner, without assigning any reason. The dean then proceeds:

"He (Mr. C.) is pleased to speak without any seeming hesitation, as if it were a thing certain and unquestionable, that אלה, *as a verb, signifies* to confirm by oath; to bind a person to fulfil certain terms under a conditional malediction; also, *when applied to a person, it signifies* a swearer to a covenant; and, *as a noun expressive of an action*, it signifies an oath. And that it occurs about forty times in S. S. and always in this sense." See Mr. C.'s sermon, page 8.

"Some of these expressions," says the Dean, "and particularly that, by which the verb is explained, viz. *to bind a person to fulfil*, &c. are capable of being understood of *adjuration*, or *giving* an oath, as well as of swearing, or taking an oath." But when he (Mr. C.) adds, after citing his proofs, this may suffice to shew, that by *Elahim*, are to be understood, persons *who have sworn* to a covenant, have *laid themselves* under a conditional execration. (Serm. page 8.) "He leaves no room to suppose," says the dean, "that he understood אלה in any other sense, than that of *Jurare*; or that he believes it hath any other sense in scripture."

The archdeacon then proceeds, Dissertation page 13. "The ingenious author of *the Letter to a Bishop*, in representing Mr. H.'s etymology, proceeds more agreeably than Mr. C. doth to the scripture use and meaning of אלה." He tells us, page 36. "That Mr. H. has fixed on the word Elah, *an oath of adjuration* (so translated perpetually by the *Jews*, wherever it occurs in the scriptures, whether as a verb or noun, except where it is intended to signify the Deity, and then they take care to hide that meaning) as the root, from which it is derived; and affirms, that by the genius of the language, אלהים, signifies,

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fies, in the plural *Adjuratores.*"

Thus far (proceeds the dean) "The conjecture has warrant enough from the ſenſe of אלה, both noun and verb in ſcripture; and has been therefore expounded by ſeveral learned men, who interpreting אלה, the verb in the ſenſe of השביע *hiſhbeeang*; *to cauſe to ſwear, adjuro:* and the noun in the ſenſe of *an oath of adjuration*, have thought it a very proper root of אלהים, ſeeing that word is applied not only to GOD, but to inferior judges or magiſtrates upon earth." "But when the author of *the Letter to a Biſhop*," ſays the dean, "proceeds to expound *adjuratores*, by *perſons bound by an oath or covenant*, referring this name to that engagement, which the Divine Perſons are ſuppoſed to have entered into for the preſervation and ſalvation of man, called the covenant; and averring, that it is expreſſive of that relation, in which that oath or

covenant put GOD to man. He departs from that meaning of *Elah*, which he had juſt before given as the conſtant ſenſe of the *Jews*, (though they ſometimes concealed it, viz. in regard to the word in queſtion for which he blames them) from that ſenſe of *Elah*, on which the propriety of the etymology of *Elohim* is by others founded; and fixes upon *another ſenſe* of the word (as Mr. C. alſo doth) which, though it be commonly given in the Lexicons, yet it may be queſtioned whether it can be ſufficiently warranted by any uſe in ſcripture, or not."

The Dean then proceeds to examine all the paſſages in ſcripture, where the verb אלה occurs, in order to find, whether it is to be underſtood, as adminiſtering an oath, or *perſons bound by oath or covenant*; in which, to follow him, would be both fruitleſs and foreign to my purpoſe; my deſign being only to ſtate the different opinions of each

party

party as the means of giving birth to the above-mentioned inveſtigation. For when I had, with the greateſt attention, fully weighed and conſidered the arguments on both ſides, pro. and con. it chanced to me as to the prophet *Daniel*, and I was reduced to a ſimilar ſituation, although for a far different cauſe. And *to uſe* the language of the prophet, ואשתומם כשעה חדא ורעיוני יבהלוני I was aſtoniſhed for one hour, and *my* thoughts troubled me; when I began to reflect, how it was poſſible that men, who make profeſſion of paying adoration to the ſupreme Being, ſhould thus degrade him, by advancing ſuch doctrines, viz. "That by אלהים *Eloeheem* are to be underſtood perſons who have ſworn to a covenant, and have laid *themſelves under* a conditional execration." This I preſume, at once, annihilates his *Omnipotence*; for if he was not able to work the ſalvation of man whom he intended to create, and who he certainly knew would fall, (unleſs we diveſt him of his Omniſcience alſo) but by being obliged to lay a part of himſelf under a *conditional execration*, is to circumſcribe his power; conſequently he cannot be that *Omnipotent Almighty* Being he is deſcribed to be. For this propoſition, if duly conſidered in its full extent, will be found to reduce the Almighty Creator of the univerſe to the neceſſity, of being in the firſt place obliged to devote a part of himſelf to ſuffer for the redemption of man.

And, ſecondly, to enter into a covenant with himſelf under the penalty of an execration; and which, certainly implies, that if he had not thus *bound himſelf* to the performance of this *covenant*, he might have been tempted not to have fufilled it. But above all, who was it that was to have inflicted the puniſhment of this *malediction*, in caſe of the non-performance of the contract? For, as the ſupreme

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preme Being is beatitude itſelf, in the moſt abſolute acceptation of the word, how could he then become execrated? unleſs we ſubject him to *mutability*. This, it is manifeſt, cannot be; and which none, I preſume, will be hardy enough to advance, as being the direct contrary to all revelation. For GOD, in commanding the prophet to denounce his judgment againſt the wicked; and at the ſame time, his mercy towards his people, inſtructs him to pronounce in proof thereof, his immutability.

כִּי אֲנִי יְהוָה לֹא שָׁנִיתִי For I am the LORD, I change not, Malachi iii. 6.

Here we have a clear demonſtration to what length man's paſſions will hurry him in the maintainance of a favorite point, when once adopted; for charity will not permit me to ſuppoſe, that the authors of this propoſition foreſaw all its dreadful conſequences reſpecting the Deity as here ſtated; (and which I am greatly afraid hath given juſt handle to infidels, and free-thinkers to triumph) otherwiſe I ſhould be tempted to exclaim, in the language of the Prophet, "Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter. Wo unto them that are wiſe in their own eyes, and prudent in their own ſight," Iſai. v. 20, 21.

But, as it is impoſſible for me to decide on this point; for man looketh on the outward appearance, but the LORD looketh on the heart; I ſhall for that reaſon, leave it to him who trieth the heart and the reins. However, whether they foreſaw the evil tendency of their propoſition or not; I was determined, after mature deliberation, and due reflection on their pernicious hypotheſis, to endeavor, if poſſible, to apply an antidote to their poiſon, by ſhewing the true etymology of

of the noun *Eloeheem*, and thereby vindicate the honour and glory, omnipotence, and immutability of the LORD JEHOVAH, whoſe name hath been prophaned among the nations. This I ſhall endeavour to perform with candour, impartiality, and juſtice to all parties. As a furtherance to which, I ſhall, in the firſt place, take notice of what the chriſtian commentators and lexicographars ſay on the ſubject; then the Jewiſh; and laſtly, thoſe which I mean to produce in ſupport of my own hypotheſis, viz. That the noun אלהים *Eloeheem*, hath no root, but is a compound word.

The great and learned *Buxtorf* arranges the word אלהים *Eloeheem*, under the root אלה *Elouha, Deus, God*, אלהים *Elohim*, plurale *Dii, Gods, Deus, God*; but at the ſame time that he allows it to be plural, he underſtands it in a limitted ſenſe, as he farther ſays, " " Habet modo pluralem, modo ſingularem ſenſum. Pluralem, cum dicitur de diis falſis; ut, qui ſacrificat לאלהים *Diis* anathema ſit, Exod. xxii. 20. & alibi paſſim: Angelis bonis, qui ſic dicuntur ab excellentia divina: aliter autem vocantur a functione & miniſterio, ut eſt in לאך Pſalm viii. 6. & xcvii. 7. Judicibus, magiſtratibus, Exod. xxi. 6. xxii. 8, 9, 27. Pſal. lxxxii. 1. Singularum ſenſum habet de unico & vero Deo uſurpatum: de unico angelo, Jud. xiii. 22. de uno vitulo, Exod. xxxii. 31. de uno idolo. ut Dagone, Jud. xvi. 17. Haſtoreth, Chamos, Milchom, 1. Reg. xi. 33. de uno Moſe, Exod. iv. 16. & vii. 1. de arca, I. Sam. iv. 7. cum de unico & vero Deo dicitur, & vocem pluralem ad junctum habet, tunc habetur ratio terminationis, non Senſus: vide Gen. xx. 13. xxxv. 7. Joſ. xxiv. 19. I. Sam. iv. 8. II. Sam. vii. 23. cum quo confer 1. par. xvii. 21. Jer. x. 10. Perro judicibus ac magiſtratibus

tribuitur, quod Dei judicantis & gubernantis vices gerant: Idolis, quod pro diis habeantur á ſuis cultoribus."

Hence, the concluſion to be deduced from the opinion of *Buxtorf*, is, that אלהים, *Elohim*, hath both a ſingular and plural ſignification: that it is to be underſtood in the plural ſenſe only, when applied to falſe gods; but when uſed to denote the true GOD, it is ſingular; that it is applied to *angels*, *magiſtrates*, and *judges*; that it is frequently uſed in a ſingular ſenſe, even when applied to *angels*, or *idols*: and on the contrary, although applied to the true *GOD*, is ſometimes joined to a plural verb. He farther ſays, that according to the cabaliſts, אלהים *Elohim*, is two words, אֵל הֵם *El*, *hem*, and that the י yod is myſterious; for which, he quotes *R. Bechaya*, in Gen. i. 1. He alſo obſerves, that אלהים *Eloeheem*, is the attribute of juſtice, and יהוה *Jehovah*, is the attribute of graciouſneſs and mercy; for which he quotes שערי אורה where it ſays, אם המשפט יוצא לרחמים נקרא יהוה Quando ſententia egreditur ad clementiam, tunc vocatur, יהוה *JEHOVAH*, (id eſt, tributur ei nomen, יהוה, ואם המשפט יוצא לדין נקרא אלהים Quando autern egreditur ad judicium, (id eſt, rigorem juſtitiæ) tunc tributur Deo nomen אלהים *Elohim*."

The learned Dr. Matthew Henry, in his comment on the word אלהים *Eloeheem*, Gen. i. 1. ſpeaking of the creation, ſays, "The author and cauſe of this great work, GOD. The Hebrew word is *Elohim*, which ſpeaks, 1ſt. the power of GOD, Creator, *El*, ſignifies the ſtrong GOD; and what leſs than an almighty ſtrength could bring all things out of nothing?

2d. The plurality of perſons in the Godhead, Father, Son, and Holy Ghoſt. This plural name of GOD in Hebrew, which ſpeaks of him

him as many though he be one, was, to the Gentiles, perhaps, a saviour of death unto death, hardening them in their idolatry; but it is to us a saviour of life unto life, confirming our faith in the doctrine of the *Trinity*, which though but darkly intimated in the Old Testament, is clearly revealed in the New. The son of GOD, the eternal word and wisdom of the Father, was with him when he made the world, Prov. viii. 30. Nay, we are often told that the world was made by him, and nothing made without him, John i. 3. Eph. iii. 9. Col. i. 16. Heb. i. 2.

Here we have a full scheme of the doctrine of the *Trinity*. How conformable to the true meaning of scripture, I leave to the judgment of every impartial mind: I must not however, withold the praise due to the Doctor, for his great and interpid spirit, in braving all dangers, and boldly plunging into the ocean of theology, without sail, rudder or pilot; for he has scorned to adopt the cautious manner of that great lexicographer *Buxtorf*, who, on writing upon a subject of such magnitude and importance, took care to say nothing but what he believed to be well founded: but without any derogation of the merit, universally allowed the doctor as a commentator of scripture. I must freely confess my astonishment at his temerity, in thus building the doctrine of the Trinity upon so slight a foundation: for allowing the noun *Eloeheem* to be plural, even when applied to the Deity, yet, what proof hath he produced, that that plurality implies the trinity, and no more. I may as well advance, that it implies two, two hundred, or two thousand, and so on add infinitum.

Doctor *Gill* in his Commentary on Genesis i. 1. speaking of the creation, says, "The word used is *Elohim*, which some derive from another, signifying power, crea-

tion being an act of almighty power: but it is rather to be derived from the root in the Arabic language, which ſignifies to worſhip; GOD being the object of all religious worſhip and adoration; and very properly does Moſes make uſe of this appellation, to teach us, that he who is the Creator of the heavens and the earth, is the ſole object of worſhip, as he was of the worſhip of the Jewiſh nation; at the head of which Moſes was. It is in the plural number, and being joined to a verb of the ſingular, is thought by many to be deſigned to point out unto us the myſtery of a plurality, or trinity of perſons in the unity of the divine eſſence. But whether or no this is ſufficient to ſupport that doctrine, which is to be eſtabliſhed without it; yet there is no doubt to be made that all the three perſons in the Godhead were concerned in the creation of all things. See Pſalm xxxiii. 6."

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I am utterly unable to conceive, how ſo learned a man as Dr. Gill is repreſented to be, and withal ſo zealous for the Chriſtian religion, ſhould endeavour to eſtabliſh the trinity (and which I opine to be the very corner ſtone of chriſtianity,) upon ſo ſlight and tottering a foundation, as the paſſage above alluded to in Pſalms.

And Doctor Dodd, in his Commentary on Geneſis on the word GOD, ſays, "The word אלהים *Aleim* or *Elohim*, which we render GOD, hath in our time been the ſubject of much diſpute. Some very ſtrenuouſly aſſert, that it is not only a plural noun, implying a plurality of perſons in the divine nature, but alſo from its being derived from a word ſignifying to *ſwear*, it expreſſes the ſacred covenant of the redemption mutually bound by a conditional oath, or execration, to the performance of their ſeveral parts in the œconomy of grace. Opinions which

others

others have as ſtrenuouſly controverted, averring, that the word implies not a plurality of perſons in the Godhead, much leſs three perſons bound by a conditional execration."

The Doctor proceeds "It is not for me to decide in ſuch a controverſy. Thoſe who are more inclined to ſee the arguments on both ſides, will find them in the works of Mr. Hutchinſon, and of his defenders, and in the Diſſertations of Dr. Sharp. I ſubjoin Mr. Locke's note." "*Elohim*, ſignifies *almighties*, or almighty powers. The word is of plural termination; but the Hebrew language often expreſſes the ſuperlative degree, by a word of plural termination. It is owened that *Elohim* is of ſo general a ſignification, as to denote ſometimes the *prophets*, the *angels*, ſometimes the magiſtracy, ſometimes the *gods of the nations*. To infer more divine perſons from the word *Elohim*, ſays *Calvin*, is a ſtrained gloſs, which doth not prove the Trinity, but rather introduces Sabellianiſm.

Joan Druſius largely oppoſes the opinion, that *Elohim* is deſigned to intimate the Trinity of divine perſons.

Elohim is of ſingular ſignification. I. Sam. xxviii. 13. 14. I ſaw *Elohim*. What form is HE of? *An old man* cometh up. "Such," ſays he, "is Mr. Locke's note; who, to the paſſage from Samuel, might have added Pſalm xlv. 6. compared with Heb. i. 8. for a proof that *Elohim* is uſed in a ſingular ſignification. *Thy throne Oh Elohim is for ever and ever*. For my own part" continues the Doctor, "I think myſelf bound to declare, that the doctrine of the Trinity by no means wants the ſupport of the word *Elohim*; if it did, it would ſtand on a very weak and tottering foundation. We ſhould be careful" ſays the Doctor, "what proofs we advance, and

and lay much ſtreſs upon, in capital points of doctrine; ſince weak arguments always prejudice the cauſe they are brought to ſupport."

I ſhall, to avoid prolixity, and a needleſs repetition, forbear citing any more paſſages from chriſtian writers; as what they have advanced on the ſubject, is included in the obſervations of thoſe already mentioned.

I ſhall therefore now proceed to the Hebrew commentators, and ſee what they ſay on the ſubject.

In the firſt place, *Maimonides* in Moerah Nevuchim, chap. vi. part 2. obſerves, "That the noun אלהים *Eloeheem*, is the proper name to denote the judges עַד הָאֱלֹהִים יָבֹא דְּבַר שְׁנֵיהֶם Ad haeloeheem yavoe devar ſheneahem. The cauſe of both parties ſhall come before the *Judges*, Exod. xxii. 9. Again, אֲשֶׁר יַרְשִׁיעֻן אֱלֹהִים יְשַׁלֵּם שְׁנַיִם לְרֵעֵהוּ Eſher yarſheeungn elocheem yeſhalleam ſhinayim lereaeanghu, And whom the *Judges* ſhall condemn, he ſhall pay double unto his neighbour, ibid. And is in a figurative ſenſe applied to the angels: as alſo to the Creator of the univerſe, as being the ſupreme *Judge* of all." "But this I can by no means approve of, ſays the learned Abarbanal; "for it is contrary to all ſenſe and reaſon to lay it down as a rule, that the name of אלהים Elohim does eſſentially and originally belong to the judges, and only uſed in a metaphorical, or ſecondary ſenſe, to denote the Supreme Being. This doctrine is expreſsly contrary to ſcripture; for, in the very beginning of the Pentateuch, it is ſeveral times applied to the Supreme Being, as Creator of the univerſe: and throughout the whole Old Teſtament is ſo often applied to the Supreme Being, as to be almoſt numberleſs; whereas the paſſages where it is applied to the judges are ſo few, that a child may number them. And it muſt certainly

tainly be granted, that the greater number, and firſt mentioned in ſcripture, is the principal; and not the ſmaller, which is mentioned afterwards: eſpecially, as I ſhall clearly prove, that the name of אלהים *Eloeheem* is not really applied to the *Judges*, when thoſe paſſages are properly underſtood, according to their true intent and meaning. Beſides, it is laid down as a principal rule by all the Rabbins, ſee, Gem, Perek ſhevuaength meſſechoth ſhevaength haengdath. That the ſacred names which are not to be blotted, or defaced, are the following, viz. אלהים *Eloeheem* אלוה *Eloeha*, אדיה *Eheya*, שדי *Shaday*, צבאות *Tſevaoeth*, and *JEHOVAH*, which laſt is called שם בן ד׳ אותיות Shem bean daleth oetheyoeth. The name of four letters; whether it be written יוד, הא, ויו, הא, *yod*, *he*, *vau*, *he*; or, א׳ ד׳ נ׳ י׳ Adonay; the firſt being the manner it is written, and, which is called שם המפורש

Shem hamforoſh, *nomen explicatum*; called alſo שם העצם *nomen eſſentiale*; and the other, the manner it is pronounced. But the reſt of the attributes, by which the Supreme Being is praiſed, as חנון, ורחום, הגדול, הגבור, והנורא, הנאמן, קנא, חזק and the like, may be blotted, or defaced: and, conformable to this rule, has *Maimonides* himſelf explained it in his Yad Hachazake, Pereek Hamada; as alſo, in his הלכות יסודי התורה Hilchah yeſoedca hattoera. Conſtitutiones de fundamentis legis, chap. vi. The conſtitution of the fundamentals the law, chap. vi.

The reaſon is obvious; becauſe thoſe names *principally* and *eſſentially* belong to the ſupreme Being, and are therefore clearly underſtood to point to him. For which reaſon, they have forbid the blotting or defacing of thoſe names, on account of the honor and majeſty of the Supreme Being. But thoſe names which are uſed principally

pally and essentially to mankind, to denote their different actions; as *merciful, great, mighty, powerful, tremendous, faithful, &c.* are only used in a figurative sense to the Supreme Being; consequently it is lawful to blot or deface them, as being accounted at a great distance from GOD.

Now as אלהים *Elohim*, and אל *El* are not allowed to be blotted or defaced; it must consequently be inferred from hence, that those names do principally and essentially, in the first instance, belong to the Supreme Being; and not in a secondary and metaphorical sense, as borrowed from the judges, according to the opinion of *Maimonides*.

And *Aben Ezra*, in his Comment on the Law, says, "That the meaning and construction of the word is תקיף Takkeeph i. e. *powerful*, or mighty; agreeable to the sense of יֶשׁ לְאֵל יָדִי Yesh leeal yadee. It is in the *power* of my hand, Gen. xxxi. 29. and as we find אלוה and אל *El* and *Eloha*, in the singular, it is certain אלהים is plural: and its plurality, is by way of honor and dignity: for it is the manner and form of our language, (the Hebrew) when speaking to the great or honorable, to express ourselves in the plural. He farther says, "that as all the works of the Supreme Being is done through the intermediate agency of the angels, who are the agents of his will and pleasure, he is, for that reason, called אלהים *Elohim*. But this solution of his is not conclusive, as I shall clearly prove. For as to his saying that אלהים *Elohim*, being plural, as expressive of honor, is what I cannot subscribe to, as we meet with this name in scripture, applied to those, whom it is most certain were never intended by GOD to be held forth as subjects to whom honor was due, but rather the reverse; as לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי Loe yeheya lecha *Elohim* achearеem al panay. Thou shalt have

have no other GOD before me," Exod. xx. 3.

זֹבֵחַ לָאֱלֹהִים יָחֳרָם Zoeveach laeloeheem yacheram. He that ſacrificeth unto (any) God, he ſhall be utterly deſtroyed, ibid xxii. 19. And it is undoubtedly manifeſt, that ſcripture never meant to honor the idols: and to ſay that they were ſo called agreeable to the ſenſe their worſhippers entertained of them, is nugatory: for ſcripture in admoniſhing mankind againſt the commiſſion of the crime of idolatry, would never have made uſe of an honorable epithet, notwithſtanding the honorable opinion their ſilly followers might have conceived of them. This is evident from the paſſage in Deu. xxxii. 17.

יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ אֱלֹהִים לֹא יְדָעֻם Yizbechu laſheadeem loe eloha, *elveheem* loe yedaungm. "They ſacrificed unto devils, not to GOD: to אלהים *Eloeheem* whom they knew not." So at the very inſtant that ſcripture is ſpeaking of them in an ignominious manner, it mentions them by the name of אלהים *Eloeheem*. This I think, is a plain proof, that אלהים *Eloeheem*, is not to be underſtood in a plural ſenſe, as denoting honor and dignity: eſpecially as in thoſe languages in which it is uſual to make uſe of the plural by way of honor, it is always uſed in the ſecond, and ſometimes in the firſt perſon, but never in the third perſon: as the expreſſion of kings, "We," "Given at our court," &c.

But a ſtronger and more powerful objection to his hypotheſis is, that if according to his propoſition, plurality in the name of the Supreme Being, was a diſtinguiſhing character of honor and dignity to the Divine Majeſty; what is the reaſon that we do not find the ſame plurality in the reſt of the names of the Supreme Being, as well as in that of אלהים *Eloeheem*; either in thoſe which may not be blotted, or thoſe that may?

for had the plurality been really an eſſential honor to the Creator, it would in that caſe have been proper that all his *names* and attributes ſhould have been plural. That this is not the caſe, I preſume is manifeſt from ſcripture: and, as to what he advances concerning the works of the Supreme Being, as done through the intermediate agency of the angels, and for which reaſon, he is called *Eloeheem!* is in my humble opinion, not conſiſtent with truth and reaſon. For, according to this doctrine, we ſhould be obliged to underſtand the name of אלהים *Eloeheem*, which is mentioned in the firſt verſe of the Pentateuch, as denoting the angels; which I think, muſt be allowed to be a manifeſt falſhood, as the firſt creation is allowed by all, to have proceeded from GOD, who is הסבה ראשונה i. e. the firſt cauſe, without the intermediate agency of the angels, who were likewiſe in the

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number of his creatures. All which, clearly proves the fallacy of his propoſition, and upon what a ſlight foundation he has raiſed his ſuperſtructure, ſo as to be eaſily demoliſhed; and like the fabrick of a viſion, leave not a wreck behind.

And Kimchi, in treating on the roots, has placed *Eloeheem*, &c. under the root אָלָהּ and obſerves, that אלהיך and אלהיו are plural; but ſeems ſilent with regard to אלהים otherwiſe, than by ſaying that it is figuratively applied to the *Judges*, great and eminent men, &c.

Having thus, in as clear and conciſe a manner as poſſible, given the opinon of thoſe Rabbinical commentators, as the principal that have treated on one ſide of the queſtion, I ſhall now proceed to ſtate what to me appears to be the true meaning of the noun *Eloeheem*, viz. that it is not a derivative, but a compound word, conſequently, hath no root in the Hebrew language;

and

and notwithſtanding the ם final, is of ſingular ſignification; and though I may be ſomewhat prolix, yet, on account of the great importance of the ſubject, I hope I ſhall ſtand acquitted. And that it may not be thought preſumption in me, to ſuppoſe that my *ſingle* opinion ſhould have more weight than that of all the learned men above cited, I freely acknowledge that the greateſt part of the proofs here produced, are thoſe I have tranſlated from what the learned *Abarbanal* hath advanced on the noun *Eloeheem* in Geneſis; who, as an expounder of ſcripture, is to be equalled by few, but ſurpaſſed by none. More eſpecially, if it is conſidered, that his opinion is not to be looked upon as that of a ſingle perſon, as is the caſe with the generality of commentators, but as the joint opinion of all the learned men of the Jewiſh nation, in Spain and Portugal who were cotemporary with him. For,

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being of noble birth, and poſſeſſed of a princely fortune, he ſpent it in the moſt noble and unbounded hoſpitality imaginable: ſo that his houſe became, בית ועד לחכמים Beath vangad lechachameem, a houſe for the meeting or entertaining the wiſe men, as he himſelf emphatically expreſſeſs it in his preface to the book of Joſhua. This being the caſe, I preſume his opinion ought to have great weight. But that which makes it of the greateſt conſequence with me is, his eminent learning, integrity, and candour; never delivering his opinion, without a full inveſtigation of the ſubject, founded on the moſt clear and undeniable proofs. But, however exalted the character, how highly eſteemed, how eminent and great the abilities, how illuſtrious the writer, yet, aſſertions without proof, ought not to have weight with any candid or impartial perſon, who enquires and endeavours to

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ſome at truth: for which reaſon, I am free to declare, that if I had nothing elſe to ſupport my propoſition but the bare aſſertion of even this great character, I ſhould not have thought myſelf warranted in the maintainance of it: but as the proofs which he adduces appear to me ſo very concluſive, I ſhould think myſelf culpable, were I to withhold them from the public; eſpecially, as they place the ſubject in a point of view I have never ſeen it in before. And that the reader may be enabled to acquire a juſt and proper idea of the true ſignification of the noun אלהים *Eloeheem*, I ſhall lay down two propoſitions, which are indiſpenſably neceſſary, for the elucidation of the ſubject. The firſt propoſition conſiſts of the definition of five properties eſſential to the name of *Eloeheem*, as met with in holy writ.

Firſt, that we never find any word or meſſage from GOD to any prophet, or from the prophet in anſwer to the Supreme Being, but in the mention of one of theſe two names, viz. firſt, שם המפורש *Shem hamfoeraſh*, *nomen explicatum*; and is the ſame as *Jehovah* in Engliſh.

Secondly, the name of *Eloeheem*; or both together.

But as to all the other names or attributes of the Supreme Being, you will not find any propheſy whatever; for we never meet with וידבר שדי; i. e. and Shaddai ſpake; or וידבר אל צבאות; i. e. and El Sebaoeth ſpake; or וידבר חנון או רחום; i. e. and gracious ſpake, or mercy ſpake; or in any of the other names or attributes.

Secondly, that thoſe two holy names, viz. JEHOVAH, and ELOEHEEM, alternately precede each other; for, as well as we find ה"אלהים אתה החלות; "O Lord GOD, thou haſt begun," Deut. iii. 24. ה"אלהים צבאות השיבנו; "O Lord GOD of Hoſts, turn us." So we meet with אלהים ה" חילי

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חילי Eloeheem Adonay chealee. GOD the Lord is my ſtrength, Habak. iii. 18. But we never meet with this invertion in any of the other names or attributes.

Thirdly, that as the name of JEHOVAH is never preceded by any other attribute, (for ſcripture never ſays, צבאות ה" Tſevaoeth JEHOVAH; or שדי ה" Shaddai JEHOVAH; or חנון ה", Chanun JEHOVAH): ſo neither is the name of Eloeheem preceded by any attribute; for we never meet with צבאות אלהים Tſevaoeth Eloeheem; or שדי אלהים Shaddai Eloeheem; nor חנון אלהים Chanun Eloeheem. And, although we meet with the following expreſſion, viz. חנון ורחום ה" Chanun vyrachum JEHOVAH, it muſt, in this caſe, be obſerved, that, according to the idiom of the language, the perſonal is wanting; and is to be underſtood, as if written, חנון ורחום הוא ה" Chanun verachum, *he* is JEHOVAH, i. e. he to whom thoſe attributes belong in the moſt abſolute ſenſe, is JEHOVAH.

Fourthly, that in the conſtruction of the שם התואר; i. e. *nomen farmae*, to the שם המפורש; i. e. *nomen explicatum*, it is always by the intermediate application of the name of *Eloeheem*, or אל *El*; as, ה" אל רחום וחנון, ה" אלהי ישראל, ה" אלהי צבאות, except in the noun צבאות, where it is by neceſſity ſometimes omitted, as ה" צבאות שוב נא.

Fifthly, that the שם המפורש *ſhem hamfoeraſh*; i. e. *nomen explicatum*, is ſometimes pointed with the vowel points of Eloeheem, and read with the ſame pronunciation. But you will not find in any part of ſcripture, the name of *Eloeheem*, pointed with the vowel points of the *ſhem hamfoeraſh*.

Theſe, are the five properties peculiar to the name of *Eloeheem*, and which contain the firſt propoſition.

The ſecond propoſition is, that the names appertaining, or

or expreſſed by the power of *Eloeheem*; and which are called, in Hebrew, שמות אלהות *Shemoeth Elahus*, are three, viz. אל אלוה אלהים *Elohim*, *Eloha*, *Eal*; or אלהי *Eloeheem*; for *Eloehea* and *Eloeheem*, are the ſame, only with this difference, that אלהי *Elohea* is conjunctive, or in regimen; as אלהי השמים ואלהי אלהי הארץ אלהי ירושלים But אלהים is מוכרת *præciſum*. *Noemen forama abſoluta*; i. e. in the abſolute form.

It muſt likewiſe be obſerved, that the name אלהים *Eloeheem*, and אלהי *Elohea*, are always חסר *chaſar*, deficient; i. e. without the ו vau between the ל lamed and ה he; whereas אלוה *Elocheа*, is always מלא *malea*; i. e. perfect or compleat; that is, with a ו vau between the ל lamed and ה he, except one, viz. יזבחו לשדים לא אלוה yizbechu laſhedeem loe eloeha. "They ſacrificed unto devils, who are not GOD, Deut. xxxii. 17. becauſe the devils are not GOD. As to אלהיך and אלהי *Eloeheay* and *Eloehecha*, which are uſed as pronouns in the firſt or ſecond perſon ſingular, are always deficient, as not being of the ſame form as אלוה *Eloeha*.

This, is general through the whole ſcripture, except two in the book of Pſalms, viz. אלהי למדני לעשות רצונך כי אתה אלוהי. ארוממך אלוהי המלך and, for which, there is a cauſe, according to the order of the מסורה Maſorah. But as to the reſt that are found in holy writ, they are all deficient: and I preſume it to be a maxim founded in truth, always to abide by that that is general and univerſal, not that that is paucitous, uncommon.

This being granted, I would wiſh to be informed, whether it be not eſſential, for the better underſtanding of ſcripture, that every perſon endowed with ratiocination, ſhould fully inveſtigate the following propoſition.

That is, if אלהים, אלהי, אלוה

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אלהים *Eloeheem*, *Eloehca*, and *Eloeha*, are all of the ſame *root* and ſignification; what is the reaſon of the change, in the order that they are written; that is, אלהי and אלהים being always חסר *chaſar*, i. e. deficient without a ו vau, and אלוה always מלא *Malea* i. e. perfect or compleat, that is, with a ו *vau*; and there is not the leaſt doubt to be entertained, but that this extraordinary change in holy writ, is not the effect of mere accident or chance; but on the contrary, is the effect of great and ſuperlative wiſdom, as will be fully ſhewn. This is the ſecond propoſition.

Now, the ſolution of this *cauſe*, I take to be this: that if we ſtudy and contemplate the Supreme Being, we ſhall, on our part, perceive two axioms, or principles, though on his part they are but one: the firſt is, of his exiſtence and eſſence, as affirming his exiſtence, to be perfection itſelf in the moſt unlimitted ſenſe; and that it is impoſſible for any other being, to comprehend his exiſtence; and which is ſignified by that moſt ſacred name, called שם בן ד״ אותיות i. e. the name of four letters, or שם המפורש i. e. nomen explicatum: as his peculiar attribute, and incommunicable to any other.

The ſecond is, on the part of his influence, as all creatures are influenced from him, according to his perfection; and as his influence is agreeable to his potency, as not being limitted or circumſcribed: it is for that reaſon, that the name of *Eloehcem* is moſt properly applied to him; as ſignifying, that by the power of his influence, he hath brought every thing into exiſtence.—And the name of אל Eal, points out the ſame ſignification; as we find it expreſſed in the paſſages which I ſhall cite.

אֱלֹהֵי עוֹלָם ׀ ה״ בּוֹרֵא קְצוֹת הָאָרֶץ Eloehea oelam Adonay boerea ketſoeth haarets. The everlaſting GOD, the Lord, the

the Creator of the ends of the earth, Iſai. xl. 28.

דְּעוּ כִּי ה׳ הוּא הָאֱלֹהִים הוּא עָשָׂנוּ Deung kee Adonay hu haeloeheem hu aſanu. Know ye that the Lord he is God, it is he that hath made us, Pſal. c. 3.

אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים Enee reeſhoen vaenee echeroen umibbalangday ean Eloeheem. I am the firſt, and I am the laſt, and beſides me there is no GOD, Iſai. xliv. 6.

In theſe, and a variety of other paſſages, the name of אלהים *Eloeheem*, is conſtantly mentioned as the ſubject of influence, and the creation of beings; for which reaſon alſo, he is called by the name of אל El, thereby ſignifying that the *power* of his influence is abſolute and unlimitted: as,

כֹּה אָמַר הָאֵל ה׳ בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רָקַע הָאָרֶץ וְצֶאֱצָאֶיהָ Coe amar *haeal* Adonay boerea haſhamayim venoeteahem roekang haarets vetſeetſaeha. Thus ſaith God the Lord, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it, Iſai. xlii. 5.

וְאֶל מִי תְדַמְּיוּן אֵל Veel mee tedamyun *eal*. To whom then will ye liken GOD? ibid lx. 18.

אַתָּה הָאֵל עֹשֵׂה פֶלֶא Attah *haeal* oeſeah phele. Thou (art) the GOD that doſt wonders, Pſal. lxxvii. 15. i. e. Thou art ſo powerful and mighty in thy influence, as to be able to change the courſe of nature wonderfully. So alſo,

מִי כָמֹכָה בָּאֵלִם Mee chamoecha baealim. Who is like unto thee among the mighty ones, Exod. xv. 11. Who is like unto the among the celeſtial influencers? For the name אלהים and אל *Eal* and *Eloeheem*, by which the Supreme Being is denominated, ſignify the *Influencer* and *Creator* in the moſt powerful and and abſolute manner. Whereas, the expreſſion of כי כל אלהי

אלהי העמים אלילים is not of the ſame ſignification; for אלילים *Eleeleem* is not the ſame as אל or אלים, *Ealim*, or *Eal*, ſignifying GOD; but on the contrary, אלילים and אליל *Eleeleem* and *Eleel*, ſignify deprivation, &c. as רופאי אליל כלכם רועה והאליל קסם ואליל whoſe true and real ſignification is in the negative ſenſe; as if we were to ſay, they are not poſſeſſed of any power at all. See the Root.

And as thoſe two holy and ſanctified names, viz. יהוה and אלהים *Jehovah* and *Eloeheem*, do point out to us his *eſſence* and *influence*; it is for that reaſon, that no propheſy or word, delivered from GOD, is to be found but in one of theſe names; and which is the firſt property, as I have already mentioned: the reaſon of which is obvious, as the propheſy or word was the influence proceeding from his being and exiſtence.

It muſt likewiſe be obſerved, that thoſe two names are often exchanged in the order and diſpoſition of reading, according to the ſecond property: for although they are two principles, (i. e. his exiſtence and influence) yet, are they both united in him.

And, according to the third property mentioned, we muſt obſerve, that no name ever precedes that of אלהים *Eloeheem*, any more than it doth that of the שם המפורש *ſhem hamfoeraſh*, i. e. *nomen explicatum*. For as thoſe two honorable names precede all others in excellency and ſanctification, as expreſſing his exiſtence and influence, it is, therefore, proper, that they ſhould precede all others, and that none ſhould precede them. And this leads us to the fourth property, viz. that where the noun adjective is connected with the שם המפורש *ſhem hamfoeraſh*, it is ever, by the means of the name of אלהים *Eloeheem*, or אל *Eal*. For as all the other names are not attributed to the Supreme Being, but according to his operations, as proceeding

from the ſource of his mighty and powerful influence, it is for that reaſon that thoſe names are not connected but by the means of the name of אלהים *Eloeheem*, or אל *Eal*, as particularly ſpecifying his influence. And, as his influence proceeds immediately from his exiſtence or eſſence; or more properly, is the immediate conſequence of his exiſtence, it is on that account, that ſometimes the שם המפורש i. e. *nomen explicatum*, is pointed with the vowel points of אלהים *Eloeheem*, and pronounced the ſame, agreeable to the fifth property, which I have mentioned. But the name of אלהים *Eloeheem*, is never pointed with the vowel points of the שם המפורש *ſhem hamfoeraſh*, i. e. *nomen explicatum*. For although we may be able to comprehend his influence, yet we are not able to comprehend his eſſence or exiſtence. And agreeable to this, is the name of אלהים *Eloeheem*, applied to others, in a figurative ſenſe; but not the name of

יהוה JEHOVAH; for that is never made uſe of, or imparted to any other.

It muſt farther be obſerved, that as the שם המפורש *ſhem hamfoeraſh*; i. e. *nomen explicatum*, is the very eſſence and perfection of holineſs without end; and the name of אל *Eal* being a manifeſtation of the power of his influence, it was for that reaſon, that when the Supreme Being was pleaſed to ſanctify the name of אל *Eal*, with an extraordinary ſanctification, (ſuch as the creation of the univerſe) he joined to it half of the שם המיוחד *ſhem hamyuchad*; i. e. his peculiar or incommunicable name; that is, one half of the letters, in order to add to the holineſs of that name: but the whole of the שם המפורש *ſhem hamfoeraſh*, is not joined to it; and that for two reaſons.

1ſt. Becauſe the שם המיוחד *ſhem hamyuchod*; i. e. the peculiar name of JEHOVAH, is not analagous to his operations, but is a manifeſtation

tation of his exiſtence and eſſence; and therefore, it is not poſſible that it ſhould be joined to a name which manifeſts his operations, as the name of אל *Eal* doth; ſo that they would be both of one import.

2dly. As the name of *Eal*, with the addition of part of JEHOVAH joined to it, is ſometimes applied to others figuratively, according to their different operations, it is for that reaſon not proper to join the whole name of JEHOVAH to it; for that is peculiar to GOD himſelf, and incommunicable to any other. Now, when one half of the *ſhem hamfoeraſh*, *nomen explicatum*, viz. יה *yod*, *he*, is joined to אל, it then forms אֱלֹהָ *Eloeha*, and אֱלֹהִים *Eloeheem*. The laſt, with final ם, and which forms the *abſolute*. And ſometimes we find the וה *vau* and *he*, which is the other part of the *ſhem hamfoeraſh*, joined to אל *Eal*, which then forms אֱלוֹהַ *Eloeha*. For theſe three, viz. אל אלוה אלהים *Eal*, *Eloeha*, *Eloeheem*, are as the root, of what are called שמות אלהות *ſhemoeth Elahuth*; either without any additional letters, as אל *Eal*; or with them, as אלהים and אלוה *Eloeha* and *Eloeheem*; in which, all the others are included; and the difference of their form is, to ſhew the diſtinction of the one being abſolute, and the other in conſtruction, as ſhewn in the ſecond propoſition. And it is on this account that אלהי *Eloehea* and אלהים *Eleoheem*, are always without ו *vau*, as having already one half of the name of JEHOVAH, viz. the י *yod*, and ה *he*; conſequently, there is no neceſſity for adding any other of the letters; but, אלוה not having י *yod*, is obliged to have ו *vau* affixed to it, that it might likewiſe have one half of the name of JEHOVAH: and אֱלֹהֶיךָ is alſo generally without ו *vau*, as having י *yod* and ה *he*. From all which, it is clear, that the name of אלהים

Eloeheem, is not applied to GOD figuratively, or in a ſecondary ſenſe, but in its primary ſenſe, importing the abſolute power of his influence.

Agreeable to the above, as *Aben Ezra* obſerves, the noun *Eloeheem* is an adjective, and not a ſubſtantive. And, as the Angels, and the celeſtial bodies, are endowed by the Creator, with the power of influencing the terreſtial world, they are therefore figuratively called *Eloeheem*. And the idols, which were made in the form of the heavenly bodies, were likewiſe figuratively called *Eloeheem*: for the original worſhip of the idol, was only as it repreſented the heavenly powers and intelligences; and who, they imagined, influenced the ſaid idols, on account of the worſhip paid to them, as repreſenting the ſaid powers and intelligences; for the worſhippers of heavenly bodies thinking them at too great a diſtance, and ſometimes out of ſight, they were determined to have more conſtant and viſible deities; for which purpoſe, they made *Idols*, or *Images*, as ſuppoſing that the Deity, to which it was dedicated, did reſide in and *influence* the *Image*, ſo dedicated to it; in the ſame manner as they believed the intelligences did the planets.

And the learned Doctor *Pocock*, in his account of the ancient idolators in *Arabia*, called *Zabei*, (from their own writers) attempts to explain theſe notions of the *Pagan* idolators. That becauſe men want mediators between the Supreme GOD and them, they imagine ſome pure ſpiritual Beings or Intelligences, perform the office; and that theſe inhabit the *Sacelli*, or bodies of the planets, which are therefore the objects of their worſhip. And becauſe the planets are often not ſeen, and ſo they ſhould want viſible mediators, many of them came to form different *images*, that were appropriated

priated to each planet, and which ſerved inſtead of the planets themſelves, to procure for them the mediation or influence of the ſpiritual Beings reſiding in the planets. And laſtly, that both the planets, and the images of them, as above-mentioned, were called *Lords* and *Gods*, and worſhipped with proper offerings and prayers. Vide, Dr. Pocock's Specimen, Hiſt. Arabum. page 139, &c. edit. Oxon. 1650.

And whether the Judges are really called אלהים *Eloeheem* or not, appears very doubtful to me: for notwithſtanding that the *Chaldee* paraphraſt, *Onkelas* interprets the word in theſe two paſſages, viz. והגשו אדניו אל עד האלהים יבא דבר and אלהים by the word דיינא; i. e. Judges; and in which he has been followed by all the commentators; ſo that *Maimonides* has been led to opine, that, the name of *Eloeheem*, in the firſt and primary ſenſe, belongs to them, as already mentioned, appears to me not to be concluſive. For in the Pentateuch, we always find the Judges expreſsly called by the name of שֹׁפְטִים *ſhoepheteem*, as

וְאֲצַוֶּה אֶת שֹׁפְטֵיכֶם בָּעֵת הַהִוא Vaetſavveh eth *ſhoepheteachem* baeength hahee. And I charged your *Judges* at that time, Deut. i. 16.

שֹׁפְטִים וְשֹׁטְרִים תִּתֶּן לְךָ בְּכָל שְׁעָרֶיךָ *Shoepheteem* veſhoetereem tittean lecha bechal ſheangrecha. *Judges* and officers ſhalt thou appoint in all thy gates, ibid xvi. 18.

וְאֶל הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם Veel *haſhoepheat* eſher yeeheyeh bayyameem haheam. And unto *the Judge* that ſhall be in thoſe days, ibid. xvii. 9.

וְדָרְשׁוּ הַשֹּׁפְטִים הֵיטֵב Vedareſhu *haſhoepheteem* heateav. And *the Judges* ſhall make diligent inquiſition, ibid. xix. 18.

וְיֵצְאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ Veyatſeu zekeanecha *veſhoephetecha*. Then thy Elders *and thy Judges*

Judges ſhall go forth, ibid. xxi. 2.

Hence it is manifeſt, that the Judges are primarily called שפטים *Judges*; or זקנים Elders; not *Eloeheem*.

And, as to the paſſages, עד אשר ירשיעון אלהים and אלהים, it muſt be obſerved, that ſtrictly ſpeaking, ſcripture does not intend to call the *Judges*, *Eloeheem*; but imports that their deciſion, or diſtribution of juſtice, is to be according to the law of *Eloeheem*. For being commanded to judge, according to the laws of GOD, they were figuratively, called *Eloeheem*, agreeable to what the Pſalmiſt ſays,

אֱלֹהִים נִצָּב בַּעֲדַת אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט *Eloeheem* nitſav baengdath eal bekerev *Eloeheem* yiſhpoet. GOD ſtandeth in the congregation of the mighty: he judgeth among the *Eloeheem*; i. e. the Judges. This phraſe is agreeable to the expreſſion uſed in England, viz. The court of *King's Bench*; although it is clear that the King never preſides there. But as it is preſumed, that they there judge according to the laws enacted by the King; it is for that reaſon ſo called. And this is the real meaning of the paſſage וְהִגִּישׁוֹ אֲדֹנָיו אֶל הָאֱלֹהִים Vehiggeeſhoe adoenav el *haeloehem*. Then his maſter ſhall bring him to be puniſhed, according to the law of GOD. As a proof of the juſtneſs of this explanation, we read in Deut. xix. 17.

וְעָמְדוּ שְׁנֵי הָאֲנָשִׁים אֲשֶׁר לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים Veangmedu ſhenea haenoſhcem eſher lahem hareev liphnea Adonay liphnea hacoeheneem *vehaſhoephteem*. Then the men between whom the controverſy (is), ſhall ſtand before the Lord, before the prieſts, and the *Judges*. Hence it is manifeſt, that the ſtanding before GOD, ſignifies, to be judged, according to the law of GOD. And this I take to be the opinion of *Onkelas*; for he does not explain the word *Eloeheem*, to ſignify

signify the Judges; but that the place where they administer justice, is GOD's, as being according to his law. Agreeable to which, Moses says, כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא Kee hammshpat *lealoeheem* hu. For the judgment is GOD's, Deut. i. 17.

And so *Jehoshaphat* said to the Judges, "And he said to the Judges, Take heed what ye do: for ye judge not for man, but for the Lord, who (is) with you in the judgment, II. Chron. xix. 6.

From all which it is clear, that the name of *Eloeheem* is applied to the Judges only in a figurative sense, as administring the law and judgment of GOD, and thereby *influencing* or directing the laws of GOD to man.

And so says *Aben Ezra*. The word *Eloeheem*, signifies, they shall enforce the commandments of GOD in the earth. See his Comment. on Exod. xxi. 6. And which, entirely overturns the hypothesis of *Maimonides*, viz.

אלה

That it was primarily applied to the Judges, and figuratively to GOD. But on the contrary, proves that it primarily belongs to the Supreme GOD, (as the influencer of all creatures) and applied figuratively to the *Angels*, *Intelligences*, or *heavenly bodies*; as also to the *Judges*; as influencing in an inferior degree.

It now remains to take notice of the final ם in *Eloeheem*, which some think makes it plural. To which I answer, that the final ם is no certain proof of its being plural; for we meet with many words in the Hebrew which have י *yod*, and final ם *mem* for their ultimate letters, and yet are allowed by all to be in the singular; as אֶפְרַיִם. חוּשִׁים. כְּלָאִים. מִצְרַיִם. &c. and which is the case in the noun אֱלֹהִים *Eloeheem*; for the ה *he*, and ו *yod*, from JEHOVAH, is joined to אֵל; and the final ם is to form the *absolute*; by which, it is distinguished from אֱלֹהַי *Eloeha*, which is relative.

This

This, is what appears to me to be the real definition of the noun אֱלֹהִים *Eloeheem*.

Emphat.

הֲיֵשׁ אֱלוֹהַּ מִבַּלְעָדָי Heyeash *Eloeha* mabbilangday. Is there *a God* beſide me? Iſai. xliv. 8.

כִּי אֱלֹהִים קְדֹשִׁים הוּא Kee *Eloeheem* kedoſheem hu. For he is an holy *God*, Joſhua xxiv. 19.

וַה' אֱלֹהִים אֱמֶת הוּא אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם Vaadonay *Eloeheem* emeth hu *Eloeheem* chayyeem umelech oelam. But the Lord (is) the true *God*. He (is) the living God, and an everlaſting king, Jer. x. 10.

In conſtruction,

וְאַשְׁבִּיעֲךָ בַּה' אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ Veaſhbeeangcha Baadonay *Eloehea* haſhſhamayim *vealoehea* haarets. And I will make thee ſwear by the Lord, *the God* of heaven, *and the God* of the earth, Gen. xxiv. 3.

ה' אֱלֹהֵי הָעִבְרִיִּים נִקְרָא עָלֵינוּ Adonay *Eloehea* haingvriyyeem nikra aleanu. The Lord *God of* the Hebrews hath met us, Exod. iii. 18.

בָּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל Baruch Adonay *Eloehea* Yiſraeal. Bleſſed be the Lord *God of* Iſrael, I. Kings i. 48.

אֱלָהּ *Elah, Cha.* God.

בְּרַם אִיתַי אֱלָהּ בִּשְׁמַיָּא Beram eithay *Elah* biſhmayya. But there is *a God* in heaven, Dan. ii. 28.

Emphat.

בֵּאדַיִן בְּטֵלַת עֲבִידַת בֵּית אֱלָהָא Beadayin betealath aveedath beath *Elaha*. Then ceaſed the work of the houſe *of God*, Ezra iv. 24.

וְלֵאלָהָא דִּי נְשְׁמְתָךְ בִּידֵהּ *Velealaha* dee niſhmethach beedeah. And to *the God* in whoſe hand thy breath (is) Dan. v. 23.

Affix.

עֲלוֹהִי בְּדַת אֱלָהֵהּ Eloehee bedath *Elaheah*. Againſt him (concerning) the law of *his God*, ibid. vi. 6.

אֱלָהָךְ דִּי אַנְתְּ פָלַח־לֵהּ בְּתְדִירָא הוּא יְשֵׁיזְבִנָּךְ *Elahach* dee ant phalach bithdeera hu yeſheazevinnach. *Thy God* whom thou ſerveſt continually,

ally, he will deliver thee, ibid. verſe 16.

כְּשֵׁם אֱלָהִי Keſhum *Elahee*. According to the name of *my God*, ibid. verſe 4, 5.

וְעֵין אֱלָהֲהֹם הֲוָת עַל שָׁבֵי יְהוּדָיֵא Veean *Elahehoem* hevath al ſavea yehudayea. But the eye of *their God* was upon the elders of the Jews, Ezra v. 5.

אֱלָהִי Eloehee, *Rab*. Divinity.

אִישׁ הָאֱלֹהִי Eaſh *haeloehee*. A divine, a theologiſt.

תּוֹרָה אֱלֹהִית Toerah *eloeheeth*. *Divine* law.

הַהַשְׁגָּחָה הָאֱלֹהִית Hahaſhgachah *haeloeheeth*. *The divine* providence.

פִּילוֹסוֹפִיָא אֱלֹהִית Philoeſoephya *eloeheeth*. *Divine* philoſophy, metaphyſic.

אֱלָהֵן Elahean, *Cha*. But, except, leſs, &c.

וַאֲמַר לָא אֲשַׁלַּחִינָךְ אֱלָהֵן בָּרַכְתָּנִי Vaemar la aſhallecheenach *elahean* bearachtanee. And he ſaid, I will not let thee go, *except* thou bleſs me. Targ. Onk. Gen. xxxii. 26.

אֱלָהֵן לְאַרְעִי וּלְיַלְדוּתִי תֵּיזֵיל *Elahean* leareeng uleyalduthee teazal. *But* thou ſhalt go unto my country, and to my kindred. Targ. Onk. ibid xxiv. 4.

אֱלָהֵין בַּר דְּתוֹלִיד הוּא יֵרְתִינָךְ *Elahean* bar dethoeleed hu yearetheenach. *But* the ſon which thou ſhalt beget, he ſhall be thine heir. Targ. Onk. ibid xv. 4.

אֱלָהֵן חִוָּאֵה *Elahean* chivvaah. *Save* the Hivites. Targ. Jona. Joſh. xi. 19.

אַף אֱלָהֵן דְּאֶשְׁתָּא אַכְלָתֵיהּ Aph *elahean* deeſhta echalteah. Much *leſs* when the fire hath conſumed it. Targ. Jona Ezek. xv. 5.

אֱלוּ *Elu*, *Cha*. Behold.

וַאֲלוּ צֶלֶם חַד שַׂגִּיא *Vaelu* tſealeam chad ſaggee. *And behold* a great image, Dan. ii. 19,

וַאֲלוּ קֶרֶן אָחֳרִי זְעִירָה סְלָקַת בֵּינֵיהֶן *Vaelu* keren acheree zeeangrah ſilkath beaneahean. And behold, there came up among them another little horn. ibid vii. 8.

And with an exchange of letters, viz. the ר for the ל; for which, ſee ארו.

אלו Illu, *Cha.* O that, were, if ſo be, &c.

אִלּוּ חַכִּימוּ אִסְתַּכָּלוּ בְדָא *Illu* chackeemu iſtaccalu veda. *O that* they were wiſe, that they underſtood this. Targ. Onk. Deut. xxxii. 29.

אִלּוּ רַעֲוָא קֳדָם ה׳ *Illu* raengva kadam Adonay. *If it were* pleaſing before the Lord. Targ. Jona. Judg. xiii. 23.

אִלּוּ אֲצִיתָא לְפִקּוּדַי *Illu* etſeathetha lephikkuday. *O that* thou hadſt hearkened unto my commandments! Targ. Jona. Iſai. xlviii. 18.

Another form.

אִלּוּלֵי ה׳ דַּהֲוָה בְסַעֲדָנָא *Eelulea* Adonay dahevah veſaengdana. *If* (it had not been) the Lord who was in our help. Targ. Jeruſ. Pſal. cxxiv. 1.

וְאִלּוּלֵי דַּוִי יוֹמֵי חַיּוֹהִי *Veillulea* hevu yoemea chayoehee. *And though* the days of his life were. Targ. Jeruſ. Eccle. vi. 6.

And in the Targum of Onkelas, it is אלולפון.

אִלּוּלַפּוֹן אֱלָהָא דְאַבָּא *Illulaphoen* elaha deabba. *Except* the God of my father. Targ. Onk. Gen. xxxi. 42.

אלו Ealu. *Rab.* Theſe, the ſame, that, &c.

אלוא *Cha.* See in לוא.

אלוא Ilva, *Talm.* The aloe. Talm. in Gitteen, fol. lxix. 2.

אלח Alach. Filthy.

אַף כִּי נִתְעָב וְנֶאֱלָח אִישׁ שֹׁתֶה כַּמַּיִם עַוְלָה Aph kee nithangv *veneelach* eeſh ſhoetheh cammayim avlah. How much more *filthy* (is) man who drinketh iniquity like water? Job xv. 16.

הַכֹּל סָר יַחְדָּיו נֶאֱלָחוּ Haccoel ſar yachdav *neelachu.* They are all gone aſide, they are (all) together *become filthy*, Pſal. xiv. 3.

אלט *Rab.* Hence

אלטיכסייא Altichſeya. A ſign, mark, or ſeal. In Bereſheth Rabba. .

אליה Alyah, *Talm.* The lap, or tip of the ear.

ר׳ אליהו הלוי אשכנזי R. Eliyahu halevee Aſhknaze.

R. Elias Levita, a *German*, well known by the name of בחור, was an eminent critic, grammarian, and poet; and

was

אלי

was eminently ſkilled in *Chaldee*, and Rabbinical Hebrew.

His works, which are chiefly on Hebrew Grammar, are numerous, and held in great eſteem, both by Jews and Chriſtians. They are,

1ſt. ביאור על מהלך שבילי הדעת לר" משה קמחי Beeoer al mehallach ſheveelea hadangath le Rabbi moeſheh kimchee. An explanation or comment of the progreſs of the ſtages of ſcience, written by R. Moſes Kimchi. Compoſed in *Padua*. Printed at Baſil in 1531.

2d. ספר הבחור Sepher Habachur. The Choſen Book. This is an Hebrew Grammar, and really deſerves the title he has given it: and from which, I freely acknowledge, I have received very great benefit in the progreſs of my ſtudy on the ſacred language. It was compoſed in Rome, and immediately printed there. A. M. 5247.

3d. ספר מתורגמן Sepher Mithurgaman. A Dictionary on the *Chaldee* language, and many other words met with in Rabbinical writings, derived from that language. It is a moſt extraordinary performance, the words being all arranged under the Chaldee roots, and explained by parallel paſſages from the Hebrew text. Printed at Iſnea, in 1541.

4th. ספר ההרכבה Sepher Haarcavah. The Book of Compoſitions; or more properly, according to the Hebrew, The Compound Book, as he therein treats, of what are called in Hebrew, compound or ſtrange words, as not having a certain and fixed root in the language. Printed in 1546, by Daniel Bumberg.

5th. פרקי אליהו Pirkea Eliyahu. The Chapters of Elias, on the letters, points, and accents, viz.

1ſt. פרק שירה Perak ſherah. The Chapter of Song; in which he treats of the letters and points.

2d. פרק המינים Perek hameeneem. The Chapter of

Species. See, the Grammar Part I. chap. vii. page 107, and ſeq.

3d. פרק המדות Perek hammeedoeth. The Chapter of Meaſure, which treats of the manner and form of the nouns.

4th. פרק השימושים Perek haſheemuſheem. The chapter of Servitors; in which he treats of the ſervile letters. Printed by Dan. Bumberg, A. M. 5306.

6. ספר מסורת המסורת Sepher Maſorath Hamaſorath. The Tradition of the Tradition; i. e. The Tradition of the Maſorah. In the preface to which, he firſt broached the novel doctrine of the late invention of the points. See Part the firſt. Printed firſt at Venice, A. M. 5299, and at Baſil in 1620.

7th. ספר טוב טעם Sepher tuv taangam. The Book of good Taſte. This treats of the muſical accents called טעמים taangmeem. Printed at Baſil, A. M. 5299.

8th. ספר התשבי. The Book of (Elijah) the Tiſhbite, being a kind of dictionary upon as many words as is contained in the word תשבי, according to the numerical letters thereof, viz. 712. See, the alphabet. Printed in Baſil, A. M. 5287, and in Iſnae, in 1541. He likewiſe compoſed ſeveral ſmall tracts and pieces of poetry, &c.

אליון Ilyoen, *Cha.* The thumb, or great toe.

וְעַל אֱלְיוֹן יְדֵהּ דְיַמִינָא Veangl *ilyoen* yadehoeen deyammeena. And upon *the thumb* of the right hand. Targ. Onk. Exod. xix. 20.

וְעַל אֱלְיוֹן רַגְלֵהּ דְיַמִינָא Veangl *ilyoen* riglehoen deyammeena. And upon *the great toe* of their right foot, ibid.

אלך Alach, *Cha.* Thoſe &c.

וְגַבְרַיָא אִלֵּךְ דִי סַקוּ לְשַׁדְרַךְ Guvrayya *illeach* dee haſſiku leſhadrach. *Thoſe* men that took up Shadrach, Dan. iii. 22.

וְגַבְרַיָא אִלֵּךְ תְלָתֵהוֹן Veguvrayya *illeach* telatheahoen. And *theſe* three men, ibid. verſe 23.

אֲדַיִן שְׁאֵלְנָא לְשָׁבַיָּא אִלֵּךְ Edayin ſheealena leſavaya *illeach*. Then we aſked *thoſe* elders, Ezra v. 9.

אילך Ealach *Rab*. Further, beyond, &c.

אֲלַכְסַנְדְּרָיָא Elachſanderiyya, *Cha*. Alexandria in Egypt.

אלכסון. See, in לכס.

אַל אִתְרְגוּשַׁת אֲלַכְסַנְדְּרָיָא Al ithraguſhath *elachſanderiya*. On the multitude of *Alexandria*. Tar, Jona. Jerm. xlvi. 25. called in Hebrew נא.

אלל Alal, *Cha*. To ſpy, ſearch out; alſo a ſpy, or ſcout.

אַלִּילֵי אַתּוּן *Allelea* attun. Ye (are) *ſpies*. Targ. Onk. Gen. xlii. 9.

וְסַלִּיקוּ וְאַלִּילוּ יַת אַרְעָא Uſelecku *vealleelu* yath arang. And they went up *and ſearched* the land. Targ. Onk. ibid. xiv. 32.

Particip. or what is called N. parti.

וּשְׁלַחוּ מְאַלְּלִין Uſhelachu *mealleleen*. And they ſent *ſpies*. Targ. Jon. Judg. i. 23.

אוֹרַח מְאַלַּיָּא Oerach *mellaya*. Targ. Onk. Numb. xxi. 1.

The way *of the ſpies*.

Infin.

וְתָבוּ מְלְאַלָּא יַת אַרְעָא Vethava *meallaya* yath arang. And *they* returned *from ſearching* of the land. Targ. Onk. Numb. xiii. 25.

אלם Alam.

1. To bind; a bundle, ſheaf, or any thing collected together, &c.

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה Vehinneah enachnu *meallemeem elummeem* bethoech haſſadeh. And behold (we were) *binding ſheaves* in the field, Gen. xxxii. 7.

וְהִנֵּה קָמָה אֲלֻמָּתִי Vehinnea kama *elummathee*. And lo, *my ſheaf* aroſe, ibid.

אֲלֻמֹּתֵיכֶם *Elummoetheachem*. *Your ſheaves*, ibid.

בֹּא יָבֹא בְרִנָּה נֹשֵׂא אֲלֻמֹּתָיו Boe yavoe vereena noeſea *elummoethav*. Sh all doubtleſs come again with rejoicing, bringing *his ſheaves*, Pſal. cxxvi. 6.

A congregation.

הַאֻמְנָם אֵלֶם צֶדֶק תְּדַבֵּרוּן Haummenam *ealem* tſedek tedabbearun. Do ye indeed ſpeak righteouſneſs, O *congregation?* Pſal. lviii. 2.

Though ſome think it means ſilence, (according to the next form) and interpret it, Ye indeed are *ſilent* to ſpeak righteouſneſs; i. e. when ye ſhould ſpeak righteouſneſs, ye then are ſilent.

2. Silence, dumb, &c.

אוֹ מִי יָשׂוּם אִלֵּם Oe mee yaſum *eelleam*. Or who maketh *the dumb?* Exod. iv. 11.

כֻּלָּם כְּלָבִים אִלְּמִים Kullam kelaveem *illemeem*. They (are) all *dumb* dogs, Iſai. lvi. 18.

Niph.

וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה Ucheracheal liphnea goezezeha *nelamah*. And as a ſheep before her ſhearer *is dumb*, ibid. iii. 7.

נֶאֱלַמְתִּי לֹא אֶפְתַּח פִּי *Neelamtee* loe ephtach pee. *I was dumb*. I opened not my mouth, Pſal. xxxix. 10.

תֵּאָלַמְנָה שִׂפְתֵי שָׁקֶר *Tealamnah* ſiphſea ſhaker. Let the lying lips *be put to ſilence*, ibid xxxi. 19.

3d. אלמנה Almanah. A widow. And is derived from the preceding, as R. Jonah obſerves, becauſe the widow is ſilent, having none to ſpeak for her, or plead her cauſe; perhaps, being ſo full of grief, ſhe hath not the power of utterance.

כִּי לֹא אַלְמָן יִשְׂרָאֵל וִיהוּדָה מֵאֱלֹהָיו Kee loe *alman* Yiſraeal vehudah meaeloehov. For Iſrael is not *widowed*, nor Judah of his God, li. 5.

Not forſaken as a *widow* whoſe huſband is dead, and conſequently loſt to her; but only as a woman whoſe huſband is gone from her for ſome little time: for although GOD hath forſaken the Jewiſh church, (which is typified as his ſpouſe) yet, hath he not utterly caſt it off, as a widow who is bereft of her huſband.

The noun.

שְׁכוֹל וְאַלְמֹן Shechoel *vealmoen*. The loſs of children, *and widowhood*, Iſai. xlvii. 9.

שְׁבִי אַלְמָנָה בֵּית אָבִיךְ Shevee *almana* veath aveech. Remain *a widow* at thy father's houſe, Gen. xxxviii. 11.

וַתְּהִיֶינָה צְרֻרוֹת עַד יוֹם מוֹתָן אַלְמְנוּת חַיּוֹת Vatteeheyana tſeruroeth ad yoem muthan *almenuth* chayyuth. So they were ſhut up unto the day of their death, living in *widowhood*, II. Sam. xx. 3.

וְחֶרְפַּת אַלְמְנוּתַיִךְ לֹא תִזְכְּרִי עוֹד Vecherpath *almenuthayich* loe thizkeree oed. And the reproach *of thy widowhood* thou ſhalt not remember any more, Iſai. xliv.

4th. A concealed name; and ſo may be ſaid to be ſilent about it.

שְׁבָה פֹּה פְּלֹנִי אַלְמֹנִי Shevah poe peloenee *almoenee*. Ho, *ſuch a one*, turn aſide, ſit down here, Ruth iv. 1.

וְאֶת הַנַּעֲרִים יוֹדַעְתִּי אֶל מְקוֹם פְּלֹנִי אַלְמֹנִי Veeth hanneangreem yoedangtee el mekoem peloenee *almoenee*. And I have appointed (my) ſervants to *ſuch and ſuch* a place. I. Sam. xxi. 3.

In theſe examples, Kimchi obſerves that פְּלֹנִי אַלְמֹנִי *Peloenee almoenee*, ſignifies, ſuch a perſon, or place, whoſe name is concealed; and is derived from פלא pele, to hide, or conceal: agreeable to which, we meet with it, as a compound word.

וַיֹּאמֶר אֶחָד קָדוֹשׁ לְפַלְמוֹנִי הַמְדַבֵּר Vayoemer echad kadoeſh *lepalmoenoe* hamedabear. And another ſaint ſaid unto a *certain* (ſaint) which ſpake, Dan. viii. 13,

5th. A porch.

וְאֵת אוּלָם הָעַמּוּדִים עָשָׂה חֲמִשִּׁים אַמָּה אָרְכּוֹ Veeth ulam haangmudeem aſah chemiſhſheem ammah arcoe. And he made *a porch* of pillars, the length thereof (was) fifty cubits, I. Kings, vii. 6.

וְאוּלָם הַכִּסֵּא אֲשֶׁר יִשְׁפֹּט שָׁם אוּלָם הַמִּשְׁפָּט עָשָׂה *Veulam* hackiſſea eſher yiſhpat ſham *ullam* hammiſhpat aſah. And he made *a porch* for the throne, where he might judge (even) *the porch* of judgment. ibid. verſe 7.

וְהָאוּלָם עַל פְּנֵי הֵיכַל הַבַּיִת

Vehaulam

Vehaulam al penea heachal habayith. *And the porch* before the temple of the houſe, ibid. vi. 3.

וְאֻלַּמֵּי הֶחָצֵר *Veulammea* hechatſer. *And the porches* of the court, Ezek. xli. 15.

And ſome reckon אֵילַמֵּיו of the ſame ſignification.

6th. But, truly, &c.

וְאוּלָם לוּז שֵׁם הָעִיר לָרִאשֹׁנָה *Veulam* luz ſheam haeengr lareeſhoenah. *But* the name of that city (was called) Luz at firſt, Gen. xxviii. 19.

וְאוּלָם חַי אָנִי *Veulam* chay anee. And (as) *truly* (as) I live, Numb. xiv. 21.

אוּלָם אֲנִי אֶל שַׁדַּי אֲדַבֵּר *Ulam* enee el ſhadday edabear. *Surely* I would ſpeak to the Almighty, Job xiii. 4.

And R Jonah has formed.

7th. אולם Ulam. Firm.

וּבְרִיא אוּלָם Uvaree *ulam*. And their ſtrength (is) *firm*. i. e. is as firm as a porch, or arch. Pſal. lxxiii. 3.

אלם Alam. *Cha.*

1ſt. Courage, fortitude. &c.

תְּקֵיף וְאַלֵּם Tekeaph *vaeleam*. Be ſtrong and (of good) *courage*. Targ. Onk. Deut. xxxi. 23.

תַּקִּיפוּ וְאַלִּימוּ Takkeephu vaeleemu. Be ye ſtrong; and (of good) *courage*. Targ. Onk. ibid verſe 6.

Parti.

וַחֲזָת אֲרוּם מְאַלְּמָא הִיא לְמֵהַךְ עִמַּהּ vachezath erum *mealema* hee limhach immah. When ſhe ſaw that ſhe *was ſtead-faſtly minded* to go with her. Targ. Jona. Ruth. i. 18.

Another form.

וְכָל דְּמִתְאַלְּמִין Vechal *demithallemeon*. And all (the deſire) *of force*. Targ. Job xxxvi. 19.

2d. Dumb, mute, &c.

מַן שַׁוִּי אִלֶּמָא Man ſhavvea *illeama*. Or who maketh *the dumb*. Targ. Onk. Gen. iv. 10.

וְהֵיךְ אִלְּמָנָא דְּלָא פָּתַח פּוּמֵיהּ Veheach *illemana* dela phathach pumeah. And as *a dumb* (man) that openeth not his mouth. Targ. Jeruſ. Pſal. xxxviii. 14.

אִתְאַלְּמֵית *Ithalemeath*. *I was dumb*, ibid. xxxix. 3.

And

And ſome write it with *y ain*, inſtead of א *aleph*; for which, ſee עלם.

3d. A porch; the ſame as in the Hebrew.

4th. A bundle, or ſheaf; as in the Hebrew.

אלם Alam, *Talm. Rab.* Power, ſtrength, &c.

כל דאלים גבר Cal *dealeem* gavar. He that is *moſt powerful* conquers. Bava Bathra. fol. xxxiv. and Gitteen, Perek Haneezakeen, fol. lx.

אלמלי Ilmalea, *Rab.* Unleſs, if, &c.

אלן Elan, an oak, or plain; for which, ſee איל and אלה.

אלן Illan, *Cha.* All ſorts of trees, whether they bear fruit or not.

אִילָן פִּרִין *Eelan* peareen. The fruit *tree*. Targ. Onk. Gen. i. 11.

וַאֲלוּ אִילָן בְּגוֹא אַרְעָא Vaelu *eelan* begoe arang. And behold, *a tree* in the midſt of the earth, Dan. iv. 7.

There is another form, with א poſtfixed.

וְיַת כָּל אִילָנָא דִי בֵּיהּ פֵּרֵי אִילָנָא

Veyath cal *eelana* dee veah *pearea celana*. And every *tree*, in the which (is) the fruit of *a tree*. Targ. Onk. Gen. i. 29.

גִּדּוּ אִילָנָא Goedu *eelana*. Hew down *the tree*, Dan. iv. 8.

Plural.

הַבְּכֵן יְשַׁבְּחוּן כָּל אִילָנֵי חוּרְשָׁא Habchean yeſhabechun cal *eelanea* chureſha. Then ſhall all *the trees* of the wood rejoice. Jeruſ. Targ. Pſalm xcvi. 12.

Another form with א poſtfixed.

אֲזַלוּ אִילָנַיָּא לְמַנָּאָה עֲלֵיהוֹן מַלְכָּא Ezalu *eelanaya* lemannaah eleahoen malca. *The trees* went forth to elect a king over them. Targ. Jona. Judg. ix. 8.

אִלֵּין Illean, *Cha.* Plural pronoun. Theſe.

אִלֵּין תּוֹלְדָת שְׁמַיָּא וְאַרְעָא *Illean* toeledath ſhemaya vearang. *Theſe* are the generations of the heavens and the earth. Targ. Onk. Gen. ii. 4.

לְגֻבְרַיָּא הָאִלֵּין לָא תַעְבְּדוּן מִדַּעַם Leguvraya *haillean* la thangbedun middangam. Unto *theſe* men do ye nothing. Targ. Onk. ibid. xix. 8.

אלנקי Elunkee, *Talm.* A cuſhion, pack-ſaddle, &c. Gem. Shab. Betſa. fol. xxv.

אֶלֶף Eleph. A thouſand; and uſed ſometimes in an undetermined ſenſe, to expreſs a *very great* number.

אֶלֶף לַמַּטֶּה שְׁנֵים עָשָׂר אֶלֶף חֲלוּצֵי צָבָא *Eleph* lammatteh ſheneam aſar *eleph* chelutſea tſava. *A thouſand* of (every) tribe, twelve *thouſand* armed for war. Numb. xxxi. 5.

Affix.

הִנֵּה אַלְפִּי הַדַּל בִּמְנַשֶּׁה Hinneah *alphee* haddal bimnaſheh. Behold *my thouſand* (is) poor in Manaſſeh, Judg. vi. 15.

The thouſand wherein I am numbered is poor; or, as ſome think, it ſignifies prince; (as will be ſhewn in the ſecond form) and from thence conclude, that the father of Gideon was the prince of the thouſand; for which reaſon, he ſays, *my prince* is poor in Manaſſeh; i. e. my father; and I am the leaſt in my father's houſe. And therefore, ſay they, Joaſh had power to protect Gideon in deſtroying the altar of Baal. See Kimchi, R. Levi Ben Gerſhom, Abarbanal, &c.

Dual.

אֶת פְּאַת קֵדְמָה אַלְפַּיִם בָּאַמָּה Eth peath keademah *alpayim* baammah. On the eaſt ſide *two thouſand* cubits, Numb. xxxv. 5.

Plural.

שָׂרֵי אֲלָפִים Sarea *elapheem.* Rulers of *thouſands*, Exod. xviii. 25.

וְעֹשֶׂה חֶסֶד לַאֲלָפִים Veoengſeh cheſed *laelapheem.* And ſhewing mercy *unto thouſands*, ibid. xx. 6.

In regimen.

כִּשְׁלֹשֶׁת אַלְפֵי אִישׁ Kiſhloeſheth *alphea* eeſh. About three *thouſand* men. ibid. xxxii. 28.

צָעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה Tſaeengr leeheyoeth *bealpheay* Yehudah. Art little among *the*

the thouſands of Judah. Micah, v 2.

Affix.

הִכָּה שָׁאוּל בַּאֲלָפָיו Hicca Shaul *baelaphav*. Saul hath ſlain *his thouſands*, 1 Sam. xviii. 7.

2d. A duke, prince, guide, &c.

אַלּוּף תֵּימָן *Alluph* teaman. *Duke* Teman, Gen. xxxvi. 15.

וְהָיָה כְּאַלֶּף בִּיהוּדָה Vehaya *kealluph* beeyhudah. And he ſhall be *as a prince* in Judah. Zecha. ix. 7.

Affix.

אַלּוּפִי וּמְיֻדָּעִי *Alluphee* umeyuddaeeng. *My guide* and mine acquaintance, Pſalm lv. 14.

וְאַתְּ לִמַּדְתְּ אֹתָם עָלַיִךְ אַלָּפִים Veatt limadt oetham alayich *allupheem*. And thou haſt taught them to be *captains* over thee. Jer. xiii. 21.

In regimen.

אֵלֶּה אַלּוּפֵי בְנֵי עֵשָׂו Ealeh *allupheay* venea eaſav. Theſe (are) *the Dukes of* the ſons of Eſau, Gen. xxxvi. 15.

Affix.

וְאֵלֶּה אַלּוּפֵיהֶם Vealeh *allupheahem*. And theſe (are) *their dukes*, ibid. ver. 19.

3d. To teach, manage, &c.

פֶּן תֶּאֱלַף אֹרְחֹתָיו Pen *telaph* oerechoethav. Leſt *thou learn* his ways, Prov. xxii. 25.

מַלְּפֵנוּ מִבְּהֲמוֹת אָרֶץ *Malpheanu* mibbahemoeth arets. *Who teacheth us* more than the beaſts of the earth, Job xxxv. 11.

This is as if written מאלפנו with א. See Kimchi on the Roots, and Aben Ezra on Job.

הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה Hachereaſh *vaeallephcha* chachmah. Hold thy peace, *and I ſhall teach thee* wiſdom, ibid. xxxiii. 33.

כִּי יְאַלֵּף עֲוֹנְךָ פִּיךָ Kee *yealleaph* evoenecha peecha. For thy mouth *teacheth* thine iniquity, ibid xv. 5. That is, by his diſcourſe he taught other people to be acquainted with his ſin. See Jarchi, Aben Ezra, Kimchi, &c.

תלפיות This, ſome have alſo arranged under this

root; but I think very improperly, as it is a compound word; for which, ſee תלל.

4th. An ox; or cattle in general.

וַאֲנִי כְּכֶבֶשׂ אַלּוּף יוּבַל לִטְבוֹחַ Voenee kecheves *alluph* yuval litboeach. But I (was) like a lamb, (or) *an ox* that is brought to the ſlaughter, Jer. xi. 19.

Plural.

צֹנֶה וַאֲלָפִים כֻּלָּם Tſoeneh *vaelapheem* cullam. All ſheep *and oxen*, Pſal. viii. 8.

Affix.

שְׁגַר אֲלָפֶיךָ Shegar *elaphecha*. The increaſe of *thy kine*, Deut. vii. 13.

אַלּוּפֵינוּ מְסֻבָּלִים *Allupheanu* meſubbaleem. That *(our oxen)* may be ſtrong to labour, Pſal. cxliv. 14.

אלף Alaph, *Cha*.

1. To teach, diſcern, be accuſtomed; alſo doctrine or inſtruction, &c.

אֵרֵי לָא אַלִּיף Erea la *eleeph*. For he had not *proved* it: or, more properly, he was not *accuſtomed* to go in ſuch armour, as being a ſhepherd. Targ. Jona. 1 Sam. xvii. 39.

וַאֲלִיף לְמִקְטַל קְטוֹל *Vaeleeph* lemiktal ketoel. *And it learned* to catch or devour the prey. Targ. Jona. Ezek. xix. 3.

Particip.

וְכָל בְּנַיִךְ אַלְפִין בְּאוֹרַיְתָא דַה" Vechal benayich *alpheen* beoraytha daadonay. And all thy children (ſhall be) *taught* in the law of the Lord. Targ. Jona. Iſai. liv. 13.

Infin.

הֲמֵילַף אָלֵיפְנָא לְמֶעְבַּד לָךְ כְּדֵין Hameaylaph *aleaphna* lemengbad lach kedean. Was I ever *wont* to do ſo unto thee? Targ. Onk. Numb. xxii. 30.

Here the force of the expreſſion in Chaldee, is loſt in the tranſlation.

Imperat.

אַלִּיפוּ לְאוֹטָבָא *Alleephu* leoetava. *Learn* to do well, Targ. Jona. Iſai. i. 17.

Futur.

וְאֵילַף פִּקּוּדָיִךְ *Vcealaph* pikkudach. *And I will learn* thy

thy commandments. Targ. Jeruſ. Pſal. cxix. 73.

Piengl.

וְאַלְפֵיהּ ה" אָמָא *Veallephea* Adonay aang. And the Lord *ſhewed him* a ſort of wood, or tree. Targ. Onk. Exod. xv. 25.

Particip.

דַּיָּה מְאַלֵּף מַנְדָּעָא יַת עַמָּא בֵּית יִשְׂרָאֵל Hevah *mealleaph* mandeang yath ammang veath Yiſraeal. He ſtill *taught* the people of Iſrael knowledge. Targ. Jeruſ. Eccle. xii. 9.

Plural.

מִכָּל מְאַלְפַי אַסְכְּלִית Miccal *meallephay* aſkeleath. I have more underſtanding than all *my teachers*. Targ. Jeruſ. Pſal. cxix. 99.

Parti. Paſſiv.

כְּעֶגֶל לָא מְלֵיף נִיר Cheeangel la *malleaph* neer. As an heifer unaccuſtomed to the yoke. Targ. Jona. Jerm. xxxi. 18.

לָא אֲבוּ לְקַבָּלָא אוּלְפָּן אוֹרַיְתָא דַּה" La evu lekabbala *ulphan* peraytha daadonay. Who will not receive the *doctrine* of the law of the Lord. Targ. Jona. Iſai. xxx. 9.

2d. A thouſand. The ſame as in the Hebrew.

3d. A ſhip.

וְאַשְׁכַּח אִלְפָּא Veaſhcach *ilpha*. And he found *a ſhip*. Targ. Jona. Jonah i. 3.

Plural.

אִלְפַיָּא דְּתַרְסִיס *Ilphaya* Detarſees. *The ſhips* of Tarſhiſh. Targ. Jeruſ. Pſalm xlviii. 7.

And we ſometimes meet with the word ספינה in Chaldee for ſhip. See ספן.

אילפס Eelphas, *Talm.* A kind of frying pan. Peſacheem. fol. xxxvii. 1.

And ſome editions read לפס.

אלץ Alats. To preſs. Occurs but once in ſcripture, and that in piengl.

כָּל הַיָּמִים וַתְּאַלְצֵהוּ Cal hayameem *vattealetſeahu*. And when ſhe *preſſed him* daily, Judg. xvi. 16.

אלץ Alats, *Cha.* Famine.

וּלְאוּלְצָן מִדְּבְרָא *Uleuletſan* madbera.

madbera. *And to the famine* of the wilderneſs. Targ. Jeruſ. Job v. 23.

Emphat.

מַכֵּיבֵי אוּלְצָנָא Mackeevea *uletſana*. That are oppreſſed with *famine*. Targ. Jeruſ. ibid. verſe 1.

וּלְקַיָּמוּתְהוֹן בְּאוּלְצָנָא Ulekayyamuthehoen *beuletſana*. And to keep them (alive) *in famine*. Targ. Jeruſ. Pſalm xxxiii. 19.

אלק Alak, *cha*; from which, אלקף Alkaph; or אַלְקַפְתָּא Alkapta. A duke, prince, viceroy, &c. See Jona. Gen. xli. 44.

לאלתר Lealtar, *Talm. Rab.* Quickly, preſently, &c. Perek roeſh haſhana.

אם Im. An indeclinable adverb. If, when, that, ſurely, &c. Uſed alſo as an interrogative.

וְאִם לֹא תִשְׁמְעוּ אֵלֵינוּ לְהִמּוֹל *Veim* loe thiſhmeung ealeanu behimmoel. *And if* ye will not hearken unto us, to be circumciſed, Gen. xxxiv. 17.

וְאִם עֵז קָרְבָּנוֹ *Veim* eaz karbanoe. *And if* his offering (be) a goat, Lev. iii. 12.

הֲיֵשׁ ה׳ בְּקִרְבֵּנוּ אִם אָיִן He-yeaſh Adonay bekerbeanu *im* ayin. Is the Lord among us, *or* not? Exod. xvii. 7.

אִם יִנְעֶה שׁוֹר עַל בְּלִילוֹ *Im* yigeng ſhoer al beleeloe. *Or* loweth the ox over his fodder, Job vi. 5.

And with ה prefix.

הַאִם תַּמְנוּ לִגְוֹעַ *Haim* tamnu ligvoeang. *Shall* we be conſumed with dying? Num. xvii. 28.

וְהָיָה אִם בָּא אֶל אֵשֶׁת אָחִיו Vehaya *im* ba el eaſheth acheev. And it came to paſs, *when* he went in unto his brother's wife, Gen. xxxviii. 9.

וְאִם יִהְיֶה הַיֹּבֵל לִבְנֵי יִשְׂרָאֵל *Veim* yeheyeh hayyoeveal livnea Yiſraeal. *And when* the jubilee of the children of Iſrael ſhall be, Numb. xxxvi. 4.

וּרְאִיתֶם וְהִנֵּה אִם יֵצְאוּ בְנוֹת שִׁילוֹ לָחוּל Ureeethem vehinneah *im* yeatſeau venoeth Sheelu lachul. And ſee, and behold, *when* the daughters of Shiloh

Shiloh come out to dance, Judge xxi. 21.

אִם לַלֵּצִים הוּא יָלִיץ *Im* lalleatſeem hu yaleets. *Surely* he ſcorneth the ſcorners, Prov. iii. 34.

2d. Poſts. And occurs but once in ſcripture.

וַיָּנֻעוּ אַמּוֹת הַסִּפִּים מִקּוֹל הַקּוֹרֵא Vayyanuung *ammoeth* haſippeem mikkoel hakkoerea. And *the poſts* of the door moved at the voice of him that called, Iſai. vi. 4.

3d. A mother; and is uſed figuratively to denote, a capital city, metropolis, &c.

כִּי הִוא הָיְתָה אֵם כָּל חָי Kee hee hayatha *eam* cal chay. Becauſe ſhe was *the mother* of all living, Gen. iii. 20.

Affix.

וְאֶת אִמּוֹ Veeth *immoe*. And *his mother*, ibid. ii. 24.

Plural, affix.

לְאִמּוֹתָם יֹאמְרוּ אַיֵּה דָגָן וְיָיִן *Leimmoetham* yoemeru ayyea dagan vayayin. They ſay *to their mothers*, Where is corn and wine? Lament. ii. 12.

אַתָּה מְבַקֵּשׁ לְהָמִית עִיר וְאֵם בְּיִשְׂרָאֵל Attah mevakeaſh lehameeth eer *veeam* beyiſraeal! Thou ſeekeſt to deſtroy a city, *and a mother* in Iſrael, II. Sam. xx. 19.

Not a ſmall village, but a city that has ſeveral ſuburbs belonging to it; in relation to which, ſhe is accounted as the mother. See R. Levi Ben Gerſhoem.

כִּי עָמַד מֶלֶךְ בָּבֶל אֶל אֵם הַדֶּרֶךְ Kee amad melech bavel el *eam* hadderech. For the king of Babylon ſtood at *the mother* of the way, or road: where the road parts, Ezek. xxi. 21.

4th. A nation, people.

With prefix ל lamed.

וּלְאֹם מִלְאֹם יֵאָמֵץ *Uleoem miloem* yeemats. *And* (the one) *people* ſhall be ſtronger *than* (the other) *people*. Gen. xxv. 23.

וּלְאוּמִי אֵלַי הַאֲזִינוּ *Uleumee* ealay haezeenu. And give ear unto me, *O my nation*. Iſai. li. 4.

Plural.

שַׁבְּחוּהוּ כָּל הָאֻמִּים Shabchuhu cal *haummeem*. Praiſe him

him, all *ye people*, Pſal. cxvii. 1.

וְיִשְׁתַּחֲוּוּ לְךָ לְאֻמִּים Veyiſh tachevu lecha *leummeem*. And *nations* ſhall bow down to thee, Gen. xxvii. 29.

Fem.

רֹאשׁ אֻמּוֹת Roeſh *ummoeth*. The head *of the nations*, Numb. xxv. 15. He was the principal of the five kings of the nations of Midian. See chap. xxxi. 8.

Affix.

שְׁנֵים עָשָׂר נְשִׂיאִם לְאֻמֹּתָם Sheneam aſar neſeeim *leummoetham*. Twelve princes according *to their nations*. Gen. xxv. 16.

5th. A cubit. A ſcripture meaſure of twenty one inches, eight-tenths of an inch, and as many hundredth and thouſandth parts of an inch, Engliſh meaſure; according to Dr. Cumberland, from Mr. Greaves's *Cairo* Standard.

שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה Sheloeſh meaoeth *ammah* oerech hatteavah. The length of the ark (ſhall be) three hundred *cubits*, Gen. vi. 15.

וְאֶל אַמָּה תְכַלֶּנָּה מִלְמַעְלָה Veel *ammah* techallenna milmanglah. And in *a cubit* ſhalt thou finiſh it above, ibid verſe 16.

In conſtruction.

אַמַּת בִּצְעָדְךָ *Ammath* bitseangch. *The meaſure of* thy covetouſnefs, Jer. li. 3.

Dual.

אַמָּתַיִם וָחֵצִי אָרְכּוֹ *Ammathayim* vacheatſee arcoe. *Two cubits* and an half (ſhall be) the length thereof. Exod. xxv. 10.

Plural.

עֶשֶׂר אַמּוֹת Eſer *ammoeth*. Ten *cubits*, Ezek. xlii. 4.

אם Im, *Cha*. It, when, whether, &c. the ſame as in the Hebrew: but in the Jeruſ. Targ. it is אין

אם Eam, *Cha*. Mother, as in the Hebrew.

אמב Amav, *Talm*. from whence אמבוהא Amvuha, a meeting, or aſſembly of people. Yoema, fol. lxxxvii. 1.

אמברא Amvera, *Talm*. A cellar. Gem. Kethubath, fol. cv. 1.

אמגושא Amguſha. See מגש

אמד Amad, *Talm.* To meaſure, eſtimate, value, &c.

לעולם אומדין דעת הנותן Leoenglam *oemedeen* daangth hanoethean. (We ſhould) always *eſtimate* the intention of the donor.

וְאַל תַּרְבֶּה לְעַשֵּׂר אוֹמְדוֹת Veal tarbeh leangſear oemadoeth. And do not acuſtom (thyſelf) to tithe by *conjecture.* Pirke Avoeth, chap. i.

אמה Amah. A maid ſervant; a female ſlave.

אוֹ אָמָה Oe *Amah.* Or *maid ſervant.* Exod. xxi. 32.

גָּרֵשׁ הָאָמָה הַזֹּאת Gareaſh *haamah* hazzoeth. Caſt out this *bond woman,* Gen. xxi. 10.

Affix.

אוֹ אֶת עֵין אֲמָתוֹ Oe eth ean *emathoe.* Or the eye *of his maid ſervant,* Exod. xxi. 26.

Plural.

וּבְאֹהֶל שְׁתֵּי הָאֲמָהוֹת Uveoehel ſhetea *haemahoeth.* And into the tent of the two *maid ſervants,* Gen. xxxi. 33.

In regimen.

לְעֵינֵי אַמְהוֹת עֲבָדָיו Leeangnea *amhoeth* evadav. In the eyes of the *hand-maids of* his ſervants, II. Sam. vi. 20.

Affix.

וְאַמְהֹתֵיהֶם *Veamhoetheahem.* *And their maid ſervants,* Ezra ii. 65.

אמה Amah *Cha.* A maid ſervant, the ſame as in the Hebrew; but with this difference; that in the latter it has ה ultimate: but in the Chaldee, it has א; and ſometimes ת ſuffixed.

אמה Amah, *Cha.* From whence אַמְתָּא Amtha. A cubit.

אמט Amat, *Cha.* Thick darkneſs.

וּמֹשֶׁה קָרֵיב לְצֵית אֲמִטְּתָא Umoeſheh kereav letſeath *amittetha.* And Moſes drew near unto *the thick darkneſs.* Targ. Onk. Exad. xxviii. 18.

עֲנָנָא וַאֲמִיטְתָא Enana vaemaetatta. Clouds, *and thick darkneſs.* Targ. Onk. Deut. iv. 11.

אמטול See מטל

אמל Amal. To be weak, faint,

עַשִּׁים Vayoemer mah hayehudeem *haemealaleem* oeſeem. And ſaid, What do *theſe feeble* Jews, Nehem. iv. 2.

אמן Aman.

1. Conſtant, ſteady, fixed. To truſt in, rely upon, or give credit to, &c.

Hiph.

וְהֶאֱמִין בַּה׳ *Veheemeen* ba-adonay. *And he believed* in the Lord, Gen. xv. 6.

כִּי לֹא הֶאֱמִין לָהֶם Keeloe *heemeen* lahem. For *he believed* them not, ibid. lxv. 26.

לְמַעַן יַאֲמִינוּ כִּי נִרְאָה אֵלֶיךָ ה׳ Lemangan *yaemeenu* kee nirah ealecha Adonay. That *they may believe* that the Lord hath appeared unto thee, Exod. iv. 5.

בָּנִים לֹא אֱמֻן בָּם Baneem loe *eamun* bam. Children in whom (is) no *faith*, Deut. xxxii. 20.

בְּכָל בֵּיתִי נֶאֱמָן הוּא Bechal beathee *neeman* hu. Who (is) *faithful* in all my houſe, Numb. xii. 7.

אֵיכָה הָיְתָה לְזוֹנָה קִרְיָה נֶאֱמָנָה Eacha hayetha lezoenah kiryah *neemanah*. How is *the faithful*

אמל

faint, languid, diſpirited, &c.

מָה אֲמֻלָה לְבָבֶךָ Ma *emula* libbatheach. How *weak* is thine heart, Ezek. xvi. 30.

And with the third radical doubled.

Parti.

חָנֵּנִי ה׳ כִּי אֻמְלַל אָנִי Chaneanee Adonay kee *umlal* anee. Have mercy upon me, O Lord for I (am) *weak*, Pſal, vi. 3.

כִּי שַׁדְמוֹת חֶשְׁבּוֹן אֻמְלָל Kee ſadmoeth cheſhboen *umlal*. For the fields of Heſhbon languiſh, Iſai. xvi. 8.

Concerning the firſt of theſe there is a diſpute, whether it be an adjective or not, on account of its being pointed with *pathach*. See Kimchi on the roots.

וְאֻמְלַל כָּל יוֹשֵׁב בָּהּ *Veumlal* cal yoeſheav bah. And every one that dwelleth therein *ſhall languiſh*, Hoſea iv. 3.

אֻמְלָלָה יֹלֶדֶת הַשִּׁבְעָה *Umlelah* yoeledeth haſhivang. She that hath born ſeven, *languiſheth*, Jer. xv. 9.

וַיֹּאמֶר מָה הַיְּהוּדִים הָאֻמְלָלִים

faithful city become an harlot! Iſai. i. 21.

Parti.

כִּי פַּסּוּ אֱמוּנִים מִבְּנֵי אָדָם Kee phaſu *emuneem* mibnea adam. For *the faithful* fail among the children of men, Pſalm xii. 2.

אָנֹכִי שְׁלֻמֵי אֱמוּנֵי יִשְׂרָאֵל Anoechee ſhelumea *emunea* Yiſraeal. I (am one of them that are) peaceable (and) *faithful* in Iſrael, II. Sam. xx. 19.

2d. Truth. For as Kimchi obſerves, the word אֱמֶת *Emeth*, *truth*, is from this root, and which ought to be written אֱמֶנֶת after the form of דְּבֶלֶת. But the נ is dropt, in order to lighten the pronunciation. See Kimchi on the roots.

אֱמֶת מֵאֶרֶץ תִּצְמָח *Emeth* meaerets titſmach. *Truth* ſhall ſpring out of the earth, Pſal. lxxxv. xii.

דַּבְּרוּ אֱמֶת אִישׁ אֶת רֵעֵהוּ Dabru *emeth* eeſh eth reaeanghu. Speak ye every man the *truth* to his neighbour, Zach. viii. 16.

וַתֶּהִי הָאֱמֶת נֶעְדֶּרֶת Vathee *hoemeth* nengdereth. And *the truth* faileth, Iſai. lix. 15.

Affix.

הֲיַגִּיד אֲמִתֶּךָ Hayaggeed *emittecha*. Shall it declare *thy truth*, Pſalm xxx. 10.

שְׁלַח אוֹרְךָ וַאֲמִתֶּךָ Shelach oerecha *vaemitcha*. O ſend out thy light *and thy truth*, ibid. xliii. 3.

Theſe examples of the *dageſh* in the ת *thau* of the affixed pronoun, is a clear demonſtration, ſays Kimchi, of the truth of what he hath advanced concerning the derivation of this word; for the dageſh is to compenſate for the deficiency of the נ *nun*.

3d. אָמֵן Amean. It is true, Let it certainly be ſo.

וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן Veamerah haiſhah *amean* amean. And the woman ſhall ſay, *amen*, *amen*, Numb. v. 22.

If I have been guilty of what I am charged with, then, let it certainly be ſo to me as thou haſt ſaid.

יִתְבָּרֵךְ בֵּאלֹהֵי אָמֵן Yithbareach bealoehea *amean*. Shall bleſs himſelf in the God of *truth*, Iſai. lxv. 16.

4th. Indeed, ſurely, for certain, &c.

וְגַם אָמְנָה אֲחֹתִי בַת אָבִי הִוא Vegam *amnah* achoethee vath avee hee. And yet *indeed* ſhe is my ſiſter, the daughter of my father, Gen. xx. xii.

הַאַף אָמְנָם אֵלֵד Haaph *umnam* ealead. Shall I *ſurely* bear a child, ibid. xviii. 13.

5th. A nurſe; or one that breeds, educates, or protects, &c.

וַיְהִי אֹמֵן אֶת הֲדַסָּה Vayehee *oemean* eth hedaſſah. And he *brought up* Hadaſſah, Eſth. ii. 7.

כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֹּנֵק Caeſher yiſſa *haoemean* eth hayoeneak. As *a nurſing father* beareth the ſucking child, Numb. xi. 12.

וְאֶל הָאֹמְנִים אַחְאָב לֵאמֹר Veel *haoemeneem* achav leamoer. And to them *that brought up* Ahab's (children) ſaying, II. Kings x. 2.

Niph.

וּבְנוֹתַיִךְ עַל צַד תֵּאָמַנָה Uvenoethayich al tſad *teaamanah*. And thy daughters *ſhall be nurſed* at (thy) ſide, Iſai. lx. 4.

6th. A multitude.

וְאֵת יֶתֶר הָאָמוֹן Veeath yether *haamoen*. And the reſt *of the multitude*, Jer. lii. 15.

7th. An artiſt.

מַעֲשֵׂה יְדֵי אָמָן Maengſeah yedea *aman*. The work of the hands of *a cunning workman*, Sol. Song vii. 2.

אמן Aman, *Cha*. Of nearly the ſame ſignification as the Hebrew; but differs greatly in the form: for which reaſon, I ſhall produce ſome examples.

אֲרֵי לָא הֵימִין לְהוֹן Erea la *heameem* lehoen. For *he believed* them not. Targ. Onk. Gen. xlv. 26.

וְלָא הֵימְנֵת לְפִתְגָמַיָא Vela *heameneath* lephithgamayya. Howbeit, *I believed* not the words. Targ. Jona. I. Kings x. 7.

Parti.

וּבְפִתְגָמָא הָדֵין לֵיתְכוֹן מְהֵימְנִין Uvephithgama

בְּמֵימְרָא דֵּה אֱלָהְכוֹן

gama hadean leatheachoen *meheameneen* bemeamera daadonay elahachoen. And in this thing *ye* did not *believe* in the word of the Lord your God. Targ. Onk. Deut. i. 32.

Future.

לָא אֵימִין La eameen. I *will* not *believe*. Targ. Jeruſ. Job ix. 16.

This is contracted from אאמן.

הָא בְעַבְדוֹי נְבִיֵּיא לָא יֵימִין Ha veangvdoe neviyyaya la *yeameen*. Behold, he puts no *truſt* or *(believes not)* in his ſervants the prophets. Targ. Jeruſ. ibid iv. 18.

הָא בְקַדִּישֵׁי עִלָּאֵי לָא יְהֵימִין Ha vekaddeeſhea illaea la *yeheameen*. Behold, he putteth no *truſt* in the heavenly ſaints. Targ. Jerus. ibid xv. 15.

This is a pleonaſm.

Future in Hith.

וְיִתְהֵימְנוּן פִּתְגָמֵיכוֹן *Veyithheamenun* pithgameachoen. *So ſhall* your words *be verified*. Targ. Onk. Gen. xlii. 20.

Fem.

וּקְיָמִי מְהֵימְנָא לֵיהּ Ukeyamee *meheamena* leah. And my covenant *ſhall ſtand faſt* with, or to him. Targ. Jeruſ. xlix. 29.

עוֹבַד אוּמָן Oevad *uman*. The work of *an artiſt*; or *cunning* work. Targ. Onk. Exod. xxviii. 6.

אוּמָן בְּעוֹבָדָא דִנְחָשָׁא *Uman* beoengvada dinchaſha. *A worker* in braſs work. Targ. Jona. I. Kings vii. 14.

Plural.

עוֹבַד אוּמָנִין כּוּלְהוֹן Oevad *umaneen cullehoen*. All of it the work of *craftſmen*. Targ. Jona. Hoſea xiii. 2.

Emphatic.

וְכָל אוּמָנַיָּא Vechal *umanaya*. And all *the craftſmen*. Targ. Jona. II. Kings xxiv. 14.

In the other ſenſes, the form correſponds nearly with the Hebrew.

אמץ Amats.

1ſt. Strong, courageous, &c.

Preter.

כִּי אֲמָצוּ מִמֶּנִּי Kee *ametſu* mimmennee

mimmennee. For they were *too ſtrong* for me, Pſal. xviii. 18.

חֲזַק וֶאֱמָץ Chezak veemats. Be ſtrong *and of a good courage*, Joſh. i. 6.

וּלְאֹם מִלְאֹם יֵאָמֵץ Uleoem miloem *yeemats*. And (the one) people *ſhall be ſtronger* than (the other) people, Gen. xxv. 23.

Parti.

וְאַמִּיץ כֹּחַ *Veammeets* coeach. *And* mighty *in ſtrength*, Job ix. 4.

The noun,

יֹסִיף אֹמֶץ Yoeſeeph *oemets*. Shall add *fortitude*, ibid. xvii. 9.

And there is another form, where the firſt radical is pointed with *pathach*.

אַמְצָה לִי יֹשְׁבֵי יְרוּשָׁלַיִם בַּיהוָה צְבָאוֹת אֱלֹהֵיהֶם *Amtſah* lee yoeſhevea yeruſhalayim baadonay ſtevaoeth eloeheahem. The inhabitants of Jeruſalem (ſhall be) my *ſtrength* in the Lord of hoſts their God, Zach. xii. 5.

Piengl.

אמּץ את לבבו *Veimmeats* eth leyavoe. *And made* his heart *obſtinate*, Deut. ii. 30.

וּבְרַכַּיִם כֹּרְעוֹת תְּאַמֵּץ Uvircayim coereoength *teammeats*. And *thou haſt ſtrengthened* the feeble knees, Job iv. 4.

אֲאַמְּצֶכֶם בְּמוֹ פִי *Eammitſchem* bemoe phee. (But) *I would ſtrengthen* you with my mouth, ibid. xvi. 5.

Hiph.

וְיַאֲמֵץ לִבֵּךְ *Veyaemeats* libbecha. *And he ſhall ſtrengthen* thine heart, Pſalm xxvii. 14.

Hith.

וְהַמֶּלֶךְ רְחַבְעָם הִתְאַמֵּץ לַעֲלוֹת בַּמֶּרְכָּבָה Vehamelech rechavangm *hithammeats* laengloeth bammercavah. And king Rehoboam *ſtrengthened himſelf*, to get up in the chariot, I. Kings xii. 18.

וַתֵּרֶא כִּי מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ Vatteare kee *mithammetſeth* hee lallecheth ittah. When ſhe ſaw that ſhe was *ſtedfaſtly minded* to go with her, Ruth i. 18.

2. As an epithet of a colour.

סוּסִים בְּרֻדִּים אֲמֻצִּים Suſeem beruddeem

beruddeem emutſeem. Griſled and *bay* horſes; that is, as ſome ſay, ſpotted of *a ſtrong* lively red colour. But Jonathan, in his paraphraſe obſerves, they were of an *aſh* colour, Zech. vi. 3.

אמץ Amats. *Talm.* To cloſe, &c.

אין מאמצין את המת Ean meamtſeen eth hameath. Muſt not *cloſe* (the eyes) of a dying perſon. Miſhna. Shab. fol. cli.

אמצע. See, in מצע.

אמר Amar.

1ſt. Speech, eloquence, &c.

כֹּה אָמַר ה׳ Coe amar Adonay. Thus ſaith the Lord, Exod. xi. 4.

רְאֵה אַתָּה אֹמֵר אֵלַי Reea attah *oemear* ealay. See, thou *ſayeſt* unto me, Exod. xxxiii. 12.

וְזֹאת אָמְרָת Vezoeth *oemereth*. And the other *ſaith*, I. Kings iii. 23.

Niph.

אֲשֶׁר נֶאֱמַר Eſher *neemar*. Which *was told*, Dan. viii. 36.

כָּעֵת יֵאָמֵר לְיַעֲקֹב Caeangth *yeaamear* leyaengkoev. According to this time *it ſhall be ſaid* to Jacob, Numb. xxxiii. 27.

The noun.

אֵין אֹמֶר וְאֵין דְּבָרִים Ean *oemer* vean devareem. (There is) no *ſpeech* nor language, Pſalm xix. 4.

Uſed figuratively to expreſs the intention of the mind.

הַלְהָרְגֵנִי אַתָּה אֹמֵר Halhargeanee attah *oemear*. *Intendeſt* thou to kill me? Exod. ii. 14.

וַיֹּאמֶר לְהַכּוֹת אֶת דָּוִד *Vayoemer* lehaccoeth eth David. *And he thought* to have ſlain David, II. Sam. xxi. 14.

2d. The uppermoſt bough, or branch.

שְׁנַיִם שְׁלֹשָׁה גַּרְגְּרִים בְּרֹאשׁ אָמִיר Shenayim ſheloeſha gargereem beroeſh *ameer*. Two (or) three berries in the top of *the uppermoſt bough*, Iſai. xvii. 6.

וְהָאָמִיר אֲשֶׁר עָזְבוּ *Vehaameer* eſher azevu. *And the uppermoſt branch* which they left, ibid, verſe 9.

and

And from hence, ſays Kimchi, is third, to exalt.

Hiph.

וַה" הֶאֱמִירְךָ הַיּוֹם Vaadonay *heemeerecha* hayoem. And the Lord *hath exalteth thee* this day, Deut. xxvi. 18.

Hith.

וּבִכְבוֹדָם תִּתְיַמָּרוּ Uvichvoedam *tithyammaru*. And in their glory ſhall you *exalt yourſelves*, Iſai. vi. 6.

אמר Amar, *Cha*. Speech, language. The ſame as in the Hebrew.

אמירה Ameerah, *Rab*. A ſentence, predication, &c.

איכורים Eemureem. *Talm. Rab*. Members; generally applied to the parts of the ſacrifice.

אמורא Amoera. A dictator. And plural אמוראים Amoeraeem, dictators.

Theſe, were the Gemarical doctors, out of whoſe doctrines and traditions the *Gemara* was compoſed; and are called dictators, becauſe they dictated thoſe explications upon the *Miſhnah*, which are contained in the *Gemara*.

אמרא Imra *Rab*. The hem of a garment.

אֲמַרְכָּל Emarcal, *Cha*. An officer, or treaſurer.

כַּהֲנַיָּא אֲמַרְכְּלַיָּא Cahenaya *emarkalaya*. And the prieſts *that kept the door*, or the *officers of the door*. Targ. Jona. II. Kings xii. 10.

וַאֲמַרְכְּלָא דְמִמַּנָּא עַל רַבְרְבֵי לֵיוָאֵי *Vaemarkela* dimmana al ravrevea leavaea. And the *chief officer* over the chiefs of the Levites. Targ. Onk. Numb. iii. 32.

אמש Emeſh. Yeſternight, lately, &c.

הֵן שָׁכַבְתִּי אֶמֶשׁ אֶת אָבִי Hean ſhachavtee *emeſh* eth avee. Behold, I lay *yeſternight* with my father, Gen. xix. 34.

וֵאלֹהֵי אֲבִיכֶם אֶמֶשׁ וּ אָמַר אֵלַי Veloehea aveechem *emeſh* amar ealay. But the God of your father ſpake unto me *yeſter-night*, ibid. xxxi. 29.

רָאִיתִי אֶמֶשׁ נְאֻם ה" Raeethee *emeſh* neum Adonay. I have ſeen *yeſterday*, ſaith the Lord, II. Kings, ix. 26.

אן An. An indeclinable adverb.

adverb. Where, whither, &c.

אָן הָלַכְתֶּם *An* helachtem. *Whither* went ye? I. Sam. x. 14.

And with ה poſtfixed.

אָנָה ו אֲנַחְנוּ עֹלִים *Anah* enachnu oeleem. *Whither* ſhall we go up? Deut. i. 28.

וַאֲנִי אָנָה אֲנִי בָא Vaenee *anah* enee va. And I, *whither* ſhall I go? Gen. xxxvii. 30.

וְלֹא תֵצֵא מִשָּׁם אָנָה וְאָנָה Veloe theatſea miſham *anah veanah*. And thou ſhalt not go forth from thence, *any whither*, II. Kings ii. 36.

עַד אָנָה ה׳ תִּשְׁכָּחֵנִי Ad *anah* Adonay tiſhcachenee. *How* long wilt thou forget me O Lord? Pſalm xiii. 2.

עַד אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה Ad *anah* yenaetſunee haangm hazze. *How* long will this people provoke me? Numb. xiv. 11.

And of the ſame ſignification is the following, although without the poſtfix ה.

עַד אָן תְּמַלֵּל אֵלֶּה Ad *an* temallel ealeh. *How* long wilt thou ſpeak theſe (things) Job viii. 2.

2d. A perſonal pronoun. אני Anee. *I.*

אַף אֲנִי בַּחֲלוֹמִי Aph *enee* bacheloemee. *I* alſo (was) in my dream, Gen. xl. 16.

We likewiſe meet with it in the plural, and is written אָנוּ but is read אנחנו.

אֲשֶׁר אֲנוּ שֹׁלְחִים אֹתְךָ אֵלָיו Eſher *enu* ſhoelecheem oethecha ealav. Unto whom *we* ſend you, Jer. xlii. 6.

3d. Uſed as a requeſt, or prayer.

אָנָּא שָׂא נָא פֶּשַׁע אַחֶיךָ *Ana* ſa na pheſhang achecha. Forgive, *I pray thee* now, the treſpaſs of thy brethren, Gen. l. 17.

And Kimchi obſerves, that there is an inſtance where the firſt radical א *aleph* is dropt.

אֵל נָא רְפָא נָא לָהּ Eal *na* repha na lah. Heal her now, O God, *I beſeech thee*, Numb. xii. 13.

Here we may obſerve, the firſt נא *na* is to denote the requeſt.

Save that in the *Chaldee*, it has א *aleph* poſtfixed, inſtead of the י *yod* in Hebrew.

אנב Anav. *Cha.* Fruit.

דִי אִנְבֵּיהּ מְבַשַּׁל בְּעִדָּנֵיהּ Dee *inbeah* mevaſhal beingdaneah. Whoſe *fruit* is ripe in his ſeaſon. Targ. Jeruſ. Pſal. i. 3.

וְאִנְבֵּהּ שַׂגִּיא *Veinbeah* ſaggee. *And the fruit thereof* much, Dan. iv. 9.

אנבא Inba. *Talm.* Nits: a ſmall maggot. See Gem. in Nazear. fol. xxxi. i. And Taangneeth. fol. xxii. 2.

אנבקראות Anvakraoeth. *Talm.* A pack, or burden. Bava Kama. fol. cxviii. 2.

אַינגַד Ingad. *Talm.* A little. Gem. In Gitteen. fol. lviii. 1.

אַנְגֶלָא Angela. *Cha.* An angel: one of the celeſtial meſſengers.

In regimen.

וְיִתְנוּן אַנְגְלֵי מְרוֹמָא זְכוּתֵיהּ Veyithnun *angeel* meroema zechutheah. And the high celeſtial *angels* ſhall declare his righteouſneſs. Targ. Jeruſ. Pſal. l. 6.

Emphat.

4th. Uſed as an exclamation.

אָנָא חָטָא הָעָם הַזֶּה חֲטָאָה גְדֹלָה *Ana* chata haangm hazze chetaah gedoelah. *Oh*, this people have ſinned a great ſin, Exod. xxxii. 31.

Here the ultimate letter is aleph, and denotes a confeſſion of their guilt. But in Pſalms it is with ה, and is a thankſgiving to the Supreme Being, for the manifold mercies which David had received from him.

אָנָה ה' כִּי אֲנִי עַבְדֶּךָ *Anah* Adonay kee enee avdecha. *Oh* Lord, truly I (am) thy ſervant, Pſalm cxvi. 16.

אן An. *Cha.*

1ſt. An interrogative. Whither? Where, &c. The ſame as in the Hebrew.

2d. Wailing or mourning, according to Elias in Methurgaman; and occurs but once, and that in the *Targum* on Job, chap. xviii. 12. which paſſes for that of Onk.

3d. **אנא** Ana. Pronoun. I. The ſame as in the Hebrew;

תְּרֵין אַלְפִּין דְּאַנְגַלְיָא Terean alpheen *deangelaya*. Two thouſand *angels*. Targ. Jeruſ. ibid. lxviii. 18.

אניגרא Anigra, *Talm.* A ſmall coin, or piece of money. Gem. in Bava metſea, fol. xlvi. 2.

אנגרוטינא Angruteena. *Rab.* A ſpecies of tribute anciently paid. Bereſheeth Rabba, ſect. lxiv. and Yalkut fol. xxxiii. col. 1.

אנגריא Angarya. *Talm.* Compelled; or forced to ſerve by compulſion.

מפני מה נענש אסא מפני שעשה אנגריא בתלמידי חכמים שנאמר והמלך אסא השמיע את כל יהודה אין נקי Mipnea ma nengnaſh aſa mipnea ſheangſa *angarya* betalmeedea chachameem ſheneemar vehamelech Aſa hiſhmeeangeth cal Yehudah ean nakee. Wherefore was Aſa puniſhed? becauſe he *acted compulſively* by the wiſe diſciples (i. e. thoſe which ſtudy the law) as it is ſaid. (I. Kings xv. 22.) And king Aſa made a proclamation throughout all Judah, none (was) exempted. Gem. in Soeta, Perek Kamakana. fol. 10.

לא עשה את המצות באנגריא אלא בשמחה Loe aſah eth hamitſvoeth *beangarya* ela beſimcha. He did not perform the commandments *by compulſion*; but, on the contrary, with joy and hilarity. Medraſh Teheelim, Pſalm cxii.

אנגרמוס Angarmus. *Talm.* An officer appointed to take care of the meaſures. *Talm. Jeruſ.* Bava Bathra. fol. xv. 2. chap. v.

אנדרוגינוס Androegeenoes, *Talm. Rab.* An hermaphradite. Perek Kama, in Biccureem, fol. lxxxiii. and Miſhna, in Chageega, fol. ii. and Yavoemoeth fol. lxxxiii. And Elias in Tiſhbi obſerves, it is compounded from the *Greek* words, אנדרו *Androe*, *A man.* גינוס *Geenoes. A woman.*

אנדרטא Andrata, *Talm. Rab.* An image in the form of a man, which the Perſians uſed to worſhip. In San. Perek Daleth Meethoeth, fol.

lxiii. And Perek Illu Megalcheen fol. xxv. And Bereſheeth Rabba. ſect. viii. Eſth. iii. 2

אנדרומוסיאה Androemoeſeeah, *Rab.* Peſtilence.

אמר ר' שמלאי כל מקום שאתה מוצא זנות אנדרומוסיה באה לעולם והורגת את הטובים ואת הרעים Amar Rabbi Simlaay cal makoem ſheattah moetſa zenuth *androemoeſeeah* baah leoenglam vehoeregoeth eth hatoeveem veeth harangeem. R. Simlaay ſays, in whatever place that you find (the inhabitants) addicted to whoredom, *peſtilence* is ſent into the world, and deſtroyeth the good and the bad. Bereſheeth Rabba ſect. xxvii. on Gen. vi. 13.

אנדרופיקוס. See אדרופיקוס.

אַנָה Anah.

1ſt. Mourning, lamentation.

וְאָנוּ הַדַּיָּגִים *Veanu* haddayyageem. *And* the fiſhers *ſhall mourn*, Iſai. xix. 8.

The noun; and which is fem.

וַיֶּרֶב בְּבַת יְהוּדָה תַּאֲנִיָּה Veyerev bevath yehudah *taeniyya vaeniyya*. And hath increaſed in the daughter of Judah, *mourning* and lamentation, Lamen. ii. 5.

2d. An occaſion, cauſe, &c.

Pieng.

וֵאלֹהִים אִנָּה לְיָדוֹ Vehaeloeheem *inna* leyadoe. But God *deliver* (him) into his hands, Exod. xxi. 13. That is, God had cauſed him to die by his hands for ſome ſecret crime committed by him, unknown to the reſt of mankind; for which, he had hitherto not been brought to condign puniſhment.

Puangl.

לֹא יְאֻנֶּה לַצַּדִּיק כָּל אָוֶן Loe *yeunneh* latſaddeek cal aven. There ſhall no evil *happen* to the juſt, Prov. xii. 21.

Hith.

וּרְאוּ כִּי מִתְאַנֶּה הוּא לִי Ureu kee *mithanneh* hu lee. And ſee how he *ſeeketh a quarrel* againſt me; or ſeeketh an occaſion of quarrel, II. Kings v. 7.

The noun,

כִּי תֹאֲנָה הוּא מְבַקֵּשׁ מִפְּלִשְׁתִּים Kee

Kee *thoeenah* hu mevakkeaſh mippeliſhteem. That he ſought on *occaſion* againſt the Philiſtines, Judges xiv. 4.

Another form.

תַּאֲנָתָהּ מִי יְשִׁיבֶנָּה *Taenathah* mee yeſheevennah. (In) *her occaſion* who can turn her away? Jer. ii. 24.

In her ſwiftneſs towards the place of her occaſion, who can turn her away. See Kimchi on Jerm.

3d. A navy; ſhips.

וְגַם אֳנִי חִירָם Vegam *enee* cheeram. And *the navy* alſo of Hiram, I. Kings x. 11.

כִּי אֳנִי תַרְשִׁישׁ לַמֶּלֶךְ בַּיָּם עִם אֳנִי חִירָם Kee *enee* Tarſheeſh lamelech bayam im *enee* cheeram. For the king had at ſea *a navy* of Tarſhiſh, with *the navy* of Hiram, ibid verſe 22.

Fem.

וְהָאֳנִיָּה חִשְּׁבָה לְהִשָּׁבֵר *Vehaenyyah* chiſhvah lehiſhſhevear. So that *the ſhip* was like to be broken, Jona. i. 4.

דֶּרֶךְ אֳנִיָּה בְּלֶב יָם Derech *eniyya* velev yam. The way of *a ſhip* in the midſt of the ſea, Prov. xxx. 19.

Plural.

וְעַל כָּל אֳנִיוֹת תַּרְשִׁישׁ Veangl cal *eniyyoeth* Tarſheeſh. And upon all *the ſhips* of Tarſhiſh, Iſai. ii. 16.

Affix.

וְיָרְדוּ מֵאֳנִיֹּתֵיהֶם Veyaredu *meaeniyyoetheahem*. Shall come down *from their ſhips*, Ezek. xxvii. 29.

אֲנָה Anah. *Rab.* Where, in what place. Maimonides in Moereh Nevucheem.

אנה Inna. *Talm. Rab.* To deceive, or defraud.

אוֹנְאָה Unaah. Deception fraud.

אנח Anach.

1ſt. To ſigh or groan.

Niph.

נֶאֱנָחוּ כָּל שִׂמְחֵי לֵב *Neenchu* cal ſimchea leav. All the merry-hearted *do ſigh*, Iſai. xxiv. 7.

מַה נֶּאֶנְחָה בְּהֵמָה Mah *neenacha* veheamah. How doth the beaſt *groan*, Joel i. 18.

יֶאֱנַח עָם Yeanach am. The people *ſigh*, Prov. xxix. 2.

וַיֶּאֱנְחוּ בְּנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה *Vayyeaanechu* benea Yiſraeal min haengvoedah. *And* the children

children of Iſrael *ſighed* by reaſon of the bondage, Gen. ii. 23.

The noun.

וְנָסוּ יָגוֹן וַאֲנָחָה Venaſu yagoen *vaenacha*. And ſorrow *and ſighing* ſhall flee away, Iſai. xxxv. 10.

Affix.

מִקּוֹל אַנְחָתִי Mikkoel *anchathee*. By reaſon of the voice of *my groaning*, Pſalm cii. 6.

Plu.

כִּי רַבּוֹת אַנְחֹתַי Kee raboeth *anchoethay*. For *my ſighs* (are) many, Lament. i. 22.

2d. A perſonal plural pronoun. We.

אֲנַחְנוּ מָעַלְנוּ בֵאלֹהֵינוּ *Enachnu* maanglnu veloeheanu *We* have treſpaſſed againſt our God, Ezra x. 2.

And ſometime the firſt radical א is dropt.

כֻּלָּנוּ בְּנֵי אִישׁ אֶחָד נָחְנוּ Kulanu benea eeſh echad *nachnu*. *We* (are) all one man's ſons, Gen. xlii. 11.

נַחְנוּ פָּשַׁעְנוּ וּמָרִינוּ *Nachnu* phaſhangnu umareenu. *We* have tranſgreſſed and have rebelled, Lament. iii. 42.

In theſe laſt examples, it is uſed as a word expreſſive of humility.

אנח Anach. *Cha.*

1. To ſigh; the ſame as in the Hebrew; but different in the form of the letters; of which, I ſhall produce a few examples.

אִתְאֲנַחוּ כָּל חֲדֵי לִבָּא *Ithenachu cal* chadea libba. All the merry-hearted *do ſigh*. Targ. Jona. Iſai. xxiv. 7.

Parti.

עַל מָה אַתְּ מִתְאַנַּח Al ma att *mithannach*. Wherefore *ſigheſt* thou. Targ. Jona. Ezek. xxi. 7.

Fem.

בְּרַם הִיא מִתְאַנְחָא Veram hee *mithannecha*. Therefore ſhe *ſighteth*. Targ. Jeruſ. Lament. i. 8.

2d. Uſed as a plural pronoun; the ſame as in the Hebrew; but with this difference, that inſtead of ו ultimate, the Chaldee has א.

Note, in ſome caſes, the firſt radical א is alſo dropt in the Chaldee.

אנחותא. See נחת.

אנט

אנטגרפין Antagrapheen. *Rab.* A hand writing, copy, &c. Bereſheeth Rabba. Sect. lxi. 67.

אַנְטוּכְיָא Antucheya. *Cha.* The Jeruſalem Targum tranſlates the Hebrew word, חֲמָת Numbers xxxiv. 8, אנטוכיא.

אנטיגנוס איש סוכו Anteegenoes eeſh ſoechoe. Anteegeneos of Soccah, received the Oral law from Simon the Juſt. A. M. 3460; and was the firſt of the Miſhnical doctors, known by the name of *Tanaim*, which ſignifies to deliver by tradition.

בפרקי אבות פרק ראשון Bepirkea avoeth, perek reſhoen. In the chapters of the fathers, (called the Ethics) chap. 1ſt. we meet with the following apophthegm, as delivered by Anteegenoes.

אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל פרס ויהי מורא שמים עליכם Al teheyu caengvadeem hamſhammeſheen eth harav al menath lekabeal peras, elah hevvu caengvadeem hamſhamſheen eth harav ſheloe al menath lekebeal peras; vechee moera ſhamayim aleachem. Be not like unto ſervants who ſerve their maſter on account of receiving a reward, but be like ſervants who ſerve their maſter without the proſpect of receiving a reward; and let the fear of heaven be continually upon ye. The import of which is, that we ſhould not ſerve God in a ſervile manner with reſpect to the reward, but out of the filial love which we owe to him; and with the awe due to his divine majeſty. This being miſconſtrued by צדוק וביתוס *Tſadoek* and *Baythus*, two of the diſciples of Anteegenoes, who inferred from hence, that there were no rewards at all after this life: and therefore, ſeparating from the ſchool of their maſter, they taught, that there was no reſurrection, or future ſtate, but that all the rewards which God gave to thoſe that

אנט

that ſerved him, were in this life only; and which was the direct contrary of what Anteegenoes endeavoured to inculcate: for his ſole aim was to impreſs mankind with the hope of future rewards, and not of this life: for that would be as *proving* God; ſo that if he did not confer ſuch benefits on man as he may think himſelf entitled to, he might be tempted to ſlight God's ſervice, imagining it to be a *vain* thing to ſerve him; not conſidering, that God is perhaps, at the ſame time proving him, whether he will keep his precepts, notwithſtanding that he may be afflicted with want, or any other calamity.

This excellent doctrine being miſconſtrued by the aforementioned diſciples, was the cauſe of perverting many to their pernicious opinion; and then began that ſect among the Jews, which were called Sadduces; as will be ſhewn under the article צדוקים. See Yuchſin, Tſemach David, Shalſheleth Hakkabala, R. Abraham Ben Deeoer in Hiſt. Kab.

אנטידיקוס Anteedeekoes. *Rab.* An adverſary, accuſer, &c. Bereſheeth Rabba, ſect. lxxxiii.

אנטיכי Anteechee. *Talm.* A kettle, or cauldron

אנטיכי אף על פי שגרופה אין שותין ממנה *Anteechee* aph al pee ſheggerupha ean ſhoetheen mimmenah. A *kettle* (or *cauldron*) although it be cleanſed, yet muſt not drink therefrom. Miſh. Shab. chap. iii.

This is one of the conſtitutions of the ſabbath laid down by the Miſhnical doctors. For the explaining of which, I muſt premiſe, that as no fire was to be kindled on the ſabbath, Exod. xxxix. 4. they laid down ſome rules concerning what was to be accounted as heated by fire on that day. Now, the veſſel here mentioned, was what may properly be called a *cauldron*, being made of copper; and having a falſe bottom, on which the fire was laid to heat the water in the

the upper veſſel. In this kind of veſſel, when thoroughly heated, the heat continued for a long time, even after the fire was cleared out, ſo as to warm cold water put therein: for which reaſon, they ordained that the water ſo heated on the ſabbath, may not be drank on the ſabbath, although the veſſel had been cleanſed of the fire on the eve of the ſabbath.

אנטל Antal, *Talm.* A quarter, or fourth part. Bava Bathra. fol. lviii. 2.

אנך Anach.

1ſt. A plummet.

עַל חוֹמַת אֲנָךְ וּבְיָדוֹ אֲנָךְ Al choemath *enach* uveyadoe *enach*. Upon a wall (made) by *a plumb line*, with *a plumb-line* in his hand, Amos vii. 7.

By the plumb-line was ſhewn the juſtneſs and equity by which the Lord meant to judge them. See Jarchi, Kimchi, Abarbanal, &c. on Amos.

2d. A perſonal pronoun. I.

וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ Vayoemer *anoechee* haeel eloehee aveecha. And he ſaid, *I* (am) God, the God of thy father, Gen. xlvi. 3.

אנם Anam. *Talm.* from whence

אינומלין Eenoemeleen. A drink made of wine and honey. Miſhna. in Shab. fol. xxxix. 2.

אנונה Anoena. *Rab.* Proviſion, charges, ſuſtenance, &c. Bereſheeth Rabba. ſect. xlvii.

אננקי Anankee. *Rab.* Neceſſity, affliction, diſtreſs, calamity, &c. Bereſheeeth Rabba. ſect. xiii.

אנס Anas. To compel, or force.

וְהַשְׁתִיָה כַדָּת אֵין אֹנֵס Vehaſhethiyya chadath ean *oeneas*. And the drinking (was) according to law, none did *compel*, Eſth. i. 8.

אנס Anas. *Cha.* To trouble; alſo oppreſſion, violence, &c.

וְכָל רָז לָא אֲנֵס לָךְ Vechal raz la *aneas* lach. And no ſecret *troubleth* thee, Dan. iv. 6.

וְאַתּוּרָאָה בִלְמָא אַנְסֵיהּ Veatturaah vilma *Anſea*. And the Aſſyrian *oppreſſed him* without cauſe, or for nought. Targ. Jona. Iſai. lii. 4.

וְיָת מַן אַנְסֵית Veyath man *anſeath*. Whom have *I oppreſſed*, I. Sam. xii. 3.

This anſwers to the Hebrew word רַצּוֹתִי.

דְּלָא אַנְסֵית Dela *anſeath*. (That) which *I took* not away; or, (that) which *I ſtole* not. Targ. Jeruſ. Pſal. lxix. 5.

This anſwers to the Hebrew word גָּזַלְתִּי.

It is uſed in the ſame ſenſes in Talmudical and Rabbinical writings.

אנף Anaph.

1. To be angry, &c.

Preter.

אוֹדְךָ ה' כִּי אָנַפְתָּ בִּי Oedecha Adonay kee *anaphta* bee. I will praiſe thee, O Lord, though thou *haſt been angry* with me, Iſai. xii. 1.

Future.

פֶּן יֶאֱנַף Pen *yeenaph*. Leſt *he be angry*, Pſal. ii. 12.

Hith. Preter.

נַם בִּי הִתְאַנַּף ה' בִּגְלַלְכֶם Gam bee *hithannaph* Adonay biglalchem. Alſo the Lord *was angry* with me for your ſakes, Deut. i. 37.

And in affixed pronouns, the פ is with dagaſh, to compenſate for the deficiency of the ſecond radical נ. See אף.

2d. A bird called a Heron, which feeds on fiſh.

הָאֲנָפָה לְמִינָהּ *Haenapha* lemeenah. *The heron* after her kind, Levit. xi. 19.

אנף Anaph. *Cha*. Face, aſpect, or viſage, outſide, &c.

Regimen.

וְאִסְתַּכַּל אַנְפֵּי מְשִׁיחָךְ Veiſtaccal *anpea* meſheechach. And look upon *the face of* thy anointed. Targ. Jeruſ. Pſal. lxxxiv. 10.

וּתְרוֹק בַּאַנְפּוֹהִי Utheruk *beanpoehee*. And ſpit in *his face*. Targ. Onk. Deut. xxv. 9. Or, as the generality of the Rabbins underſtand it, and ſpit out before him. See Aben Ezra, Jarchi, Abarbanal, &c.

And

And ſometimes, the ſecond radical נ is dropt, and final ן affixed.

דִי אִתְנְלִי לֵיהּ יְיָ אַפִּין בְּאַפִּין Dee ithgelea leah Adonay *appeen beappeen*. To whom the Lord was revealed *face to face*. Targ. Onk. Deut. xxxiv. 10.

Another form.

לְחֶם אַפַּיָּא Lecheam *appayya*. *Show* bread. Targ. Onk. Exod. xxv. 30.

And for the word noſtrils, which ſome derive from this root. See נחר. And for anger, ſee רגז.

אנפט Anpat. *Rab*. To meet, encounter, prevent, thwart, &c. Medraſh Tanchuma, and Yalkut. fol. liv. 2.

אונפלי Unephelea. *Talm*. A ſmall bag or purſe. Shevuoength. fol. xlv. 1.

אנפליא Inpillaya. *Talm*. A kind of pumps, or woollen ſocks. Nedareem. fol. xxv. Gem. of Shab. fol. cix. and Gitteen reaſh Gem. fol. xxv.

אַנְפִּלְיָן Anpilyan. *Cha*. A chamber, cloſet, or retiring room.

וּבְתוּלָתַיִךְ טְמִירָן וּגְנִיזָן בְּאַנְפִּלְיָן Uvethulathayich temeeran ugeneezan *beanpilyan*. And thy virgins are hid and ſecreted *in the chambers*, or *cloſets*. Targ. Jeruſ. Sol. Song, iv. 12.

אנפק Anphak. *Talm. Rab*. A quarter, or fourth part, of a meaſure; applied alſo to any other thing. Gitteen. fol. xlix. and Chulleen. fol. xciv. 1.

And ſome read it אנבג Anbag. and אנטל. Bava Bathra. fol. lviii.

אנפיקינון Anpeekeenoen. *Talm*. A kind of oil made of green or unripe olives. Miſhna in Menachoeth. fol. lxxxv. Gem. Moengd Katoen. fol. ix. and in Peſacheem, fol. xliii.

אנפוריא Anpurayya. *Talm*. New veſſels. Miſhna Illu Metſeeoeth. fol. xxi.

אנפרות Anperuth. *Talm*. Force, violence: alſo a kind of tribute. Gitteen. fol. xliv. and lviii. and Chulleen. fol. cxxxi.

אנץ Anats, *Cha*. To ſti-

mulate, or force to action, as a goad does the cattle.

דְאָנְצִין לְאַלָּפָא חוּכְמְתָא *Deantſeen* leallapha chuchmetha. *Which ſtimulate* the learning of wiſdom. Targ. Jeruſ. Eccle. xii. 12.

אניצין Anatſeen. *Talm.* A handful. Bava Metſia. chap. ii. and Nedareem. fol. lv. 2.

אנק Anak.

1ſt. To cry aloud, groan, &c.

Infinit.

בְּאֶנֹק חָלָל *Beenoek* chalal. When the wounded *cry*, Ezek, xxvi. 15.

Future.

וּבְכָל אַרְצָהּ יֵאָנֵק חָלָל Uvechal artſah *yeenoek* chalal. And through all the land the wounded *ſhall groan*. Iſai. li. 52.

Niph.

הַנֶּאֱנָחִים וְהַנֶּאֱנָקִים עַל כָּל הַתּוֹעֵבוֹת הַנַּעֲשׂוֹת בְּתוֹכָהּ Hanneenacheem *vehanneenakeem* al cal hattoeeangvoeth hannaengſoeth bethoecha. That ſigh, *and that cry* for all the abominations (that be) done therein, Ezek. ix. 4.

Infinit.

הֵאָנֵק ו דֹּם *Heaneak* doem. Forbear *to cry*, ibid. xxiv. 17.

The noun.

בְּכִי וַאֲנָקָה Bechee *vaenakah*. With weeping, *and with crying out*, Malach. ii. 13.

2d. A ferret.

וְהָאֲנָקָה *Vehaenakah*. *And the ferret*, Levit. xi. 30. And is ſo called, as ſome apprehend, on account of its having a kind of moaning tone.

אנק Anak. *Cha.* To cry aloud, groan, &c.

The ſame as in the Hebrew.

אנקא Inka, *Cha.* A female camel. Targ. on Eſth. See the Aruch in נקה.

אניקא Aneeka. *Talm.* The neck of a perſon. Gem. in Shab. fol. cxl. 2.

אניקא Aneeka. *Talm.* Falſe money, or coin. Bava Metſia. fol. xlvi. 2.

אנקטמין Ankatmin. *Talm.* A maſk, or vizard. Miſhna. Shab. chap. vi. fol. lxvi. 1.

אונקיא Unekeya. *Talm.* An ounce: which, according

to

to the Aruch, weighs two ſhekels.

And is uſed figuratively by the Talmudiſts, and Rabbins, for a ſmall portion. Hence,

אין לך פורענות בישראל שאין בה אונקיא מעון העגל Ean lach pureangnoeth beyiſraeal ſhe-ean bah *unekeya* meang-voen haenggel. There is no affliction brought on Iſrael (by providence) in which there is not an ounce, (or ſomewhat) of the ſin of the (golden) calf. *Talm.* Jeruſ. Bereſheeth Rabba, &c.

אנקיות Ankeeyoeth. Balances, or ſcales. Keleem. fol. xxi.

אונקלא Unkela. *Cha.* A hook,

אֶפְשַׁר דִּתְשַׁוֵּי אונקלא בִּנְחִירֵיהּ Epſhar dithſhavvea *unkela* vincheereah. Is it poſſible thou canſt put *a hook* in his noſe, (or noſtrils?) Targ. Jeruſ. Job xl. 21.

Plural.

וְאַנְקַלְוָתְהוֹן *Veankalvathea-hoen. And their hooks.* Targ. Jeruſ. Exod. xxvii. 17.

אונקלי Oenkelee. *Talm.* A thin kind of garment. Shab. fol. cxx. 1. San. fol. lxxxii. 1. and Menachoeth. col. cix. 2.

אנקליטון Ankeleetoen. *Rab.* The act of appealing to a ſuperior juriſdiction. Bereſheeth Rabba, ſect. xlix.

אנקלימא Ankeleema, *Rab.* To council; alſo a ſentence or decree pronounced againſt a delinquent; generally applied to the Deity. Devareem. Rabba.

אנקלימון Ankeleemoen, *Rab.* A priſon; alſo impriſonment; generally uſed in a figurative ſenſe, to denote ſin. Devareem Rabba. fol. xxix. col. 4.

אונקוס Oenekoes, *Rab.* A huge pile in a building; a maſs. Bereſheeth Rabba, ſect. xii.

אנקלוס הגר Onkelas the proſelyte, was the ſon of Titus Veſpaſion's ſiſter, as mentioned in Perek Demegillah. He was the author of the *Chaldee* Paraphraſe upon the Pentateuch, known by the name of the *Targum* of Onkelas, and which

which he tranſlated from the mouth (as the Hebrew expreſſes it) of *R. Eliezar*, and *R. Joſhua*, about the year 3868. The Targum of Onkelas is rather a verſion than a paraphraſe; for it renders the Hebrew text word for word; and, for the greateſt part, accurately and exactly; and is the beſt of the ſort, except that of Jonathan. I mean, as to what regards the purity of the language. For Elias Levita, who, of all that have handled this ſubject, hath written the moſt explicitly and accurately of it, tells us, that there is no difference in the language between the Targums of Onkelas, and Jonathan's; both of them being pure *Chaldee*; as is the *Chaldee* of Daniel and Ezra. See Elias in his preface to Methurgaman. He adds, that notwithſtanding before printing, the other Targums were very ſcarce, yet was that of Onkelas always to be met with in plenty; and for which, he aſſigns the following reaſon: That as the Jews are obliged to read the Paraſhah, or ſection of every week, twice in Hebrew, and once in Chaldee, they made uſe of the Targum of Onkelas for that purpoſe; for which reaſon, it is ſet to the ſame muſical accents, as the Hebrew text.

אנש Anaſh.

1ſt. A mortal man.

אֱנוֹשׁ כֶּחָצִיר יָמָיו *Enoeſh* kechatſeer yamav. (As for) *man*, his days (are) as graſs, Pſalm ciii. 15.

Here, as Kimchi obſerves, it is to be underſtood as a general name, including all mankind, as being all ſubject to death.

וְאַתָּה אֱנוֹשׁ כְּעָרְכִּי Veattah *enoeſh* keengrkee. But it was thou, *a man*, mine equal, ibid. lv. 14.

Here it is uſed in the particular.

Plural.

וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו Vehinneah ſheloeſhah *enaſheem* nitſaveem alav. And lo, three *men* ſtood by him, Gen. xviii. 2.

Regimen.

וְכָל אַנְשֵׁי בֵיתוֹ Vechal *anſhea* veathoe. And all *the men of* his houſe, ibid. xvii. 27.

Affix.

אַשְׁרֵי אֲנָשֶׁיךָ Aſhrea *enaſhecha*. Happy (are) *thy men*, I. Kings x. 8.

אַתָּה יָדַעְתָּ אֶת אָבִיךָ וְאֶת אֲנָשָׁיו Attah yadangta eth aveecha veeth *enaſhav*. Thou knoweſt thy father and *his men*, II. Sam. xvii. 8.

2d. Woman, wife, &c.

וַיִּקַּח לוֹ לֶמֶךְ שְׁתֵּי נָשִׁים Vayikach loe lemech ſhetea *naſheem*. And Lameeh took unto him two *wives*, Gen. iv. 19.

כַּאֲשֶׁר שִׁכְּלָה נָשִׁים חַרְבֶּךָ Kaeſher ſhickelah *naſheem* charbecha. As thy ſword hath made *women* childleſs, I. Sam. xv. 35.

In regimen.

וּשְׁלֹשֶׁת נְשֵׁי בָנָיו אִתָּם Uſheloeſheth *neſhea* vanav ittam. And the three *wives of* his ſons with them, Gen. vii. 13.

Affix.

וְלָקַחְתִּי אֶת נָשֶׁיךָ לְעֵינֶיךָ Velakachtee eth *naſhecha* leeangnecha. And I will take *thy wives* before thy eyes, II. Sam. xii. 11.

וְאֶת נָשָׁיו עַל הַגְּמַלִּים Veeth *naſhav* al haggemalleem. And *his wives* upon the camels, Gen. xxxi. 17.

תְּנָה אֶת נָשַׁי Tenah eth *naſhay*. Give (me) *my wives*, ibid. xxx. 26.

וְהָיוּ נְשֵׁיכֶם אַלְמָנוֹת Vehayu Vehayu *neſheachem* almanoeth. And *your wives* ſhall be widows, Exod. xxii. 23.

וְאֶת נְשֵׁיהֶם Veeth *neſheahem*. And *their wives*, Gen. xxxiv. 29.

3d. Sorrow, heavineſs, woe; alſo wicked, deſperate, &c.

וְיוֹם אָנוֹשׁ לֹא הִתְאַוֵּיתִי Veyoem *anuſh* loe hithavveathee. And the day (of) *woe* have I not deſired; or *the woful* day, Jer. xvii. 16.

According to this laſt ſenſe, it would be an adjective.

וְאָנֻשׁ הוּא *Veanuſh* hu. *And deſperately wicked* is he, ibid. verſe 9.

אָנוּשׁ חִצְיוֹ בְלִי פָּשַׁע *Anuſh* chitſee velee phaſhang. My wound (is) *incurable* without tranſgreſſion, Job xxxiv. 6.

חֶרְפָּה שָׁבְרָה לִבִּי וָאָנוּשָׁה Cherpah ſhoverah libbee *vaanuſha*. Reproach hath broken my heart, *and I am full of heavineſs*, Pſal. lxix. 21.

In this example, the א (which is in the word) is to form the pronoun of the firſt perſon; and the radical א is deficient, which is ſhewn, by the *aleph* being pointed with *kamets*; and the *ſhurik* is inſtead of *choelam*, with paragogic ה; and is the ſame as if written ואאנושה.

Niph.

וַיִּגֹּף ה׳ אֶת הַיֶּלֶד אֲשֶׁר יָלְדָה אֵשֶׁת אוּרִיָּה לְדָוִד וַיֵּאָנֵשׁ Vayiggoeph Adonay eth hayyelled eſher yaled eaſheth uriyyah ladavid *vayyeaaneaſh*. And the Lord ſtruck the child, that Uriah's wife bare to David, *and it was* very ſick, II. Sam. xii. 15.

אנש Anaſh, *Cha*. Of the ſame ſignification as the two firſt forms in the Hebrew, viz. men and women.

It is likewiſe uſed in the ſame ſenſe as the firſt form in *Talm*. and *Rab*. writings.

אנת Ant. *Cha*. Thou. The ſecond pronoun perſonal.

וְאַנְתְּ ה׳ תְּרִיס עָלַי *Veant* Adonay terees alay. *But thou*, O Lord, (art) a ſhield to me. Targ. Jeruſ. Pſal. iii. 4.

It is thus, throughout the Hagiographia; and is the ſame in the fem. And in Daniel, it has paragogic ה.

אַנְתְּהּ־הוּא רֵאשָׁה דִּי דַהֲבָה *Antea* hu reaſhah dee dahevah. *Thou* (art) this head of gold, Dan. ii. 28.

אנתא Anta, *Talm*. A kind of paſtry fried in oil. Menachoeth. fol. lxxviii. 1.

אנתיקין Anteekeen. *Talm*. Reward, hire, wages, &c. Bava Bathra, fol. clxxiii. 1.

אנתרופי Antroephee, *Rab*. A man; from the Greek ἀνθρωπος. Bereſheeth Rabba. ſect. xviii. 31.

אסא Aſa, *Cha*.

1ſt. To heal, cure, &c. alſo a phyſician.

In

In piengl.

וְאַסִּי ה' יַת אֲבִימֶלֶךְ *Veaſſee* Adonay yath Aveemelech. And God healed Abimelech, Gen. Targ. Onk. xx. 17.

ה' אֱלָהִי צַלִּיתִי קֳדָמָךְ וְאַסַּתַנִי Adonay elahee tſalleethee kedamach *veaſſeathanee*. O Lord my God, I cried unto thee, *and thou haſt healed me*. Targ. Jeruſ. Pſal. xxx. iii.

אַסִּיתִי לְמַיָּא הָאִלֵּין *Aſſeathee* lemaya haillean. *I have healed* theſe waters. Targ. Jona. II. Kings ii. 21.

Plural.

כְּמַאסֵי אֱלִיל *Kimaſſea* eleel. *As phyſicians* of no value. Targ. Jeruſ. Job xiii. 4.

Infinit.

וְעִדָּן בְּחִיר לְאַסָּאָה Veingdan becheer *leaſſah*. And a choſen time to *heal*. Targ. Jeruſ. Eccle. iii. 3.

Imperat.

אֱלָהָא בְּבָעוּ אַסֵּי כְעַן יָתָהּ Elaha bevaung *aſſea* cheangn yathah. *Heal* her now, O God, I beſeech thee. Targ. Onk. Numb. xii. 13.

אַסֵּי נַפְשִׁי *Aſſea* naphſhee. *Heal* my ſoul. Targ. Jeruſ. Pſal. xli. 5.

Futur.

וּמִמַּחֲתַיִךְ אַסֵּינִיךְ Umimmachethayich *aſſeaneech*. *And I will heal thee* of thy wounds. Targ. Jona. Jer. xxx. 17.

וְתַסְּנֵיהּ מִסְגֵּירוּתֵיהּ *Vethaſſinneah* miſgeerutheah. *That thou mayeſt recover him* of his leproſy. Targ. Jona. II. Kings v. 6.

Parti.

וְאַגַר אַסְיָא יְשַׁלֵּם Vaegar *aſya* yeſhalleam. And ſhall pay the expence *of (his) cure*. Targ. Onk. Exod. xxi. 19.

אֲרֵי אֲנָא ה' אָסָךְ Erea ena Adonay *aſach*. For I (am) the Lord that *healeth thee*. Targ. Onk. ibid. xv. 26.

The noun.

אֲרֵי אַיְתֵי אַסוּ לִיךְ Erea aythea *aſſu* leech. For I will reſtore *health* unto thee. Targ. Jona. Jer. xxx. 17.

הָא אֲנָא מַיְתֵי לְהוֹן אָסוּ וּפוּרְקָן Ha ena maytheay lehoen *aſu* uphurekan. Behold, I will bring them *cure* and redemption. Targ. Jona. ibid. xxxiii. 6.

Another form.

וְטַרְפוֹהִי לְאַסוּתָא Vetarphoehee *leaſſutha*. And the leaf

thereof *for medicine*. Targ. Jona. Ezek. xlvii. 12.

וְאַסוּתָא בְּכַנְפָּהָא *Veaſſutha* vechanphaha. *With healing* in his wings. Targ. Jona. Malach. iv. ii.

אַסְיוּתָא תֶּהֱוֵי לְכוּנְשְׁרָךְ *Aſyutha* thehevea lechunſherach. It ſhall be *health* to thy navel. Targ. Jeruſ. Prov. iii. 8.

2. A myrtle-tree. Targ. Shenee on Eſth. ii. 7.

אסב Aſav. *Talm.* To rectify, make ſtrait, &c. Shab. fol. cxxiii. 1.

אסד Aſad, *Cha.* A pillow, bolſter, &c.

וְשַׁוִּי אִסָּדוֹהִי Veſhavvee *iſſadoehee*. And put (them for) *his pillow*. Targ. Onk. Gen. xxviii. 11.

וְיַת מָנָא דְמַיָּא דְאִסָּדוֹהִי Veyath mana demaya *deiſſadoehee*. And the veſſel of water, that (was) at *his bolſter*. Targ. Jona. I. Sam. xxvi. 16.

וְיַת מָנָא דְמַיָּא מֵאִסָּדֵי שָׁאוּל Veyath mana demaya *meaiſſadea* ſhaul. And the veſſel of ter *from* Saul's *bolſter*. Targ. Jona. ibid. verſe 12.

In this example, the מ *mem* is ſervile, not radical. For which reaſon it is pointed with *tſere*. See Elias in Methurgaman.

אסט Aſat, *Cha.* A glutton, a ſquanderer: one that eats to exceſs.

לָא תֶהֱוֵי בְאִלֵּין דְאָסְיטוּן בְּבִשְׂרָא Lathehevea veilleen *daeſeetun* beviſra. Be not amongſt thoſe (that are) *riotous eaters* of fleſh. Targ. Jeruſ. Prov. xxiii. 20.

מְטוֹל דְרָוֵי וְאָסִיט מְתְמַסְכֵּן Metul deravea *veaſſeet* mithmaſkean. For the drunkard *and the glutton* ſhall come to poverty. Targ. Jeruſ. ibid. verſe 21.

אסטבל. See in אצט.

אסטגיות Iſtagyoeth. *Talm.* A head-band, fillet; alſo a ſwathe, ſtretched out like a roof, or arch. In Keleem, chap. viii. fol. 16.

אסטגנינין Iſtagneenean, *Cha.* Aſtronomers, aſtrologers, magicians, &c.

וּמִלְכַת אִסְטַגְנִינוֹהִי Umilchath *iſtagneenoehee*. And the counſel *of the aſtronomers*, or *aſtrologers*. Targ. Jeruſ. Job v. 13.

And

And is uſed in the ſame ſenſe in *Talm.* and *Rab.* writings. See Miſhna in Shab. fol. clvi. 1. and Gem. Nigmar hadin, fol. xlviii. &c.

And in ſome editions it is written אִצְטַגְנִינוּת Iſttagneenuth.

אסטדיה Iſtadiya. *Talm.* A race ground; or place ſet apart for public ſports. Bava Kama. fol. xxxix. and Perek Kama in Avoedang Zara. fol. xvi.

אִסְטְוָנָא Iſtevana, *Cha.* A pillar.

וְחֲזַת וְהָא מַלְכָּא קָאֵם עַל אִסְטְוָנָא Vachezath veha malca koeam al *iſtevana.* And when ſhe looked, behold, the King ſtood by *a pillar.* Targ. Jona. II. Kings xi. 14.

And in *Talm.* and *Rab.* Hebrew, it ſignifies a port, gate, gallery, piazza, bench, ſtool; alſo the baſe of a pedeſtal or column, &c. Peſacheem, fol. xi. 2. and fol. xiii. 2. Niddah. fol. lix. 2. and Shab. fol. vii. 1.

אסטטנית Iſtetaneeth, *Rab.* A vagrant, vagabond, &c. Bereſheth Rabb. ſect. xlv.

אסטיט Iſtayat. An arrow, dart, &c. Alſo a ſudden fright, &c. Soeph Gem. fol. xxviii. 2.

אִסְטַל Iſtal, *Cha.* A robe, garment, &c. Targ. on Eſth. vii. 6. See אצטל.

אסטמא Iſtema. A kind of an ornament for the head, anciently worn. See Shab. fol. li. 2.

אצטומכא או אסטומכא Itſtoemcha, or iſtoemcha, *Rab.* The ſtomach. Kimchi on firſt Kings, xix. 8.

אִסְטְנִיס Iſtinees, *Cha.* and *Rab.* Nauſeous; alſo infirmity, weakneſs, &c. Targ. Job vi. 7. and R. Levi Ben Gerſhoem, ibid.

אסטס Iſtees: or, as ſome write it, סטיס, Satees, without א. *Talm.* A kind of plant anciently uſed to die purple; or a colour ſomewhat reſembling it. Gem. Sheveengeeth, chap. vii.

אסטסית Eeſtaſeeth, *Talm.* A faction, rebellion, reſiſtance, &c. Makoeth, fol. v. 1.

אסטסיאנית Iſtaſeyaneet, *Rab.* Roving, wandering,

&c. Bereſheeth Rabba, ſect. xlv.

אסטפניני Iſtapneenee, *Talm.* A ſpecie of a ſtrong-ſcented pot herb, Jeruſ. Talm. chap. ii.

אסטרט Iſtrat, *Cha.* A road way or ſtreet. See אסרט.

אסטרוביל Iſteroeveal, *Talm. Rab.* A mill-ſtone; or, as ſome ſay, it ſignifies the nether mill-ſtone only. Bava Bathra, Perek hamoechar, fol. lxv. Kethuboeth, fol. lxvii. and Bereſheth Rabba, ſect. xxix. and xxxi.

אסטרוביל Iſteroeveal, *Talm.* A ſpecie of fruit, ſomewhat bigger than a pomegranate, and full of kernels like it. Gem. Perek Kama, fol. xiii.

אִסְטַרְטִיג Iſtarteeg, *Cha.*

1ſt. A garriſon, or ſtation.

וּמְחָא יוֹנָתָן יָתְאִסְטַרְטִינֵי פְּלִשְׁתָּאֵי Umecha Yoenathan yath *iſtarteegea* pheliſhtaea. And Jonathan ſmote *the garriſon* of the Philiſtines. Targ. Jona. Sam. xiii. 3.

Plural.

וּמַנֵּי בֶּאֱדוֹם אִסְטַרְטִינִין בְּכָל

אֱדוֹם מַנֵּי אִסְטַרְטִינִין Umannea veedoem *iſtarteegeen* bechal edoem mannea *iſtarteegeen.* And he put *garriſons* in Edom; throughout all Edom put he garriſons. Targ. Jona. II. Sam. viii. 14.

2d. Officers.

וְלִשְׁלֹמֹה תְּרֵי עֲסַר אִסְטַרְטִינְיָא מְמַנָּן עַל כָּל יִשְׂרָאֵל Veliſhloemoe therea eſar *iſtarteagayya* memannan al cal Yiſraeal. And Solomon had twelve *officers* (which were) appointed over all Iſrael. Targ. Jona. I. Kings iv. 7.

אסטרולוגיאה Aſteroeloegeea, *Rab.* Aſtrology. Medraſheem, Bereſheth Rabba, ſect. lxxxvi. and lxxxviii.

אסטרופומטא Iſtroephoe mitta, *Rab.* A kind of ſcreen, flexible, and with joints, mentioned in Bereſheth Rabba, ſect. lxviii.

אַסְיָא Aſya, Aſia. Targ. Jeruſ. Gen. x. 3.

אסיא Aſya, *Rab.* A field, plantation, &c. Bereſheth Rabba, ſect. xx.

אסימון Aſeemoen. *Talm. Rab.* Pieces of ſilver unſtamped;

ſtamped; not having any mark or figure. Bava Metſia, fol. xl. 2. Maangſerſhenee. chap. i. Yalkut in Levit. fol. clxxxii. col. 4.

אסכלא Iſchala, *Talm.* A ladder; ſuch as they have at the ſides of ſhips. Gem. Perek Hamoecher haſpheena. fol. lxxvi. and Bava Bathra. fol. lxxiii.

אסכולי Iſchoelee, *Rab.* A ſchool, or college. Peſiktha. Levit. xix. 1.

אסכלא Iſcala. *Talm.* A grid-iron.

אין צולין את הפסח לא על השפוד ולא על האסכלא Ean tſoeleen eth happeſach loe al haſhphoed veloe al *haiſcala*. The paſſover muſt not be roaſted on a ſpit, nor on a *grid-iron*. Peſacheem. Miſhna, chap. i. 7.

אסכילין Aſkeeleen. *Rab.* Officers in a Prince's guard; purſuivants, or meſſengers. Davareem Rabba. fol. ccxc. col. 4.

אסכמא Aſcama. A habit, figure, form, &c.

אסכמא. See סכם.

אסכופה או אסקופה Iſcupha, or Iſkupha. See סקף.

אסכרא Aſchara. See סכר.

אסל Aſal. *Cha.* See סל.

אסלא Aſla. *Cha.* A pole, axle-tree, roller, &c. Targ. Jona. on the Pentateuch.

And in Talmudical Hebrew, it ſignifies a lever, ſtaff, or roller. Oehaloeth, chap. xvi. and Keleem, chap. xvii.

אסלא Aſla. *Talm.* A bench, ſeat, or ſtool. Eruveen. fol. x.

אסלטין Aſalteen. A wood, or woodlands. *Talm.* Jeruſ. Berachoeth, chap. v.

אסם Aſam. A ſtore-houſe, barn.

Affix. Plural.

וְיִמָּלְאוּ אֲסָמֶיךָ שָׂבָע Vimmaleu *eſamecha* ſavang. So ſhall *thy barns* be filled with plenty, Prov. iii. 10.

יְצַו יי אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ Yetſav Adonay ittecha eth habracha *baeſamecha*. The Lord ſhall command the bleſſing upon thee *in thy ſtore-houſes*, Deut. xxviii. 8.

אסם Aſam. *Cha.* from whence

אוּסְמְנָא *Uſmena*, which, according to Elias, in Methurgaman, ſignifies ſilver, although the example he has produced from Pſalm lxviii. 32, from whence he has exemplified it, reads, in the Jeruſ. Targ.

חוסמניא Chueſmanay.

אסמכתא Aſmachta. See סמך.

אסן Aſan. Miſchief, danger, generally applied to denote death.

כִּי אָמַר פֶּן יִקְרָאֶנּוּ אָסוֹן Kee amar pen yikreannu *aſoen*. For he ſaid, leſt peradventure *miſchief* befal him, Gen. xlii. 4.

וְלֹא יִהְיֶה אָסוֹן Veloe yeeheyeh *aſoen*. And yet no *miſchief* follow, Exod. xxi. 22. No miſchief *follows*, ſo as to endanger the life of the woman. See the ſucceeding verſe.

אסן Aſan. *Cha.* A buſh.

וְהָא אֲסָנָא בָּעֵר בְּאֶשׁתָּא וַאֲסָנָא לֵיתוֹהִי מְתָאֲכִיל Veha *eſana* baeangrbeeſhta *vaeſana* leathoehee mithecheel. And behold, *the buſh* burned with fire, *and the buſh* was not conſumed. Targ. Onk. Exod. iii. 2.

Uſed in the ſame ſenſe in *Talm.* and *Rab.* Hebrew. Avoedang Zara, fol. xxviii. 1, 2.

אסף Aſaph. To gather, collect, or aſſemble together, &c. And figuratively, to take away, or conceal.

Preter.

וַתֹּאמֶר אָסַף אֱלֹהִים אֶת חֶרְפָּתִי Vatoemer *aſaph* eloheem eth cherpathee. And ſhe ſaid, God *hath taken away* my reproach, Gen. xxx. 23.

הַמַּמְעִיט אָסַף עֶשָׂרָה חֳמָרִים Hamanameengt *aſaph* eſara chemareem. He (that gathered) leaſt *gathered* ten homers, Numb. xi. 32.

בַּיּוֹם הַהוּא נְאֻם ה׳ אֹסְפָה הַצֹּלֵעָה Bayoem hahu neum Adonay *oeſephah* hatſoleaang. In that day, ſaith the Lord, *will I aſſemble* her that halteth, Micah iv. 6.

וַיֹּסֶף עוֹד דָּוִד אֶת כָּל בָּחוּר בְּיִשְׂרָאֵל *Vayoeſeph* oed David eth

eth cal bachur beyiſrael. Again, David *gathered* (together) all the choſen (men) of Iſrael, II. Sam. vi. 1.

This, as Kimchi obſerves, is, as if written ויאסף with the radical א. Though ſome are of opinion, that it is from the root יסף, and ſo ſignifies *to add*; i. e. he added a greater number then what came to him to make him King.

אָסֹף אֶאֱסֹף יַעֲקֹב כֻּלָּךְ *Aſſoeph eaeſoeph* yaengkoev cullach. *I will ſurely aſſemble*, O Jacob, all of thee, Micah ii. 12.

וְנֶאֱסַף שִׂמְחָה וָגִיל מִן הַכַּרְמֶל *Veneaeſaph* ſimcha vageel min haccarmal. And gladneſs and joy *is taken away* from the plentiful field, Iſai. xvi. 10.

וַיֵּאָסֵף מֹשֶׁה אֶל הַמַּחֲנֶה *Veyyaaſeaph* moeſheh el hammachneh. And Moſes *gat him* into the camp, Numb. xi. 30.

Piengl.

מְאַסֵּף לְכָל הַמַּחֲנוֹת *Meaſſeaph* lechal hammachenoeth. *The rereward* of all the camps. As they gathered all the ſtragglers up to the camp, ibid. x. 25.

וְאֵין אִישׁ מְאַסֵּף אוֹתָם הַבַּיְתָה לָלוּן Veean eeſh *meaſſeaph* oetham habaytha lalun. For (there was) no man *that took* them into his houſe to lodging, Judg. xix. 15.

Parti.

וְאֵין מְאַסֵּף Veean *meaſſeaph*. And none *ſhall gather* (them). Jer. ix. 21.

Affix, with plural.

כִּי מְאַסְּפָיו יֹאכְלֻהוּ Kee *meaſphav* yoccheluhu. But *they that have* gathered it, ſhall eat it, Iſai. lxii. 9.

Puangl.

וְאָסַף שְׁלָלְכֶם Veuſaph ſhelalchem. And your ſpoil *ſhall be gathered*, Iſai. xxxiii. 4.

וְאָסְפוּ עָלֵיהֶם עַמִּים *Veaſſeaph* eleahem ammeem. And the people *ſhall be gathered* againſt them, Hoſea x. 10.

Parti.

וְאֶל עַם מְאֻסָּף מִגּוֹיִם Veel am *meuſſaph* miggoeyim. And upon the people (that are) *gathered*

gathered out of the nations, Ezek. xxxviii. 12.

The noun.

אֹסֶף בְּלִי יָבוֹא *Oeſeph* belee yavoe. *The gathering* ſhall not come, Iſai. xxxii. 10.

אֹסֶף הֶחָסִיל *Oeſeph* hechaſeel. The gathering of the caterpillar, ibid xxxiii. 4.

Another form.

וְאָסְפוּ אֲסֻפָה אַסִּיר עַל בּוֹר *Veuſephu eſeaphah* aſeer al boer. *And they ſhall be gathered* (together as) priſoners are *gathered* in the pit, ibid xxiv 22.

Plural.

וּכְמַשְׂמְרוֹת נְטוּעִים בַּעֲלֵי אֲסָפוֹת Uchemaſmeroeth netueengem baenglea *eſuphoeth*. And as nails faſtened (by) the maſters of *aſſemblies*, Eccle. xii. 11.

Another form, with the ſecond and third radicals doubled.

וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה *Vehaſaphſuph* eſher bekirboe hithavvu taevah. *And the mixt multitude* that (was) among them fell a luſting, Numb. xi. 4.

It muſt be obſerved that the א *aleph* is quieſcent in this example.

Hiph.

פֶּן אַסְפְּךָ עִמּוֹ Pen *oeſiphcha* immoe. Leſt *I deſtroy you* with them, I. Sam. xv. 6.

לָכֵן הִנְנִי אֹסִפְךָ עַל אֲבֹתֶיךָ Lachean hinnee *oeſiphcha* al evoethecha. Behold therefore *I will gather thee* unto thy fathers, II. Kings xxii. 20.

Niph.

כַּאֲשֶׁר נֶאֱסַף אַהֲרֹן אָחִיךָ Caeſher *neeſaph* aheroena cheecha. As Aaron thy brother *was gathered*, Numb. xxvii. 13.

בְּאֵין מֵבִין כִּי מִפְּנֵי הָרָעָה נֶאֱסַף הַצַּדִּיק Beean meaveen kee mipnea haraang neeſaph hatſaddeek. None conſidering that the righteous *is taken oway* from the evil to come, Iſai. lvii. 1.

Theſe two examples as Kimchi obſerves, are in the preter tenſe; for which reaſon they are pointed with pathach: but *niphangl* in the preſent tenſe, is pointed with kamets,

kamets. See Kimchi in Sepher Haſharaſheem.

אֲנִי נֶאֱסָף אֶל עַמִּי Enee *neeſaph* el ammee. I (am to) *be gathered* unto my people. Gen. xlix. 29.

This is in the preſent tenſe. Hith.

בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל *Behithaſſeaph* raſhea am yachad ſhivtee yiſraeal. When the heads of the people, (and) the tribes of Iſrael *were gathered together*. Deut. xxxiii. 5.

וְאָסַף הַמְצֹרָע *Veaſaph* hammetſoerang. *And recover* the leper, II. Kings v. 11.

אסף Aſaph, *Cha*. See סף. And in *Rab*. Hebrew, it ſignifies, to gather, collect, &c.

אספג Aſpag. *Cha*. See ספג.

אספטי Iſpatee, *Rab*. A ſword.

באספטי שהכו את ישראל בו לקו Beiſpatee ſhehiccu eth yiſraeal boe laku. With the (ſame) ſword with which they ſtruck the Iſraelites, were they ſtruck with; i. e. In the ſame manner as the Egyptians uſed the Iſraelites, were they afterwards puniſhed. For as they drowned the children in the river; ſo were they drowned in the ſea. Yalkut in Exod. fol. lxvi. col. 2.

אספטיה Iſphatya *Rab*. Peregrination. Yalkut fol. xxi. col. 1.

אִסְפְּלֵידָא Iſpeleada, *Cha*. A cave.

מִן קֳדָם שָׁאוּל בְּאִסְפְּלֵידָא Min kadam ſhaul *beiſpeleada*. From before Saul *in the cave*. Targ. Jeruſ. Pſal. lvii. 1.

בְּמֶהֱוֵה בְּאַסְפְּלִידָא Bemehevea *beaſpeleeda*. When he was *in the cave*. Targ. Jeruſ. ibid cxlii. 1.

And ſo we find it in the *Targ*. which paſſes for Jonathan's in Exod. But in the *Targum* of Onk. it is מערת, the ſame as in the Hebrew.

אספלידא Iſpaleada, *Talm*. A porch, entry, or gallery. Bava Bathra. fol. vii. 1.

אספלנית Iſpalaneeth. *Talm*. *Rab*. A plaiſter, or poultice. Shab. fol. cxxxiii. 1. Medraſh in Pſal. li.

אספמיא Iſphamya, Spain. Bereſheth Rabba, and the Comment. of R. Solom. Aben Ezra, &c.

אספניא Iſphanaye. *Talm.* Yearly pay for military ſervice. San. fol. xxi. 2.

אִסְפַּנְקִי Iſpankee. *Cha.* A girdle.

עֲסַר סַלְעִין דִּכְסַף וְאִסְפַּנְקִי חֲדָא Eſar ſaleengm dichſaph, *veiſpankee* cheda. Ten ſhekels of ſilver, *and* one *girdle*. II, Sam. xviii. 11.

וַעֲלוֹהִי אִסְפַּנְקִי חֲרֶב מְזָרְזָא עַל חַרְצֵיהּ בְּלִדְנָה Vaenglochee *iſpankee* cherev mezarza al chartſeah belidna. And upon it *a girdle* (with) a ſword faſtened upon his loins, in the ſheath thereof. ibid. xx. 8.

וְאַשַׁד דְּמְהוֹן בְּאִסְפַּנְקֵי דִי בְחַרְצֵיהּ Vaeſhad dimhoen beiſpeneekea dee vechartſeah. And ſpilt their blood upon *the girdle* (that was) about his loins. Targ. Jona. I, Kings ii. 5.

אספקלטור Iſpaklatur. *Talm. Rab.* An officer in the King's guard: a watchman, executioner, &c. In Targum Shenee, Eſth. v. 2. R. Solom. Jarchi, on Exod. iv. 11. who uſes it in the proper ſenſe of executioners; though it likewiſe implies officers appointed over the executioners. In Shab. fol. cviii. 1. And ſome write it without א aleph, for which ſee ספק.

אִסְפַּקְלָרָא Iſpaklara, *Cha.* A looking glaſs, a mirror.

לָא יַעֲלְנַהּ דַּהֲבָא אִסְפַּקְלָרָא La yanglinnah daheva iſpaklara. The gold, or *the looking glaſs* cannot equal it. Jeruſ. Targ. Job xxviii. 17.

This anſwers to the Hebrew word זְכוּכִית Zechucheeth. Glaſs; or, according to the Engliſh tranſlation, chryſtal. It is alſo uſed in the ſenſe of a looking-glaſs in the Targum on Deut. xxxiii. 19. called Jonathan's: uſed ſo likewiſe in Rabbinical Hebrew. See ספק.

אספקיסין Iſpakeeſeen, *Rab.* Honorable, eminent, &c. Targ. Eſth. i. 14.

אספר Aſpar, *Talm.* A body of ſoldiers; troops in general; though according to the opinion of ſome, it properly ſignifies a Roman legion. Gem. San. fol. cvi.

אספרגוס Iſpargoes, *Talm.* from the Greek. Aſparagus. Nedareem, Perek Hanoeder, fol.

fol. liii. Peſacheem, fol. i. 6. And Berachoeth, fol. li. 52.

אספרוא Iſparva, *Talm.* An aſſembly of people, alſo a troop, band. &c. Kethub, fol. iii. 2.

אספירכא Iſpheercha, *Talm.* Quick ſilver. Gitteen, fol. lxix. 2. Called alſo כסף חי Keſeph chay; i. e. live ſilver, on account of its being ſo ſubtile, as to penetrate the parts of all other metals.

אספרמקין Iſparmekeen. *Talm. Rab.* Spice, drugs &c. Betſa, fol. xxxvi. 2. And Jona. Deut. viii. 23.

אספרן Aſparoen, *Rab.* A kind of fiſh of a light colour: held by the Rabbins to be what is called unclean, as prohibited by the Moſaical law. See Levit. xi. 9. Deut. xiv. 9, Bereſheth Rabba, Sect. vii. and *Talm.* Jeruſ. Meſſechſoeth Kaleyeem, cha. i.

אָסְפַּרְנָא Aſeparna, *Cha.* Quickly, immediately, without delay.

וַעֲבִידְתָּא דָּךְ אָסְפַּרְנָא מִתְעַבְדָא Vaengveedeta dach aſeparna mithangbda. And this work *goeth faſt* on, Ezra v. 8.

אָסְפַּרְנָא נִפְקְתָא תֶּהֱוֵא מִתְיְהַבָא לְגֻבְרַיָא אִלֵּךְ *Aſeparna* niphketha tehevea mithyaheva leguvraya illeach. *Forthwith* expences be given unto theſe men. ibid. vi. 8.

אספריסא Iſphereeſa. *Rab.* A mark, or butt to ſhoot at. Though ſome think it ſignifies a quiver. Megilath Eacha. lii. 12.

אסק. See נסק.

אסקוטלא Iſkoetela. *Talm.* A ſmall diſh or platter. Miſhna, Illu megalcheen. fol. xxvii. Keleem. xliii.

אסקוטלא Iſkoetela. *Talm.* A fillip; i. e. a blow given with the nail by a jirk of the finger, from being bent, ſo as to meet with the thumb, to a ſtrait poſition. Avoedang Zara. fol. xxviii. 1.

אסקולסטיקא Iſkoelaſteeka. *Rab.* A ſcholar; or man of letters. Or, as explained by ſome, the rector of a ſchool, or an academy. Bereſheeth Rabba, ſect. lxiv. And ſome write it, אסקולוסטיבא Iſkoeloeſteecha.

אסקופא Iſkipha, *Cha.* See סקף.

אסר

איסקפא Eeſkepha. *Talm.* A ſmall boat, a ſkiff. Jeruſ. *Talm.* Perek hamochar eth haſpheena.

אסקרא Iſkera, *Talm.* A ſpecie of locuſt. Gem. Chuleen. Perek illu terephoeth. fol. lxv. i.

אִסְקְרִיטָוָן Iſkereetevan. *Cha.* A pipe, or tube.

תְּרֵין אִסְקְרִיטָוָן דְּדְהַב Terean *iſkereetevan* didhav. The two golden *pipes*. Targ. Jona. Zach. iv. 12. And ſome write it אספקריטאין.

אסקריטון Iſkereetevan. *Talm.* A kind of coarſe cake baked on the coals. Peſacheem. fol. xxxvii. 1. and cxix.

אסקריא Iſkarya. *Talm.* The maſt of a ſhip. Taangneath. fol. xxi. 1. Bava Bathra. fol. lxxiii. 1.

אסר Aſar. To bind: alſo a vow, obligation, reſtraint, &c.

לֶאְסֹר אֶפֶר עַל נַפְשׁוֹ *Leſoer iſſar* al naphſhoe. *To bind* his ſoul (with) a bond. Num. xxx. 3.

וַאֲסַהֲדוּתְהוּן לְעַמּוֹתְהוּן *Vaeſaharuhn* leangnoethoe. *That we may bind him* to afflict him. Judg. xvi. 5.

וַיֶּאֱסֹר אֹתוֹ לְעֵינֵיהֶם *Vayeeſoer* othoe leeangneahem. *And bound* him before their eyes, Gen. xlii. 24.

כִּי מִבֵּית הָסוּרִים יָצָא לִמְלֹךְ Kee mibeath *haſureem* yatſa limloech. For out of *priſon* he cometh to reign, Eccle. xli. 1.

Here the firſt radical א is deficient; but is of the ſame ſignification, as if written with א aleph.

וַיְהִי טוֹחֵן בְּבֵית הָאֲסוּרִים Vayehee toechean beveath *haeſureem*. And he did grind in the *priſon* houſe, Judg. xvi. 21.

Another form.

וְנָתְנוּ אוֹתוֹ בֵּית הָאֲסוּר Venathenu oethe beath *haaeſur*. And put him in *priſon*, Jer. xxxvii. 15.

Niph. Imperativ.

וְאַתֶּם הֵאָסְרוּ Veattem *heaaſru*. And ye *ſhall be kept* in priſon, Gen. xlii. 16.

Future.

אֲחִיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶם Echeecheem echad *yeaaſear*

yeaaſear beveath miſhmarchem. Let one of your brethren *be bound* in the houſe of your priſon. ibid, verſe 19.

Puangl.

כָּל נִמְצָאַיִךְ אֲסִרוּ יַחְדָּו Cal nimtſaayich *uſſeru* yachdav. All (that are) in thee (are) *bound* together, Iſai. xxii. 3.

תָּבוֹא לְפָנֶיךָ אֲנָקַת אָסִיר Tavoe lephanecha enkath *aſeer*. Let the ſighing of the *priſoner* come before thee, Pſalm lxxix. 11.

Plural.

מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת Moetſee *eſeereem* bacoeſharoeth. He bringeth out *the priſoners* (which are bound) with chains: or according to the Engliſh tranſlation, He bringeth out *thoſe* which are *bound* with chains. But the firſt reading is moſt agreeable to the idiom of the Hebrew, Pſalm lxviii. 7.

Conſt.

שׁוּבוּ לְבִצָּרוֹן אֲסִירֵי הַתִּקְוָה Shuvu levitſaroen *eſeerea* hattikva. Turn ye to the ſtrong hold, *ye priſoners of* hope. Zech. ix. 12.

Affix.

שִׁלַּחְתִּי אֲסִירַיִךְ Shillachtee *eſeerayich*. I have ſent forth *thy priſoners*, ibid, verſe 11.

And R. Jonah hath arranged מָסֹרֶת as contracted from מאסרת, under this root; in the ſame manner as מַכֹּלֶת and מַאֲכֹלֶת is formed from אכל. See Kimchi in Sepher haſharaſheem.

וְהֵבֵאתִי אֶתְכֶם בְּמָסֹרֶת הַבְּרִית Veheaveathee ethchem *bemaſoereth* habreeth. And I will bring you *into the bond* of the covenant, Ezek. xx. 37.

אסר Aſar. *Cha.* of the ſame ſignification as the Hebrew, but of ſome difference in the form. I ſhall produce a few examples.

וַאֲסַר יָתֵיהּ לְעֵינֵיהוֹן *Vaeſar* yathea leeangneahoen. *And bound* him before their eyes. Targ. Onk. Gen. xlii. 24.

וְאַסְרֵיהּ בְּבֵית אֲסִירֵי *Veaſrea* beveath *eſeerea*. *And bound him* in priſon, II. Kings xvii. 4.

It likewiſe ſignifies a bundle or ſheaf.

וְתִסְּבוּן אֲסָרַת אֵיזוֹבָא Vethiſſevun

thiſſevun *eſarath* eazoeva. And ye ſhall take *a bundle* (or bunch) of hyſſop. Targ. Onk. Exod. xii. 22.

וְהָא קָמַת אֶסָרְתִּי Veha kamath *eſartee*. And lo, *my ſheaf* aroſe. Targ. Onk. Gen. xxxvii. 7.

3d. A decree.

וּלְתַקָּפָה אֶסָר Ulethakkapha *eſar*. And to make a firm *decree*. Dan. vi. 8.

כְּעַן מַלְכָּא תְּקִים אֶסָרָא Keangn malca tekeem *eſara*. Now O King, eſtabliſh *the decree*, ibid verſe 9.

רְשַׁם כְּתָבָא וְאֶסָרָא Reſham kethava *veeſara*. Signed the writing, *and the decree*, verſe 10.

אִיסוּר Eeſur *Rab*. Prohibited, generally oppoſed to הֵיתֵר Hetear. Lawful. For that that is prohibited, may be ſaid to be bound; as a perſon is debarred or hindered from it.

אִסּוּר Aſſur, *Talm*. A ſmall piece of money. Bava Metſia, fol. xli. 2. And meſechſoeth Chuleen, chap. laſt.

אִסְרַט Iſrat, *Cha*. A path way, &c.

וְלִוְיָתָן דְּחָלֵיף אִסְרָטֵי יַמָּא Velivyathan dechaleaph *iſratea* yamma. And Leviathan who paſſeth the *paths* of the ſea. Targ. Jeruſ. Pſal. viii. 9.

אִסְרָטֵי תֵּימָא *Iſratea* theama. *The way* of Tema. Targ. Jerus. Job vi. 19.

תְּרֵין עֲסַר אִסְרָטִין Terean aſar iſrateen. Twelve *ſtreets*, Targ. Jeruſ. Deut. i. 1. See אסטרט.

אסיתא Aſetha, *Talm*. A mortar. Miſhna Shab. fol. lxxvii. 2. Niddah, fol. xxxvi. Kethub, fol xlix. 2. and Moead Katoen, fol. xxii. 2.

אסיתא Aſeetha, *Rab*. An obſtinate or rebellious female. Bereſheeth Rabba. ſect xvii. and Vayikra. Rabba, ſect. xxxiv.

אִסְתַּוְרָא Iſtavra, *Cha*. A ſtep, pace, or walk.

It is generally uſed as an affixed pronoun.

אִין תִּצְלֵי אִסְתַּוְרִי מִן אוֹרְחָא Een titſlea *iſtavree* min oerecha. If *my ſtep* hath turned out

out of the way. Targ. Jeruſ. Job xxxi. 7.

בְּאִסְתַּוְרֵיהּ אַחֲדַת רַגְלִי *Beiſtavreah* echadath raglee. My foot hath held *his ſteps*. Targ. Jeruſ. ibid xxiii. 11.

Plural.

סְעֵד אִסְתַּוְרַי בַּהֲלִיכָתָךְ Seeangd *iſtavray* baheleechathach. Uphold *my goings* in thy paths. Targ. Jeruſ. Pſal. xvii. 5.

אִסְתַּוְרָנָא הַשְׁתָּא חֲזַרוּ לָנָא *Iſtavrana* haſhta chezara lana. They have now compaſſed us in *our ſteps*. Targ. Jerus. ibid verſe 11.

אסתלגנית Iſtalganeeth, *Talm.* A ſociety, company, &c. Berachoeth fol. li. 1.

אִסְתַּנְיָא Iſtanya, *Cha.* The North wind.

אִסְתַּנְיָא יָתֵי *Iſtanya* yeathea. Cometh *the North wind*. Targ. Job xxxvii. 2.

It is uſed in *Talm.* Hebrew, to ſignify a day on which the north wind is very prevalent. Eruveem, fol. lxv. 1. Meggillah, fol. xxviii. 1. Keduſheem, fol. xii. and Kethub, fol. xxiii. 1.

אִסְתְּנִיס Iſtenees. *Talm.* A valetudinarian.

איני כשאר כל אדם אסתניס אני Eanee keſhaar cal adam *iſteenes* enee. I am not as the reſt of mankind, (for) I am *a valetudinarian*. Berachoeth. fol. xvi.

אם היה כהן גדול זקן או אסתנית מחמין לו חמין Im haya coehean gadoel zakean oe *iſteneeth* machemeen loe chameen. If the High Prieſt was an old man, or *a valetudinarian*, they made warm water ready for him; i. e. on the day of atonement, when he was obliged to perform ſeveral ablutions of the whole body. Abarbanal ſays five. See his Comment. on Levit. xvi. and ſeq. Miſhna, fol. xxx. See alſo Bava Bathra, fol. cxlv. Peſacheem, fol. cviii. and San. fol. c.

אסתקטון Iſtaktoen, *Rab.* An extraordinary and valuable kind of oil, which diſtilled or ſweated from the myrrh. Vayikra Rabba. ſect. v. See Plin. Lib. xii. cap. xi.

אֶסְתֵּר Eſtear, Eſther, the name of King Ahaſures's conſort. And in the Targum on Eſth. ii. 7. it is explained to ſignify the planet Venus.

Alſo a ſtar.

אסתרא Iſtera, *Talm.* A piece of money, of about the value of a Jewiſh ſhekel. Kethub. fol. lxiv. Kiddu-ſheen, fol. xi. 2, and Bava Metſice. fol. lxxxv. 2.

אסתרוקנית Aſteroekaneeth *Talm. Rab.* The name of a place from whence they anciently had a ſalt which is called in the *Gem.*

מלח אסתרוקנית Melach aſtroe kaneeth. The ſalt of uſteroekeneeth, oppoſed to מלח סדומית Melach ſedoe-meeth: The ſalt of Sodom. Bava Bathra, fol. xx. 2. and Yalkut. col. cxxi. 2.

אע Ang. *Cha.* Timber, wood, or ſtaff, &c.

וְכָל מָאן דְּאָע Vechal man *deang.* And all things made of *wood.* Targ. Onk. Num. xxxi. 20.

Another form with א *aleph* poſtfixed.

וְאָעָא דְמוֹרְנִיתֵיהּ *Veang* de-moereneetheah. *And the ſtaff* of his ſpear. Targ. Jona. II. Sam. xxi. 19.

Plural.

וְיִבְעֵר עֲלָה כַּהֲנָא אָעִין בְּצִפַּר בְּצִפָּר Veyavangr elah cahena *angeen* bitſphar bitſphar. And the prieſt ſhall burn *wood* on it every morning, or according to the chaldee, morning and morning. Targ. Onk Levit. vi. 5.

וְיהוֹן מְלַקְטֵי אָעִין Veehoen melaktea *angeen.* And let them be hewers of *wood.* Targ. Jona. Joſh. ix. 21.

Conſtr.

וּנְסֵיב אַבְרָהָם יַת אָעֵי דְעַלְתָּא Uneſeav Avraham yath *angea* deanglta. And Abraham took *the wood of* the burnt offering, Targ. Onk. Gen. xxii. 6.

מִלָּקֵט אָעָךְ Millakeat *angach.* From the hewer *of thy wood,* Targ. Onk. Deut. xxix. 11.

וְיַת אָעוֹהִי Veyath *angoehee* And *the timber thereof.* Targ. Onk. Lev. xiv. 45.

אַעַיְתָא Aengyatha, *Cha.* A lattice.

מִבְּעֵינֵי אַעַיְתָא Mibbeaneay *aengyatha.* Through *the lattice.* Targ. Jona. Judges v. 28.

אף Aph.

1ſt. An indeclinable adverb. Yea, moreover, alſo, &c.

אַף כִּי אָמַר אֱלֹהִים *Aph* kee amar Eloeheem. *Yea,* hath God ſaid, Gen. iii. 1.

אַף אֲנִי אֶעֱשֶׂה זֹאת לָכֶם *Aph* enee eaengſeh zoeth lachem. I *alſo* will do this unto you. Levit. xxvi. 16.

וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם *Veaph* gamzoeth beeheyoetham beerets oeyeveahem. *And yet* for all that when they be in the land of their enemies, ibid, verſe 44.

אַף לֹא אֶל אֶרֶץ זָבַת חָלָב וּדְבַשׁ הֲבִיאֹתָנוּ *Aph* loe el erets zavath chalav udevaſh heveeoethanu. *Moreover,* thou haſt not brought us unto a land that floweth with milk and honey, Numb. xvi. 14.

אַף כִּי אֲנָשִׁים רְשָׁעִים הָרְגוּ אִישׁ צַדִּיק בְּבֵיתוֹ *Aph* kee enaſheem reſhangeem haregu eth eeſh tſaddeek beveathoe. *How much more,* when wicked men have ſlain a righteous perſon in his own houſe? II. Sam. iv. 11.

אַף כִּי אָנֹכִי אֶעֱנֶנּוּ *Aph* kee anoechee eaengnennu. *How much leſs* ſhall I anſwer him? Job ix. 14.

אַף כִּי הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי *Aph* kee habbayeth hazze eſher baneethee. *How much leſs* this houſe, which I have builded? I. Kings viii. 27.

2d. The noſe, or noſtrils. Although it is thought by many that its proper root is אנף. More eſpecially, as in the affixed pronouns, the פ is with dagaſh; which, as Kimchi obſerves, is to compenſate for the deficiency of the ſecond radical נ, as already mentioned under the root אנף. See Kimchi in Sepher Haſharaſheem.

אַף לָהֶם וְלֹא יָרִיחוּן *Aph* lahem veloe yereechun. They have *a noſe,* but they ſmell not, Pſalm cxv. 6.

Affix.

וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים Vayyippach *beappav* niſhmath chayyeem. And he breathed *into his noſtrils* the breath of life, Gen. ii. 7.

3d. Anger; which ſome ſay, is perceived by the ſudden heat of the noſtrils.

Hence,

פֶּן יֶחֱרֶה אַף יְהוָה אֱלֹהֶיךָ בָּךְ Pen yechereh *aph* Adonay eloehecha bach. Leſt *the anger* of the Lord thy God be kindled againſt thee, Deut. vi. 15.

קְצַר אַפַּיִם יַעֲשֶׂה אִוֶּלֶת Ketſar *appayim* yaengſeh ivveleth. He that is ſoon *angry* dealeth fooliſhly, Prov. xiv. 17.

Affix.

יְהוָה אַל בְּאַפְּךָ תוֹכִיחֵנִי Adonay al *beappecha* thoecheecheanee. O Lord, rebuke me not *in thine anger*, Pſalm vi. 2.

4th. Face, or countenance.

וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה Vayiſhtachu *appayim* aretſah. And he bowed himſelf (with) *his face* toward the ground, Gen. xix. 1.

וַיִּשְׁתַּחֲווּ לוֹ אַפַּיִם אָרְצָה Vayiſh tachevu loe *appayim* aretſah. And bowed themſelves before him (with) *their faces* to the earth, ibid xlii. 6.

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם Bezeaangth *appecha* toechal lechem. In the ſweat *of thy face* ſhalt thou eat bread, ibid iii. 19.

רָשָׁע כְּגֹבַהּ אַפּוֹ Raſhang kegoevah *appoe*. The wicked through the pride *of his countenance*, Pſalm x. 4.

אַף *Aph. Cha.*

1ſt. Face, noſtrils, &c. See אנף.

2d. Yea, moreover, alſo, how much more, &c. The ſame as in the Hebrew. And in ſome of the Targums, eſpecially on the Hagiographa, it is written אוף. And in Rabbinical Hebrew, אפילו Apheelu.

אפף Aphaph. To compaſs about.

כִּי אָפְפוּ עָלַי רָעוֹת עַד אֵין מִסְפָּר Kee *aphephu* alay raoength ad ean miſpar. For innumerable evils have *compaſſed* me *about*, Pſalm xl. 13.

כִּי אֲפָפֻנִי מִשְׁבְּרֵי מָוֶת Kee *ephaphunee* miſhberea maveth. When the waves of death *compaſſed me*, II. Sam. xxii. 5.

אפד Aphad. To gird; and from hence the girdle is called אפוד.

וְאָפַדְתָּ לוֹ בְּחֵשֶׁב הָאֵפוֹד *Veaphadta* loe becheaſhev *haephoed* And thou ſhalt gird him with the curious *girdle of the ephod*, Exod. xxix. 5.

וַיֶּאְפֹּד לוֹ בּוֹ *Vayyephoed* loe boe. *And girded* (it unto) him therewith, Lev. viii. 7.

וְדָוִד חָגוּר אֵפוֹד בָּד Vedavid chagur *eaphoed* bad. And David was girded with a linen *ephod*, II. Sam. vi. 14.

And with ה poſtfixed, to form the fem.

אֲפֻדָּה Ephuddah.

In regimen.

וְאֵת אֲפֻדַּת מַסֵּכַת זְהָבֵךְ Veeth *ephuddath* maſſeachath zehavecha. And the *ephad* of thy molten images of gold, Iſai. xxx. 22.

Affix.

וְחֵשֶׁב אֲפֻדָּתוֹ Vecheaſhev *ephuddathoe*. And the curious girdle of *his ephod*, Exod. xxxix. 5.

And R. David Kimchi, in Sepher Haſharaſheem, obſerves, that his father was of opinion, that וַיִּטַּע אָהֳלֵי אַפַּדְנוֹ Vayyittang ahelea *apadnoe*, Dan. xi. 45. is of this root; ſo that the ſignification is, and he ſhall plant the tabernacles of *his ephod*. And of this ſame opinion is, Rav Saangadyah Geoen. See his Comment. on Dan.

אפד Aphad, *Cha.* An ephod. The ſame as in the Hebrew.

אפוא. See איף.

אפה Aphah. To bake; alſo a baker

וּמַצּוֹת אָפָה Umatſoeth *aphah*. And *he did bake* unleavened bread, Gen. xix. 3.

וְאַף אָפִיתִי עַל גֶּחָלָיו לָחֶם Veayh *apheethee* al gechalav lechem. Yea alſo, *I have baked* bread upon the coals thereof, Iſai. xliv. 19.

וַתֹּפֶהוּ מַצּוֹת *Vatoephehu* matſoeth. *And did bake* unleavened bread thereof, I. Sam. xxviii. 24.

כְּמוֹ תַנּוּר בְּעֵרָה מֵאֹפֶה Kemoe tanur boeeangrah *meaoepheh*. As an oven heated by *the baker*, Hoſea vii. 4.

Niph.

לֹא תֵאָפֶה חָמֵץ Loe *theaaphe* chameats. It ſhall not *be baken* with leaven, Levit. vi. 10.

חָמֵץ תֵּאָפֶינָה Chameats *teeaphenah*. They ſhall *be baken* with leaven, ibid xxiii. 17.

The noun.

וְכִי תַקְרִב קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר Vechee thakriv karban minchah *maepheah* tanur. And if thou bring an oblation of a meat offering *baked* in an oven, ibid ii. 4.

There is another form, where the firſt radical א *aleph* is dropt, and has נ poſtfixed.

תֻּפִינֵי מִנְחַת פִּתִּים תַּקְרִיב רֵיחַ נִיחֹחַ לַיהוָה *Tupheenea* minchath pitteem takreev reaach neechoeach laadonay. And *the baken* pieces of the meat offering ſhalt thou offer (for) a ſweet ſavour unto the Lord, ibid vi. 14.

אַפָּה Apha, *Cha*. In ſignification the ſame as in the Hebrew; but differs ſomething in form.

Future.

וְיַפְיָן עֲשַׂר נָשִׁין לַחֲמְכוֹן בְּתַנּוּרָא חָד *Veyaphyan* eſar neſheen lachmechoen bethanura chad. *And* ten women *ſhall bake* your bread in one oven. Targ. Onk. Levit. xxvi. 26.

דִּי יֵיפוֹן יַת מִנְחָתָא Dee *yeaphun* yath minchetha. Where *they ſhall bake* the meat offering. Targ. Jona. Ezek. xlvi. 20.

לָא תִתְאַפֵּי חֲמִיעַ La *tithaphea* chemeeang. It *ſhall* not *be baken* with leaven. Targ. Onk. Levit. vi. 10.

חֲמִיעַ יִתְאַפְיָן Chameaang *yithaphyan*. They *ſhall be baken* with leaven. Targ. Onk. ibid xxiii. 17.

Theſe two examples are reckoned the future in Hith.

וּלְאָפָן *Uleaphan*. *And bakers*. Targ. Jona. I. Sam. viii. 13.

אופיא Uphya, *Talm*. Froth, foam, ſcum, &c. Chuleen, fol. cv. 2. and Avoedang Zara, fol. xxvi. 1.

אפך Aphach, *Cha.* To flee, turn back, &c.

וַאֲמַר אַפַּךְ יִשְׂרָאֵל קָדָם פְּלִשְׁתָּאֵי Vaemar *apach* yiſraeal kadam peliſhtaea. And ſaid, Iſrael *is fled* before the Philiſtines. Targ. Jona. I. Sam. iv. 17.

יַמָּא אִסְתַּכַּל וְאַפַּךְ Yamma Iſtaccal *veappach*. The ſea ſaw (it,) *and fled*. Targ. Jeruſ. Pſal. cxiv. 3.

וַעַמָּא דְאַפִּיךְ לְמַדְבְּרָא אִתְחֲזַר עַל רַדְפָּא Vemma *deappeech* lemadbera ithchezar al radpha. And the people *that fled* towards the wilderneſs turned back upon the purſuers. Targ. Jona. Joſ. viii. 20.

אַפַּכְתָּא אֲבֵלִי לְחֵנָנִין *Epachta* ilyee lechingeen. *Thou haſt turned* my mourning into dancing. Targ. Jeruſ. Pſal. xxx. 12.

Infin.

יַחְזְרוּן לְמִפַּךְ קָדָם בַּעֲלֵי דְבָבֵיהוֹן Yachzerun *lemippach* kedam baenglea devaveahoen. (But) turned *backwards*, or *fled* before their enemies. Targ. Jona. Joſh. vii. 12.

וַהֲוָה בְּמִפְכֵּהוֹן מִן קָדָם יִשְׂרָאֵל Vaheva *bemipcheahoen* min kedam

אפטרא Aphtara. *Talm. Rab.* A ſtrong and forcible argument: a manifeſtation. Talm. Berachoeth, fol. lxiii. 2. Bereſheth Rabba, ſect. lxii. and Bamidber Rabba, ſect. iv.

אפוטרכא Aphoetarcha, *Cha.* A Prince, or Lord. Bereſheth Rabba, ſect. cxiv.

אַפִּיטְרוֹפוֹס או אַפִּיטְרוֹפָא Apeetropoes, or apeetroepoe. *Cha.* An overſeer, adminiſtrator, manager, tutor, &c.

וּמַנֵּי יָתֵיהּ אַפִּיטְרוֹפוֹס Umannea yatheah apeetropoes. And he made him *overſeer*. Targ. Jeruſ. and Jona. Gen. xxxix. 4.

Uſed in the ſame ſenſes in *Talm.* and *Rab.* Hebrew. See Bava Metſia fol. xxxix. 1. Peſacheem fol. lxxxvii. Kethub, fol. xiii. 2.

אפייטרוס Ippeeyatroes. *Rab.* A horſe doctor. Bamidbar Rabba, ſect. ix.

אפילו. See אף.

אפיין Aphyan, *Talm.* A ſmall fiſh of a whitiſh colour, with very large eyes. Chuleen Perek Illu Terephoeth. fol. lxvi.

dam yiſraeal. And it came to paſs *as they fled* from before Iſrael. Targ. Jona ibid x. 11.

Future.

וְאָן מִן קֳדָמָךְ אֶפּוּךְ Vean min kedamach *eppuch*. And whither *ſhall I flee* from thy preſence? Targ. Jeruſ Pſal. cxxxix. 7.

וְנִפּוֹךְ קֳדָמֵיהוֹן *Venippoech* kedameahoen. *That we will flee* before them. Targ. Jona. Joſhua viii. 5.

אפכא Iphcha, *Rab.* Contrariety, inverſion, &c.

אפכי Aphchee, *Rab.* A remiſſion, or pardon. Bereſheth Rabba, ſect xlii. Megillath Eacha iv. 22.

אפל Aphal.

1ſt. Darkneſs, gloomineſs.

וַיְהִי חֹשֶׁךְ אֲפֵלָה בְּכָל אֶרֶץ מִצְרַיִם Vayhee choeſhech *ephealah* bechal erets mitſrayim. And there was a thick *darkneſs* in all the land of Egypt, Exod. x. 22.

יוֹם חֹשֶׁךְ וַאֲפֵלָה Yoem choeſheech *vaephealah*. A day of darkneſs and of gloomineſs, Joel ii. 2.

לְנָגוּהוֹת בַּאֲפֵלוֹת נָהַלֵךְ Lingoehoeth *baeppealoeth* nehalleach. For brightneſs, (but) we walk *in darkneſs*, Iſai. lix. 9.

Another form.

אֶרֶץ עֲפָתָה ו כְּמוֹ אֹפֶל צַלְמָוֶת וְלֹא סְדָרִים וַתֹּפַע כְּמוֹ אֹפֶל Erets eaphathah kemoe, *oephel* tſalmaveth veloe ſedareem, vatoephang kemoe *oephel*. A land of obſcurity, *as darkneſs* (itſelf,) and of the ſhadow of death, without any order, and (where the light is) as *darkneſs* Job x. 22.

Another form.

וַיָּשֶׂם מַאֲפֵל בֵּינֵיכֶם ו וּבֵין הַמִּצְרִים Vayaſem *maepheal* beaneachem uvean hamitſreem. And he put *darkneſs* between you and the Egyptians, Joſh. xxiv. 7.

אִם אֶרֶץ מַאְפֵּלְיָה Im erets *maphealyah*. Or a land *of darkneſs*. Jer. ii. 31.

This, although written as one word, is to be underſtood as two, viz. מאפליָה Mapheal yah, the darkneſs of God. For it is thus that the ſuperlative degree is formed in the Hebrew language, as, the

the trees of God, the mountains of God, &c. See Kimchi, Abarbanal, &c. on Jerm. 2d. Late.

כִּי אֻפִּילוּ הֵנָּה Kee *epheloeth* heanah. For they (were) *late*, i. e. were not forward in their growth, Exod. ix. 32.

And ſome are of opinion, that it is of the ſame ſignification, as the firſt form, viz. darkneſs, obſcurity; and explain it, "For they were in *darkneſs* or *obſcurity* under ground, not having ſprung up yet." See Aben Ezra, Kimchi, and Abarbanal.

אפל Aphal, *Cha.* Late; the ſame as in the Hebrew.

אַפּוּלְיָא Appulya, *Cha.* The name of a country.

מִמְּדִינַת אַפּוּלְיָא Mimdeenath *appulya*. From the land of Appulya. Targ. Jona. Ezek. xxvii. 6.

And which Elias opines to be, that part of Italy called Apulia. See Elias in Methurgaman.

אפליון Apilyoen *Rab.* A tent, pavillion, &c. Yalkut, fol. xc. col. 4.

אִפְּלִיקְתָּא Iphleeketa *Rab.* A garment of various colours, Medraſh Sheer Haſhereem. See the Targum of Aquila on Sol. Song iv. 12.

איפומא Eephuma, *Talm.* A ſecret window, a ſky light. Eruveen fol. c. Keeduſheem fol. lxxxi. and Chuleen fol. li.

אפמיא Apamya, *Cha.* A city of Phyrgia. See the Jeruſ. Targ. Num. xxxiv. 10.

It is uſed in the ſame ſenſe in *Talm.* Hebrew.

הביא בכורים מאפמיא Heevee biccureem *meapamya*. (lf) he brought firſt fruits from *Apamia*. Chulleen. fol. lxxviii. and Kidduſheem, fol. 71.

איפונימא Eephoeneema, *Rab.* A criminal proceſs. Devareem Rabba, fol. ccxc. col. 4.

אופימטאטא Oepheematata, *Rab.* A law, edict, mandate, &c. Shemoeth Rabba, ſect. xxviii.

אפן Oephan. A wheel.

וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ Vehinneah *oephan* echad bearets. And behold, one *wheel* upon the earth, Ezek. i. 15.

Plural

Plural.

מַרְאֵה הָאוֹפַנִּים Mareah *haoephanneem*. The appearance *of the wheels*, ibid verſe 16.

In regimen.

וַיָּסַר אֵת אֹפַן מַרְכְּבֹתָיו Vayeſar eath *oephan* markevoethav. And took off their chariot *wheels*, or his chariot *wheels*, Exod. xiv. 25.

Uſed figuratively to denote what is fit and properly delivered.

דָּבָר דָּבֶר עַל אָפְנָיו Davar davur al *aphnav*. A word *fitly* ſpoken, Prov. xxv. 11

And Kimchi obſerves, that it is after the form of חִפְנִיו, and which is dual, from חוֹפֶן, as is this from אֹפֶן.

And R. Jonah ſays, that it is the ſame as if written עַל פָּנָיו Al panav. On its face; i. e. its real appearance; and that the א *aleph* is not radical, but additional; and in like manner hath he explained

נָשָׂאתִי אֱמֶיךָ אָפוּנָה Naſathee eamecha *aphuna*, Pſal. lxxxvi. 16, to belong to this root; and that the word אפונה Aphuna, ſignifies a long while. So that the meaning of the paſſage in Pſalms is, I have ſuffered thy terrors *a long while*; and ſupports his opinion from the *Arabic*; in which language, he ſays, *Time* is called אפאן Ippan. I ſhall treat of it in פון, which I opine to be its proper root, as will be there ſhewn.

אופן Oephan, *Talm. Rab.* A wheel, circle, form, mode, &c.

אופן המזלות *Oephan* hammazaloeth. *The circle* of the celeſtial ſigns; the *zodiac*; i. e. the ecliptic, or track of the ſun through the twelve ſigns.

אופן המישור *Oephan* hammeeſhoer. The ſtrait, or equal *circle*. The *equator*; i. e. a great circle of the terreſtial ſphere, called the equinoctal on the celeſtial, whoſe poles are the poles of the world. It divides the globe into two equal parts, called the Northern and Southern hemiſpheres, paſſes through the Weſt and Eaſt points of the horizon; and at the meridian

ridian is raiſed above the horizon, as many degrees, as the complement of the latitude of any given place. And whenever the ſun comes to this *circle*, the days and nights are then equal all round the globe; for which reaſon, it may well be called the ſtrait or equal line.

אופן המפריש *Oephan* hammaphreeſh. The ſeparate circle. The *horizon*; i. e. The line which terminates the ſight. It is divided into *ſenſible* and *real*; the ſenſible horizon, is the circular line which limits the view; and the *real*, is that which divides the globe into two equal parts.

אופן חצי היום *Oephan* chetſee hayoem. The *circle* of half the day. The meridian; which in geography, ſignifies a line from North to South, which the ſun croſſes at noon.

רק באחד משלשה אופנים Rak beechad miſhloeſhah oephaneem. Except in one of theſe three *forms*. See alſo

in Miſhna Roeſh Haſhanah, fol. xxiv. 2.

אפון Aphun. A vetch: a kind of ſmall pea. *Talm.* Jeruſ. Nazeer, fol. lvi. 2. chap. vii. and Gem. Keelayaem, Perek Arugah, fol. xxiv. Shab. fol. v. and xxv. &c.

אפונדה Aphunda, *Talm.* A ſmall coat or jacket, with a number of pockets, conveniently formed for carrying any thing the wearer may have occaſion for.

לא יכנס אדם להר הבית במקלו במנעלו ובאפונדתו Loe yichnas adam lehar habbayith bemakloe beminangloe *uveaphundathoe*. No man may go into the mount of the houſe, (i. e. the temple at Jeruſalem) with his ſtaff, with his ſhoes, and with his *jacket*. Perek Haroea, fol. lvi.

But R. Solomon Jarchi is of opinion, that it was a kind of girdle with ſeveral cavities within it proper to hold money; for ſo he explains it in the Miſhna of Shabb.

בין אפונדתו לחלוקי Bean *aphundathoe* lechalukoe. Be-

tween *his girdle* and his ſhirt. Shab. Perek Hamatſneeang, fol. xcii. 1. And in the edition of the *Talm.* printed at Braſil, it is פונדתו, without א; and ſo it is in the Aruch. But in the Moeſaph Haaruch; and Buxtorf's *Talm.* and *Rab.* Lexicon, it is with א. See farther in פנד.

אפנטור Aphantoer, *Cha.* A kind of precious ſtone, ſaid to be ſpotted like a panther.

בנימין גליף על אפנטור Binyameen geleeph al *aphantoer.* Benjamin engraven on (a precious ſtone called) aphantoer. Targ. Jeruſ. Solom. Song, v. 14.

And Elias obſerves, that it it is called אפנטור Aphantoer, as being brought from Pontus; by which, I ſuppoſe, he means that part of Aſia Minor between Bithynia, Paphlagonia, and the Euxine ſea.

אפונס Aphunas, *Talm.* A ſpecie of fiſh. See אקונס.

אפנקריסין Aphankareſeen. See פנקריסין.

אפנתא Aphanta, *Talm.* The upper leather of a ſhoe. Berachoeth, fol. xliii. 2. Taangneeth, fol. xii. 2. and Yavamoeth, fol. cii. 1.

אפנתי Aphantee, *Rab.* To meet; i. e. to go out to meet a perſon by way of honor, &c. Yelamdenu.

אפס Ephes. Defect, end, nothing, howbeit, only, like, &c.

כי אפס כסף Kee *apheas* kaſeph. For the money *faileth*, Gen. xlvii. 15.

כי אפס המץ Kee *apheas* hammeats. For the extortioner is at *an end*, Iſai. xvi. 4.

האפס לנצח חסדו *Heapheas* lanetſach chaſdoe. Is his mercy *clean gone* for ever, Pſalm lxxvii. 9.

באפס עצים תכבה אש *Beephes* eatſeem tichbeh eaſh, *Where no* wood is, (there) the fire goeth out, Pro. xxvi. 20.

ויאמר המלך האפס עוד איש לבית שאול Vayoemer hamelech *haephes* oed eeſh leveath Shaul. And the King ſaid, (Is) *there not* yet a man of the houſe of Saul, II. Sam. ix. 3.

אפס

עַד אֶפֶס מָקוֹם Ad *ephes* makoem. Till (there be) *no* place, Iſai. v. 8.

וְאַשּׁוּר בְּאֶפֶס עֲשָׁקוּ Veaſhur *beephes* eſhekoe. And the Aſſyrian oppreſſed them *without cauſe*, or *for nought*, ibid. lii. 4.

אֶפֶס כִּי נְאֵץ נִאַצְתָּ אֶת אֹיְבֵי ה׳ בַּדָּבָר הַזֶּה *Ephes* kee neeats miatſta eth oeyevea Adonay badavar hazze. *Howbeit*, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, II. Sam. xii. 14.

כִּי אֶפֶס בַּלְעָדָי Kee *ephes* bilangdoy. That (there is) *none* beſides me, Iſai. xlv. 6.

הֵן גּוֹר יָגוּר אֶפֶס מֵאוֹתִי Hean goer yagur *ephes* meaſoethee. Behold, they ſhall ſurely gather together, (but) *not* by me, ibid. liv. 15.

וְאֶפֶס אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלַיִךְ אֹתוֹ תְדַבֵּר *Veephes* eth haddvar eſher edabear ealecha oethoe theadbear. *But only* the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak, Numb. xxii. 35.

אֶפֶס כִּי עַז הָעָם הַיּשֵׁב בָּאָרֶץ *Ephes* kee az hangam hayoeſheav baarets. *Nevertheleſs* the people (be) ſtrong that dwell in the land, ibid xiii. 28.

הָאֹמְרָה בִּלְבָבָהּ אֲנִי וְאַפְסִי עוֹד Haoemerah bilvavah enee *veaphſee* oed. That ſaid in her heart, I (am) *and* (there is) *none* beſide me, Zephan. ii. 16.

Conſtru.

בָּהֶם עַמִּים יְנַגַּח יַחְדָּו אַפְסֵי אָרֶץ Bahem ammeem yenaggach yachdav *aphſea* arets. With them he ſhall puſh the people together, to *the ends of* the earth, Deut. xxxiii. 17.

וְיִרְאוּ אוֹתוֹ כָּל אַפְסֵי אָרֶץ Veyeereu oethoe cal *aphſea* arets. And all *the ends of* the earth ſhall fear him, Pſalm lxvii. 8.

וַיַּעֲבִרֵנִי בַּמַּיִם מֵי אַפְסָיִם Vayaengveereanee vammayyim mea *aphſayim*. And he brought me through the waters, the waters (were) to *the ancles*. Ezek. xlvii. 3. i. e. there was *not* much water; only as much as reached to the *ancles*.

This, according to the Hebrew, is Dual.

אפס and אפיסה Aphas, and apheeſah

apheesah. *Talm. Rab.* To ceaſe, decay, fail: alſo to impede, make void, &c. Bava Bathra, fol. cxi. 1. Medraſh Tehillim. Pſal. lxxviii.

אפיסטיליות and אפסטולי. See פסטולי.

אפסניא Aphſanaya, *Talm.* A yearly expence; or pay for an army. San. chap. fol. xxi. 1. See אספניא.

אפסנתין Aphſinteen. *Talm.* Wormwood. Avoedangzaru. fol. xxxi. 1.

אפסקימא Ephaſkeema, *Talm.* A line of fifty cubits length, uſed to meaſure a ſabbatical journey, &c. Eruveen. fol. lviii. 2.

And ſome ſay it ſignifies a rope or cord, made of the bark of a certain nut-tree.

אפסר Aphſar. *Talm.* A collar or halter.

יוצא הגמל באפסר Yoetſea hagamal *beaphſar.* The camel may go out (on the ſabbath) *with a halter.* Shab. chap. v. fol. 51.

אפע Aphang.

1ſt. Nought.

הֵן אַתֶּם מֵאַיִן וּפָעֳלְכֶם מֵאָפַע Hean attem meaayin uphaanglchem *meaaphang.* Behold, ye (are) of nothing, and your work of *nought,* Iſai. xli. 24.

Hence the ſignification is the ſame as if written אפס, which ſee.

But R. Moſes Kimchi is of opinion, that it ſignifies a ſerpent, and explains it thus: Ye are of nothing, and your works of *the ſerpents*; i. e. injurious and hurtful as the venom of a ſerpent; agreeable to the ſecond ſignification of the word, viz. a viper; or as ſome ſay, the baſiliſk.

מֵהֶם אֶפְעֶה וְשָׂרָף מֵעוֹפֵף Meahem *epheng* veſaraph meeoengpheaph. Of them, *the viper* and flying ſerpent, Iſai. xxx. 6.

וְהַזּוּרֶה תִּבָּקַע אֶפְעֶה Vehazzureh thibbakaang *epheng.* And (that which is) cruſhed, breaketh out into *a viper,* ibid. lix. 5.

תַּהַרְגֵהוּ לְשׁוֹן אֶפְעֶה Tahargeahu leſhoen *epheng.* *The vipers* tongue ſhall ſlay him, Job xx. 16.

אפעה Epheng, *Talm.* A viper, or baſiliſk. *Gem.* Bechoroeth. fol. viii. 1.

אפופדין Ippoephedeen, *Cha* A foot ſtool.

אפופדין דרגלוי *Ippoephedeen* deragloey. His *foot ſtool* Targ. Jeruſ. Exod. xxiv.

And is of the ſame ſignification in *Talm.* and *Rab.* Hebrew; but is then written אפיפורין Appeephoereen. Keleem fol. xxv. Medraſh Shemual. fol lii. 2.

אפופולסימון Aphuphulſeemoen The juice of balm, the natural flowing balm of Gilead. Bereſheth Rabba ſect. xxvii.

אפופסין Aphoephaſeen. *Rab.* A judicial ſentence. Yelamdenu, Vayikra Rabba, &c.

אפיפירות Apheephyaroeth *Talm.* A tree that bears abundance of fruit: though ſome ſay, it ſignifies a tree that has left off bearing, on account of age, Keleem chap. xvii. fol. 30.

אפיפור Aphiphoer, *Rab.* The Biſhop of Rome, the Pope. Ganſ. in Tſemach David, fol. xxix. 1.

אפצא Aphtſa, A gall nut; (and is the excreſcencies produced on various trees, by being wounded by an inſect of the fly kind, after which, the lacerated veſſels form a tumor or woody caſe about the hole: this is what the naturaliſts call the gall nut; and is uſed in making ink, in dying and dreſſing leather, as alſo in medicine.) Miſhna Shab, fol. civ. 2. Gitteen, fol. xix. 1. and Maimonides in Hilchoth Geruſheen chap. iv. ſect. 2.

אפוצה Aphutſa. *Talm.* To ſtop, ſhut up, or cloſe. Oeha-loeth fol. 26.

אפיצטלין Aphitſtaleen, *Rab.* A kind of ſmall cake. Medraſh Sheer Haſheereem, i. 2.

אפק Aphak.

1ſt. To reſtrain, put a force, or violence upon: and occurs as a verb, in hith. only.

אַיֵּה קִנְאָתְךָ וּגְבוּרָתֶיךָ הֲמוֹן מֵעֶיךָ וְרַחֲמֶיךָ אֵלַי הִתְאַפָּקוּ Ayeahk inathecha ugevuroethecha hemoen meangcha verachemecha

rachemecha ealay *hithappaku.* Where (is) thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? *are they reſtrained?* Iſai. lxiii. 15.

וְלֹא יָכֹל יוֹסֵף לְהִתְאַפֵּק לְכֹל הַנִּצָּבִים עָלָיו Veloe yachoel yoeſeaph *lehithappeak* lechal hannitſaveem alav. Then Joſeph could not *refrain himſelf* before all them that ſtood before him, Gen. xlv. 1.

הַעַל אֵלֶּה תִּתְאַפַּק ה׳ Haangl eale *tithappak* Adonay. *Wilt thou refrain* thyſelf for theſe (things) O Lord? Iſai. lxiv. 12.

2d. Channels or ſtreams of water.

In regimen.

וַיֵּרָאוּ אֲפִיקֵי מַיִם Vayearau *epheekea* mayim. Then *the channels of* the waters were ſeen, Pſal. xviii. 16.

Affix.

וְעָלָה עַל כָּל אֲפִיקָיו Veanglah al cal epheekav. And he ſhall come up over all *his channels*, Iſai. viii. 7.

וְכָל אֲפִיקָיִךְ חִלֵּלִי חֶרֶב יִפָּלוּ

בָּהֶם Vechal *epheekecha* challea cherev yiplu vahem. And in all *thy rivers* or *ſtreams*, ſhall they fall that are ſlain with the ſword, Ezek. xxxv. 8.

3d. The name of a place.

וּפְלִשְׁתִּים חָנוּ בַּאֲפֵק Upheliſhteem chanu *vaepheak*. And the Philiſtines pitched *in Aphek*, I. Sam. iv. 1.

אופק Oepheak, *Rab.* The horizon.

עגולת האופק Iggulaath *haoepheak*. The circle of *the horizon*. Maimonides in Moereh Part II. chap. iv. and Part I. chap. lxxiii. &c.

לאפוקי Leappukea. See נפק.

אפיקטפיזון Apheektapeeſun. *Talm.* A vomit, (and is compounded of the words אפיק טפי זון Apheek, tapea, zun; i. e. To diſcharge the ſuperfluous food) Shab. fol. cxxiii. 2. and cxlvii. Succa fol. xl. 2.

אפקלין Epikleen, *Rab.* Judges, arbitrators. In Yelamdenu, and Vayikra Rabba.

אפקימא Aphkeema. See אפסקימא.

אפיקומן Apheekoeman. *Talm.* Sweet meats: a deſert.

אין מפטירין אחר הפסח אפיקומן Ean maphteereen achar happeſach *apheekoeman.* Muſt not have *a deſert* brought to the table after the Paſcal lamb, called the Paſſover. Peſacheem. fol. cix. for that was to be eaten at the laſt, as none of it was to be left till morning. See Exod. xii. 10.

אפיקורן Epheekoeren. *Talm.* Freely, indifferently. Choleen, fol. civ. 2.

אפיקורוס Apheekoeroes. *Talm. Rab.* An epicurean; or, more properly, a heretic: for ſo Maimonides explains it.

אפיקורס הכופר בפינות התוריות ומבזה את דברי חכמים *Apheekoeroes* hacoepher bepinnoeth hatoereeyoeth umevaze eth diverea chachameem. An *apheekoeroes* is one that denies the articles of the law, (i. e. of Moſes) and deſpiſes the words of the ſages. Gloſſary on the Ethics, chap. ii. And agreeable to this we find in the ſaid chapter of the Miſhna, called the Ethics, the following apophthegm:

רבי אלעזר אומר הוי שקוד ללמוד תורה ודע מה שתשיב לאפיקורוס R. Elangzar oemear heveay ſhakoed lilmoed toerah vedang mah ſhetaſheev laepheekoeroes.

Rabbi Eliazar ſaith, Be expeditious to ſtudy the law, and know how to reply to *an heretic.* For by the ſtudy of the law, and the contemplation of revelation, we are enabled to confute the pernicious tenets of the epicureans, or heretics; who held, that the Deity had no regard for, and never interpoſed in the affairs of mankind. That the world was made by chance, or a fortuitous concourſe of atoms, and ſuch like abſurdities.

אֶפִיקְרָס Ephikras. *Cha.* The name of a nation in the land of Canaan, called in Hebrew the Geſhuri and Maachathi.

See

See the Jeruſalem Targ. Deut. iii. 14.

אפקרסות Aphakraſuth. *Cha.* Labour, cumberance. Targ. Jona. Deut. i. 2.

אפיקריסין Aphikreeſeen. *Talm.* A ſhirt; alſo a waiſtcoat. *Talm.* Jeruſ. Beracho-eth. chap. i.

Gloſſary.

לבוש התחתון Levuſh ha tachtoen. *The undermoſt veſtment.*

שש אצבעות של אפיקריסין Sheſh etſbangoeth ſhel *aphikreaſeen.* Six digits of *the ſhirt.* Keleem. chap. ix.

אפיקריסות Aphikreaſuth. *Talm.* A kind of veil, or covering for the head. Moed Katoen. fol. xxii. 2, Beracheth. fol. xxiv. 2.

אפקותא. See נפק.

אפר Eapher.

1ſt. Aſhes.

וְאָסַף ׀ אִישׁ טָהוֹר אֶת אֵפֶר הַפָּרָה Veaſaph eeſh tahoer eath *eapher* happarah. And a man that (is clean) ſhall gather up *the aſhes* of the heifer, Numb. xix. 9.

לָתֵת לָהֶם פְּאֵר תַּחַת אֵפֶר Latheath lahem peear tachath *eapher.* To give unto them beauty for *aſhes*, Iſai. lxi. 3.

וַיִּתְחַפֵּשׂ בָּאֵפֶר עַל עֵינָיו Vayithchappeaſh *baephear* al eannav. And diſguiſed himſelf *with aſhes* on his face, I. Kings xx. 38.

And ſome obſerve, that it was a kind of *veil*; and explain it, he diſguiſed himſelf *with a veil* over his eyes. See Jarchi Kimchi, &c.

2d. The name of a country, mentioned in ſcripture by the name of Ophir; from whence they had the gold.

שְׁלֹשֶׁת אֲלָפִים כִּכְּרֵי זָהָב מִזְּהַב אוֹפִיר Sheloeſheth elapheem kikerea zahav mizzehav *oepheer.* Three thouſand talents of gold, of the gold *of Ophir*, I. Chron. xxix. 4.

This is a prodigious ſum indeed to be given by David out of his own private eſtate, as he ſays, verſe 3. (for what he had reſerved out of the tribute of the conquered nations, is before mentioned) for three thouſand talents of gold, reduced to Engliſh money, amounts to twenty-one millions

lions six hundred thousand pounds sterling. But when it is considered that the King carried on this trade entirely for himself; and that Solomon had four hundred and fifty talents of gold in one voyage, our surprize will not be so great. As to the situation of Ophir, there are several conjectures about it: but the learned Humphrey Prideaux observes, that the trade carried on from Elath and Eziongeber, to Tarshish and Ophir, included all the trade of India, Persia, Africa, and Arabia. And which was carried on by the Jews till the time of *Abas*, when Rezin seized Elath, and planted it with Syrians. We afterwards find this trade wholly engrossed by the *Tyrians*, who managing it from the port of Elath, made it all center at *Tyre*: and from thence, they furnished all the western ports of the world with the wares of India, Persia, Arabia, and Africa, which they thus by the way of the red sea, traded to. But the *Ptolemy*'s having prevailed in Egypt, they built the ports of Berenice and Myos-hormos on the Egyptian or western side of the red sea, (for Elath and Eziongeber lay on the eastern) and by sending fleets from these ports, to all those countries to which the *Tyrians* traded from Elath, they soon drew all this trade into that kingdom, and fixed the chief mart of it at Alexandria, which by that means became the greatest mart in the world; and there it continued for many ages after: so that all the traffic which the western part of the world had from that time with India, Persia, Arabia, and the eastern parts of Africa, was wholly carried on through the red sea, and the mouth of the Nile, till about the year 1497, when a way was found of sailing to those parts by the way of the Cape of Good Hope, and which was managed by the Portuguese for some time; but is now in a manner wholly got into the hands of the English, Dutch,

and French. This, as Doctor Prideaux hath obſerved, is the progreſs of the Eaſt-India trade, from the time it was firſt began, by David and Solomon, to our preſent age. See Prideaux's Connect. Vol. I. page 37.

אפר Eapher, *Talm.* Aſhes. Taangeeth, fol. xv. Bava Bathra, fol. lx. Makoeth fol. xxi. and Oehaloeth fol. xlvi. And according to the Gloſſary, it ſignifies the aſhes or reliques of the body from the funeral pile.

אפר Eapher, *Talm.* A meadow: paſture.

ואלו חן מדבריות כל שיוצאות באפר ואינן נכנסות לישוב Veillu hean midbariyoeth cal ſheyoetſeoeth *beeapher* veeanan nichnaſoeth leyeeſhuv. And theſe are accounted as wild; (viz.) all ſuch as go forth *into the paſture*, and do not come into inhabited places. Miſhna Shab. fol. xlv. 2. Betſa, fol. lx. and Peſacheem fol. viii. 2.

אפר Epher, *Cha.* A flag, or ruſh.

וְשַׁוִּיתֶיהָ בְּאֶפְרָה עַל גַּב נַהֲרָא Veſhavyetheah *beephrah* al gav nahera. And ſhe put him *in the flags*, by the brink of the river. Targ. Jeruſ. Exod. ii. 3.

אפרגיאה Appargeeah, *Rab.* Cheap, of little value; ſmall profit. Peſiktha.

אפרד Ipparead, *Talm.* To ceaſe or fail in ſight or appearance. Minachoeth fol. xliii.

אפרודיטי Aphroedeetee, *Talm.* An idol of the goddeſs Venus. In Avoedang Zara. fol. xliv. 2. and Yalkut fol. xxviii. col. 1.

אפרדוכסיס Aphradoechſees, *Rab.* An archduke, or chief lord of a country. Bamidbar Rabba, ſect. x. fol. ccxxxviii. col. 4.

And ſome read, פרדכסוס. See פרד.

אפרהנג. See פרה.

אפריזא Aphreeza, *Talm. Rab.* Long beams, or poſts. See a farther explanation, in לפתא.

אפרזתא Aphraſta *Talm.* The name of a herb, accounted

ted a deadly poiſon for beaſts. Bava Metſia, fol xx. 2. Bava Kama, fol. xl. 2.

And ſome read אַרְזִפְתָּא. See אַרְזִף.

אַפִּירְטִין Apeerateen, *Rab.* Pirates. Vayikra Rabba ſect. xxv. and Yalkut ſect. קְדוֹשִׁים Kedoſhem fol. cclxxiv. col. 4.

אַפַּרְטוֹסוֹת Appartuſoeth. *Talm.* Implements of war. *Talm.* Jeruſ. Kethuboeth.

אַפִּירִיטוֹס Apheereetoes, *Rab.* Ignorant, Medraſh Shemoeth, ſect. v.

אַפִּרְיָן and אַפְרַיָּא. Aphirya, and Aphiryoen, ſee פְּרָה.

אֵיפַּרְכָיָא Eaparchaya, *Cha.* An officer, governor. or viceroy: alſo the name of a country.

קָדָמוֹי יְנַחֲנוּן אֵיפַּרְכַיָּא Kadamoy yigchanun *eaparchaya.* Before him ſhall *the governors of the provinces* bow. Targ. Jeruſ. Pſal. lxxii. 9.

דְּמָרְדִין עֲלוֹהִי אֵיפַּרְכַיָּא Demurdeen eloehee *eapharchaya.* That *the governors of the provinces* had rebelled againſt him. Targ. Eſth. i. 3.

And ſometimes it is written הַפַּרְכִי for which ſee הפרך

אַפַּרְכְוָתְהוֹן Aparchevathoen, *Cha.* The name of a country or province inhabited by one of the ſons of Japheth; ſuppoſed to be the Madia and Javan of ſcripture Targ. Jeruſ. Gen. x. 2.

It is alſo uſed in *Rab.* Hebrew to ſignify a province.

אַפַּרְסְמוֹן Apharſemoen, *Rab.* Balm.

אַפַּרְסָק Apharſak. See פַּרְסָק.

אַפְרִיקִי Aphreekee. *Cha. Talm.* and *Rab.* Africa.

אַפְרִיקִי וְגַרְמַנְיָא *Aphreekea* vegarmanya. *Africa,* and Germany. Targ. Jeruſ. Gen. x. 2.

אֲרֵי סְפִינָתָא אַפְרִיקָא לְמַלְכָּא בְּיַמָּא Erea ſephinta *aphreeka* lemalca beyamma. For the King had at ſea ſhips of Africa. Targ. Jona. I. Kings x. 22.

It is uſed in the ſame ſenſe in the *Talm.* See Gem. Meſechoeth Tameed, fol. xxxii.

אַפַּרְקְסוֹתָא. See פַּרְקֵס in פרק.

אפרקסתא Apharkaſta. *Rab.* A Pouch, or ſcrip.

באפרקסתא דעניא *Beapharkaſta* deangneya. In *the pouch* of a pauper, alias תרמיל. Zochar in Num. col. ccxcix.

אֶפְרוֹרְוָן Ephroerevan, *Cha.* Battering rams; or officers: for ſo it ſeems that Jonathan underſtands it.

וּמַנֵּי עֲלָהּ אֶפְרוֹרְוָן סְחוֹר סְחוֹר Umanea elah *ephroerevan* ſechoer ſechoer. And appoint againſt it *officers* round about. Targ. Jona. Ezek. iv. 2.

But this does not agree ſo well with the Hebrew, although Jarchi ſeems to adopt it; for the Hebrew word כרים properly ſignifies *rams*; for which reaſon, R. Joſeph Kimchi hath juſtly obſerved, that it ſignifies battering rams, and which were then uſed by the beſiegers. See Kimchi on Ezek. Abarbanal &c.

אפרש Ephraſh. See פרש.

אפשח Ephſhach. See פשח.

אפשי Ephſhee, *Talm. Rab.* Will, deſire, pleaſure &c. Chueleen, fol. xxxix. 2. Bereſheeth Rabba. ſect. lx. Kethuboeth fol. ciii. 1. Elias in Tiſhbee, &c.

אֶפְשַׁר Epſhar, *Cha.* Poſſible.

וּמִן קֳדָמָךְ לֵית אֶפְשַׁר לְאִטַּמָּרָא Umin kedamoch leath *ephſhar* leittammara. And from before thy preſence it is not *poſſible* to be hid. Targ. Onk. Gen. iv. 14.

וְלָא אֶפְשַׁר לְאִסְתַּכָּלָא בֵּיהּ Vela *ephſhar* leiſtaccala veah. It was not *poſſible* to look on, or behold. Targ. Jona. Ezek. i. 27.

אִין אֶפְשַׁר דִּי בְרָא עֵינָא וְלָא אִסְתַּכַּל בְּאוֹרַיְתָא Een *ephſhar* dee vera eana vela iſtaccal beoeraytha. Is (it) *poſſible* he that formed the eye ſhall not ſee in the law? Targ. Jeruſ. Pſalm xciv. 9.

And ſometimes with ה admirative. האפשר.

It is uſed in *Rab.* Hebrew in the ſame ſenſe.

המקרים אפשריים לא מחויבים Hamikreem *ephſhereayim* loe mchuyaveem. The accidents are *poſſible* or contingent, but not of neceſſity. R. Levi Ben Gerſhoem

Gerſhoem, in his preface to Job.

אפתא Aphata. *Talm.* A chamber, floor, foundation: an edifice; alſo ſome appendage to it. Soeph Gem. Dechazkath Habateem, fol. lxi.

אפתא Aphta. *Talm.* Fruits; or as ſome ſay, ſmall pieces of bread, from פת. Berachoeth, fol. xl. 2.

אפותא Aphutha. See אנף.

אופתא Uphta. *Talm.* A paring, partition, ſlice, or ſhred. Chuleen. fol. xlvii. 2.

אפתי Aphtee. *Rab.* Evening tide. Bereſheeth. Rabba. ſect. lxxviii.

אַפְתֹם Aphtoem. *Cha.* The treaſury, exchequer, revenue, tribute, &c.

וְאַפְתֹם מַלְכִים תְּהַנְזֵק *Veaphtoem* malcheem tehanzik. And (ſo) thou ſhalt endanger the King's *treaſury*; or, as Jarchi explains it, the King's *tribute*; as they will not thenceforward pay any tribute, Ezra iv. 13.

אפתק Aphtak. From whence

אפותיקי Apputheekea. *Ca.* A ſtore-houſe, &c.

יַהֲבִנוּן בְּאַפּוֹתִיקֵי תְּהוֹמַיָּא Yaheveenun *beapputheekea* thehoemaya. He layeth up the depth *in ſtore-houſes*, *Targ.* Jeruſ. Pſal. xxxiii. 7.

וְכָל שְׁפַר אַפּוֹתִיקֵי דְּרִבּוֹנֵיהּ בִּידֵיהּ Vechal ſhepar *apputheakee* dereeboeneah beedeah. And all the good *treaſure of* his maſter (was) in his hand. *Targ.* Jeruſ. Gen. xxiv. 10.

וְאַפּוֹתִיקֵי דְּבַרְדָּא תֶּחֱמֵי *Veappoetheekea* devarda techemea. And haſt thou ſeen the *treaſures of* hail. *Targ.* Jeruſ. Job xxxviii. 22.

אפותיקי Aphoeteakee. *Talm.* A pledge, ſecurity, &c.

העושה שדהו אפותיקי לאחרים Haoengſeh ſadeahu *aphoetheakee* leacheareem. He that makes (over) his field as a *pledge* or ſecurity to others. fol. xli. 1.

אץ Ats. *Talm.* To force, or compel. Perek. Bathra in Eruveen. fol. c.

אצא Eatſea. *Talm.* An herb, that generally grows at the water's edge. Gitteen. fol. lxix.

בְּרִיךְ סַלָּךְ וְאַצְוָתָךְ Bereech ſallach *veatſvathach*. Bleſſed (ſhall be) thy baſket *and thy dough*. Targ. Onk. Deut. xxviii. 5.

אצטבלא Itſtavla. *Talm.* A ſtable: or, more properly, the ſtalls in a ſtable. San. fol. xxi. 2.

אצטגנינין Itſtagneeneen. Aſtrologers. See אסט.

אצטדא Itſteda. See צדה.

אִצְטַל Itſtal. *Cha.* A garment, robe; alſo raiment.

וְחָזִית בְּבִזְתָא אִצְטְלִי בַּבְלִי חַד שַׁפִּיר Vachezeath bevizzetha *itſtelee* bavlee chad ſhappeer. And I ſaw among the ſpoil a goodly Babyloniſh *garment*. Targ. Jona. Joſh. vii. 21.

וְחַמְשָׁא אִצְטְלַוָן דִלְבוּשִׁין Vechamſha *itſtelavvan* dilvuſheen. And five *garments* (for) cloathing; or five looſe garments. Targ. Onk. Gen. xlv. 22.

איצטריכא Eetſtareecha. *Rab.* Neceſſaries. Bereſheeth Rabba. ſect. lxi.

אצייתא Atſaytha. *Talm.* A kind of rows for planting vines. Bava Bathra. fol. xii. and xli.

אצבע Etſbang. *Talm. Rab.* A finger; and is uſed figuratively to denote a man's privy parts. Eruveen. fol. liii. Berachoeth. col. 45. &c.

אצווא Atſva. *Talm.* Moſs. Peſacheem. fol. xxxix. 1. and Eruveen. fol. xxvi. 2.

And, according to the Aruch, it is the ſame as אטן in Arabic.

אַצְוַת Atſvath. *Cha.* A kneading-trough, or dough.

Plural.

וּבְתַנּוּרָךְ וּבְאַצְוָתָךְ Uvethanurach *uveatſvathac*. And into thine ovens; *and into thy kneading troughs*. Targ. Onk. Exod. viii. 3.

אַצְוָתְהוֹן צְרִיר בִּלְבֻשֵׁיהוֹן עַל כְּתֻפֵּיהוֹן *Atſvathohen* tſereer bilvuſheahoen al cathpheahoen. *Their kneading troughs* being bound up in their clothes upon their ſhoulders. Targ. Onk. ibid xii. 34.

רֵישׁ אַצְוָתְכוֹן חַלְתָא תַּפְרְשׁוּן אַפְרָשׁוּתָא Reaſh *atſvathcheen* chaltha taphreſhun aphroſhutha. Ye ſhall offer up a cake of the firſt of *your dough*, (for) an heave offering. Targ. Onk. Numb. xv. 20.

אֵצֶל Eatſel.

1ſt. Near, cloſe by: alſo to reſerve, lay by, &c.

וַיֹּאמֶר הֲלֹא אָצַלְתָּ לִי בְּרָכָה Vayoemar heloe *atſalta* lee beracha. And he ſaid, Haſt thou not *reſerved* a bleſſing for me, Gen. xxvii. 36.

וְכָל אֲשֶׁר שָׁאֲלוּ עֵינַי לֹא אָצַלְתִּי מֵהֶם Vechal eſher ſhaelu eanay loe *atſaltee* meahem. And whatſoever mine eyes deſired *I kept* not from them, Eccle. ii. 10.

וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל שְׂפַת הַיְאֹר Vattaengmoedena *eatſel* happaroeth al ſephath hayoer. And they ſtood *by* the (other) kine upon the brink of the river, Exod. xli. 3.

Affix.

לִשְׁכַּב אֶצְלָהּ Liſheav *etſlah*. To lie *by her*, ibid. xxxix. 10.

וַיִּסֹּב מֵאֶצְלוֹ Vayyiſſoev *meaetſloe*. And he turned *from him*, I. Sam. xvii. 30.

וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם Uvelecheth hachayyoeth yealechu haoephanneem *etſlam*. And when the living creatures went, the wheels went *by them*, Ezek. i. 19.

2d. To take from, to ſtraiten.

Niph.

עַל כֵּן נֶאֱצַל מֵהַתַּחְתֹּנוֹת וּמֵהַתִּיכֹנוֹת מֵהָאָרֶץ Al kean *neetſal* meahattachtoenoeth umehatteechoenoeth meahaarets. Therefore (the building *was ſtraitened* more than the loweſt, and the middlemoſt from the ground, Ezek. xli. 6.

Hiph.

וַיָּאצֶל מִן הָרוּחַ אֲשֶׁר עָלָיו *Vayyatſel* min haruach eſher alav. *And took* of the ſpirit that was upon him, Numb. xi. 25.

3d. Nobles, or chief men.

In regimen.

וְאֶל אֲצִילֵי בְּנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ Veel *atſeelea* benea yiſraeal loe ſhalaeh yadoe. And upon *the nobles of* the children of Iſrael he laid not his hand, Exod. xxiv. 11.

Affix.

אֲשֶׁר הֶחֱזַקְתִּיךְ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קְרָאתִיךְ Eſher hechezakteecha miktſoeth haarets *umeaetſeeleha* keratheecha. (Thou) whom I have taken from the ends of the earth,

אצל Atſal. Cabbaliſtical. To ſeparate, divide, to flow; or more properly, an emanation.

נפש נאצלת Nepheſh *neetſeleth*. *The ſeparate* life; i. e. The ſoul or ſpirit of man in a ſeparate ſtate; and which is infuſed in man *only*.

תדע לך כי נפש השכלית הנאצלת באדם ומציירת בו צורה &c. העליונה Tedaug lach kee nepheſh haſichleeth *haneetſeleth* baadam umetſayrath boe tſura haenglyoena, &c. Know thou that the intellectual ſpirit *that is infuſed* in man, and repreſents in or to him, the ſuperior forms, &c. Vide, Reuchl. Lib. I. Cabbalac.

אצפא Atſpa. *Talm.* Unripe kernels of dates, Gitteem. lxxxix. 1.

אצץ Atſats. *Talm.* To bind, urge, preſs, &c. Kethuboeth, fol. c. 2.

אוצין Oetſeen. To compreſs, *Rab.*

אצץ Atſeets, and אציצא Atſeetſa. See in עצץ.

אצר Atſar. To treaſure up; alſo a treaſury, or ſtore-houſe,

Preter.

earth, and called thee *from the chief men thereof*, Iſai. xli. 9.

4th. The arm pit, or arm hole.

Plural. Conſt.

הוֹי לַמְתַפְּרוֹת כְּסָתוֹת עַל כָּל אֲצִילֵי יָדָי Hoey limthaproeth keſathoeth al cal *atſeelea* yaday. Wo to the (women) that ſew pillows to all *arm holes*, Ezek. xiii. 18.

Fem.

שִׂים נָא בְלוֹאֵי הַסְחָבוֹת וְהַמְלָחִים תַּחַת אֲצִילוֹת יָדֶיךָ Seem na beloeea haſchavoeth vehamlacheem tachath *atſeeloeth yadecha*, Put now (theſe) old caſt clouts and rotten rags under thine *arm pits*, Jerm. xxxviii. 12.

5th. The name of a place.

כִּי יַגִּיעַ גֵּיא הָרִים אֶל אָצַל Kee yaggeeang geay hareem el *atſal*. For the valley of the mountains ſhall reach unto *azal*, Zech. xiv. 5.

אצל Atſal. *Cha.* The name of a place; the ſame as in the laſt form of the Hebrew.

Uſed in the ſame ſenſe in *Rab.* Hebrew.

Preter.

וַאֲשֶׁר אָצְרוּ אֲבֹתֶיךָ עַד הַיּוֹם הַזֶּה בָּבֶלָה Vaeſher *atſeru* evoethecha ad hayyoem hazzeh bavelah. And that which thy fathers *have laid up in ſtore* unto this day, ſhall be carried into Babylon, II. Kings xx. 17.

Partip.

הָאֹצְרִים חָמָס וָשֹׁד בְּאַרְמְנוֹתֵיהֶם *Haoetſereem* chamas vaſhoed bearmenoetheahem. *Who ſtore up* violence and robbery in their palaces, Amos iii. 10.

Niph. future.

לֹא יֵאָצֵר וְלֹא יֵחָסֵן Loe *yeaatſear* veloe yechaſean. *It ſhall* not *be treaſured* nor laid up, Iſai. xxiii. 18.

Hiph.

וְאוֹצְרָה עַל אוֹצָרוֹת *Veaetſera* al *oetſaroeth*. *And I made treaſures* over *the treaſuries*, Nehem. xiii. 13.

The firſt is properly the verb in Hiph. and is the ſame as if written ואוצירה. And the ſecond is the noun plural.

The noun.

הָבִיאוּ אֶת כָּל הַמַּעֲשֵׂר אֶל בֵּית הָאוֹצָר Haveeu eth cal hammaengſear el beath *haoetſear*. Bring ye all the tithes into *the ſtore*-houſe, Malach iii. 10.

Conſtruc.

אוֹצַר ה' יָבוֹא *Oetſar* Adonay yavoe. They ſhall come into *the treaſury of* the Lord, Joſhua vi. 19.

Affix.

יִרְאַת ה' הִיא אוֹצָרוֹ Yirath Adonay hee oetſaroe. The fear of the Lord is *his treaſure*, Iſai. xxxiii. 6.

אצר Atſar. *Cha.* Of the ſame ſignification as in the Hebrew; with ſome little variation in the form of the letters and pointing; and which the reader's own ſenſe will fully enable him to comprehend.

And, is uſed in the ſame ſenſe in *Talm.* Hebrew. Bava Bathra. Gem. Perek Chezkath Habateem. fol. xcviii. and in Gitteen. fol. lxxv.

אצרא. See עצר.

אצרבמטא. See אסטופומטא

אקא. See in עקר.

אקו *Akoe.* The name of a beaſt.

ואקו *Veakkoe. And the wild goat.* Deut. xiv. 5.

אקויטון Akuveetoen. *Rab.* Accubation; i. e. A poſture of the body, between ſitting and lying: practiſed by the ancients at their meals. Vayikra Rabba. ſect. vii. and Yalkut. fol. cxxxii. col. 3.

And in the Aruch it is written קויטון without א. And which brings it near in ſound to the *Latin cubitum* an elbow; as reſting their heads on their left elbows, for they lay down on their left ſides. See Rees Cyclopœdia. Article. Accubation.

אקדואי Akdoeee, *Rab.* To doubt, or heſitate. Medraſh. Pſalm lxxviii.

אקט. Akat. See קטיספון.

איקטורין Eektureen, *Rab.* Military Officers. R. Solom. Jarchi. Exod. xiv. 5. and Yalkut. fol. lxvii. col. 3. Targ. Jona. Exod. xiv. 5.

אקי Akee, *Rab.* Away; clear the way, &c. Yelamdenu. Deut. xi. 22.

אקיום Akyum, *Rab.* Incorruptible. Bereſheeth Rabba. ſect. xlvii.

אוקינוס Oekeyanoes. The ocean: the main: the great ſea: that vaſt collection of ſalt and navigable water which encompaſſes the whole earth.

מלכיא דתרסיס וניסי ימא דאוקינוס Malchaya detarſees veneeſea yamma *deoekeyanoes.* The kings of Tarſhiſh, and of the iſles of *the great ocean.* Targ. Jeruſ. Pſal. lxxii. 10.

כל נחליא ומבועי מיא אזלין ונגדין למי אוקינוס Cal nachelaya umabbungea mayya, azleen venagdeen lemea *oekeyanoes.* All the rivers and ſprings of water (do) run and flow into the waters of *the great ocean.* Targ. Jeruſ. Eccle. i. 7.

אקל. See קלל.

אקליבוסתא. See קליבוסת in the radix קלב.

אקלידא. See in קלד, the א being ſervile, not radical.

אקלידס Akleedas, *Rab.* Euclides. A famous mathematician. Maimonides in Moreh Nevucheem.

אקליטא

אקלימא Ikleeta, *Rab.* A congregation, aſſembly, &c. Yelamdenu, Deut. iii.

אקלימה Akleemah; or אקלים Akleem. *Rab.* Climate; the hemiſphere. R. Levi Ben Gerſhoem. Job xxxviii. 32.

אקלפרין Akalpareen, *Rab.* The ſtandard bearers of the Roman eagle. Medraſh. Pſal. xlv.

איקומנוס Eekoemanoes, *Talm.* A ſteward, or manager, *Talm. Jeruſ.* Bava metſia. fol. xi. col. 4. and Bathra chap. iv.

אַקְמְתָא Akmetha. *Cha.* An inſect called a ſpider.

וְאַקְמְתָא דְמִסַּכְּכָה בִידַיִן *Veakmetha* dimſackechah vedayin. *And the ſpider* which taketh hold with her hands. Targ. Jeruſ. Prov. xxx. 28.

אקן From whence

אקן Ikoen. *Talm.* To wax green again: alſo to grow young or ſtrong again. Taangneeth. fol. xix. and Gitteen. fol. xxx.

אקן Ikoen. *Talm.* A kind of inſtrument to catch fiſh with, ſomething like a wicker baſket. Keleem. fol. xxi. and Perek Hakeedoer. fol. xxxv.

אִיקוֹנִין *Cha.* Image, face, countenance, aſpect, &c.

וְטָרַד מִן קַיְטוֹן בֵּית דַּמְכֵיהּ יַת אֲיקוֹנִין דְוַשְׁתִּי וְאוֹקִים תַּמָּן יַת אִיקוֹנִין דְאֶסְתֵּר Uterad min kaytoen beath dammacheah yath *Eekoeneen* devaſhtee, veoekeem tamman yath *eekoeneen* deeſtear. And he caſt out from his bed-chamber, *the image* (or effigy) of (Queen) Vaſhtee, and placed there the image of Eſther. Targ. Jeruſ. Eſth. ii. 17.

אִיקוֹנִין דְיִצְחָק כְּדַמִּין לְאִיקוֹנִין דְאַבְרָהָם *Eekoeneen* deyitſchak medammeen *leeekoeneen* deavraham. *The face* or *countenance* of Iſaac, was an exact reſemblance *of the face* of Abraham. Targ. Jona. Gen. xxv. 19.

It is uſed in *Rab.* Hebrew in the ſame ſenſe. Bereſheeth Rabba. ſect. xl.

אקונס Ikunis. *Talm.* A kind of fiſh, mentioned in the Gemara: ſaid to drop its ſcales as ſoon as taken out of the ſea. Chuleen ſoeph Ge-

mara, Deillu Terephoeth. fol. lxvii. and Avoedang Zara. fol. xl.

אוקינוס Oekeenos. *Rab.* A hook. Yalkut. fol lii. 4.

אַקְסֵיל Akſeal. *Cha.* The aloe.

וְאַקְסֵיל אֲלוֹאֲן *Veakſeal* eluevan. And the wood of *aloes*. Targ. Jeruſ. Solom. Song. iv. 14.

אקופי Ikuphee, *Talm.* The filaments which adhere to garments when juſt made; or to the manufacture when taken out of the loom. Shab. fol. lxxv.

אקפח. See in קפח.

אקקיא Akikya. *Talm.* An aromatic herb. Gitteen, fol. lxix.

אקרא Akra. *Talm.* The name of a place; but, according to the Gloſſary, it ſignifies a port or haven. Bava Bathra. fol. lxxiii. 2. Megillah. fol. vi. 1. and San. fol. xxxviii. 2.

אקורפיטא Akurpheeta. *Talm.* A bench, or ſtool. Keduſheen, fol. lxx. 1.

אקרוקא Akruka, and אקרוקיתא Akrukeetha. *Talm.* The former ſignifies the male frog, and the latter the female. Reaſh. Gem. Perek Hamoechar eth haſpheena, fol. lxxiii.

אקושא. See in קשה.

ארר Arar. To curſe, &c.

וַיֹּאמֶר אָרוּר כְּנָעַן Vayoemer *arur* kenangan. And he ſaid, curſed (be) Canaan, Gen. ix. 25.

אֹרוּ אָרוּר יֹשְׁבֶיהָ *Oeru aroer* yoeſheveha. *Curſe ye bitterly* the inhabitants thereof, Judg. v. 23.

לְכָה אָרָה לִי יַעֲקֹב Lecha *arah* lee yaengkoev. Come, *curſe* me Jacob, Numb. xxiii. 11.

וְאָרוֹתִי אֶת בִּרְכוֹתֵיכֶם *Vearoethee* eth birchoethechem. *And I will curſe* your bleſſings, Malachi ii. 2.

Piengl.

מִן הָאֲדָמָה אֲשֶׁר אֵרְרָה ה׳ Min haedamah eſher *earerah* Adonay. Becauſe of the ground which the Lord *hath curſed*, Gen. v. 29.

וּבְיַד הַכֹּהֲנִים יִהְיוּ מִי הַמָּרִים הַמְאָרְרִים Uveyad hacoehean yeeheyu

yeeheyu mea hammareem *hamearereem*. And the prieſt ſhall have in his hand the bitter waters *that cauſeth the curſe*, Numb. v. 18.

בַּמְּאֵרָה אַתֶּם נֵאָרִים *Bamearah* attem *neareem*. *With a curſe* (are) ye *curſed*, Mala. iii. 9.

The firſt of theſe is the noun, and the ſecond, the verb in niphangl.

And the noun does not here properly ſignify a curſe, but a *diminution*; in oppoſition to bleſſing, which imports *encreaſe*.

And R. Judah is of opinion that it is from the radix נאר. Which ſee.

Hiph.

וַאֲשֶׁר תָּאֹר יוּאָר Vaeſher taoer *yuar*. And he whom thou curſeſt *is curſed*, Num. xxii. 6.

ארא Ara, or אירא Eera. *Talm.* Wool, or any ſubſtance that reſembles it in ſoftneſs. Shab. fol. xi. 79. and 90.

אראל Ereal. *Talm.* Strong, powerful: from whence the angels are called אראלים Arealeem. Kethuboeth, Perek hanoeſea eth haiſhah. fol. civ. 1.

ארב Arav.

1ſt. To lie in wait, alſo an ambuſh, &c.

וְאָרַב לוֹ וְקָם עָלָיו *Vearav* loe vekam alav. *And lie in wait* for him, and riſe up againſt him Deut. xix. 11.

דִּבְרֵי רְשָׁעִים אֱרֹב דָּם Divrea reſhaeengm *erav* dam. The words of the wicked (are) to *lie in wait* for blood, Prov. 12. 6.

Future.

אִם יֹאמְרוּ לְכָה אִתָּנוּ נֶאֶרְבָה לְדָם Im yoemeru lecha ittanu *neaerva* ledam. If they ſay come with us, *let us lay wait* for blood, ibid i. 11.

The noun.

יֵשְׁבוּ בַסֹּכָּה לְמוֹ אָרֵב Yeaſh-evu vaſſuccah lemoe *arev*. And abide in the covert to *lie in wait*, Job xxxviii. 40.

Another form.

Conſtr.

יֵשֶׁב בְּמַאֲרַב חֲצֵרִים Yeaſhe-*bemaerav* chetſeareem. He ſitteth

ſitteth *in the lurking places of* the villages, Pſal. x. 8.

The noun of this form.

וְאַתֶּם תָּקֻמוּ מֵהָאוֹרֵב Veattem takumu *meahaoereav*. Then ye ſhall riſe up from *the ambuſh*, Joſh. viii. 7.

Pieng. Parti.

וַיָּשִׂימוּ לוֹ בַעֲלֵי שְׁכֶם מְאָרְבִים עַל רָאשֵׁי הֶהָרִים Vayyaſeemu loe vaenglea ſhechem mearebeem al raſhea hehareem. And the men of Shechem ſet *liers in wait* for him on the tops of the mountains, Judg. ix. 25.

Hiph.

וַיֶּאֱרֹב בַּבִּקְעָה *Vayyarev* bannachal. *And laid wait* in the valley, I. Sam. xv. 5.

This, as Kimchi obſerves, is, as if written ויארב with א.

And of this ſignification ſome ſay is,

וְהִשְׁפִּיל גַּאֲוָתוֹ עִם אָרְבוֹת יָדָיו Vehiſhpeel gaevathoe im *arevoeth* yadav. And he ſhall bring down their pride by *the liers in wait* of their hands or power, Iſai. lv. 11. Though ſome think it ſignifies the *hollows* or *palms* of the hands; ſo that the ſignification is, their pride ſhall be brought down with *the palms* of their hands; i. e. they ſhall be humbled to the ground as a perſon who falls flat upon his hands and face. But R. Jonah is of opinion, that the א is not radical, but additional; and the word is of the ſame ſignification as רוב *roev*, *many*, or *a great number*; ſo that the meaning of the paſſage is, and he ſhall bring down their pride, together with the number or multitude of their poſſeſſions. See Kimchi on the roots.

2d. A window; and is uſed figuratively to denote any opening, crack, or paſſage.

וּכְעָשָׁן מֵאֲרֻבָּה Ucheangſhan *meaerubah*. And as the ſmoke *out of the chimney*, Hoſea xiii. 3.

Plural.

וַיֹּאמֶר וְהִנֵּה ה׳ עֹשֶׂה אֲרֻבוֹת בַּשָּׁמַיִם הֵיהִיה בְּדָבָר הַזֶּה Vayoemer vehinneah Adonay oeſeh *erubboeth* haſhamayim heyeeheyeh

yeeheyeh caddavar hazzeh. And ſaid, Now behold (if) the Lord ſhould make *windows* in heaven, might ſuch a thing be? II. Sam. vii. 19.

וַאֲרֻבֹּת הַשָּׁמַיִם נִפְתָּחוּ *Vaerubboeth* haſhamayim niphtachu. *And the windows* of heaven were opened, Gen. vii. 11.

Affix.

וְכַיּוֹנִים אֶל אֲרֻבֹּתֵיהֶם Vechayoeneem el *erubboetheahem* And as doves to *their windows*, Iſai. lx. 8.

ארבא Arva. *Talm.* A ſmall ſhip, or cock boat. And, according to the Gloſſary, it is written ערבה. And the Baangal Haaruch explains it thus:

כלי קטן של כסף דומה לערובה Kelea katoen ſhel keſeph doemeh *leangruvah*. A ſmall veſſel of ſilver like unto a *kneading trough*. And ſome ſay, it is the place where ſhips are faſtened to; and others think it ſignifies the ſhadow of a ſhip. Gitteen. fol. vi. 1. Bava Bathra. fol. xxxiv. 2. Keduſheem. fol. lxxii. 2. Peſacheem. fol. iii. 2. and Shab. fol. l.

ארובה Arubah. *Talm.* A window, breach, or inlet. Oehaloeth fol. lviii.

אורבי Urevea. *Talm.* A heap, or pile; or as ſome ſay an ordering or placing of an heap, or pile. Shab. fol. l. 2. and Metſia fol. xli. 1.

ארבל Arbeal. See ערבל with radical ע

ארבל Arbal, *Rab.* The name of a very ancient city of Sicily; or as ſome ſay, it denotes the bounds of Judea towards the eaſt; and from which was brought a kind of thick courſe linen cloth. Bereſheeth Rabba, ſect. xix. Medraſh Koeholeth on Eccle. i. 17.

But the Aruch reads, ארכל.

אוּרְבִינָא Ureveena. *Cha.* A brier. Targ. Shenee. Eſt. ii. 7.

ארג Arag. To weave, alſo a ſhuttle, as likewiſe the weaver.

Parti.

מַעֲשֵׂה אֹרֵג Maengſeah *oereag*. Of *woven* work, Exod. xxviii. 32.

ויאמר

ארגטיס Ergatees. *Rab.* A porter, or bearer. Medraſh Tanchuma and Yelamdenu. Numb. xvi.

ארגליא Ergaloya. *Rab.* Denotes any kind of inſtrument or tool.

כל נגר שאין בידו ארגליא שלו אינו נגר Cal nager ſheean beyadoe *ergalaya* ſheloe eanoe nager. All, or any work man that hath not his *inſtrument* in his hand, is no workman. Shemoeth Rabba ſect. xl.

ארגנטין Arganteen. or אגינטירין Agintereen. *Talm. Rab.* A very choice, or valuable gold or ſilver veſſel, for the uſe of princeſſes. *Talm.* Jerus. Peah. and Yalkut, fol. lxxviii. col 1.

ארגסטוס Argaſtoes. *Rab.* A north-weſt wind. Vayikra Rabba. Levit. vi.

ארגסטירין Argaſteereen. *Rab.* Different ſorts of food. Medraſh Koeheleth. chap. ii. 9.

ארדא Arda, *Talm.* A muſhroom. Avoedang Zara. fol. xxxviii. 1. Kethuboeth, fol. lxi. 1. and Peſacheem cxix.

וַיֹּאמֶר אֵלֶיהָ אִם תַּאַרְגִּי אֶת שֶׁבַע מַחְלְפוֹת רֹאשִׁי עִם הַמַּסָּכֶת Vayoemer ealeha im *taergee* eth ſhevang machlephoeth roeſhee im hammaſſacheth. And he ſaid unto her, if *thou weaveſt* the ſeven locks of my head with the web. Judg. xvi. 13.

Plural.

וְאֹרְגִים חוֹרָי *Veoeregeem* choeray. *And the weavers* (of) net works, Iſai. xix. 9.

יָמַי קַלּוּ מִנִּי אָרֹג Yamay kallu minnee *areg*. My days are ſwifter than *a weavers ſhuttle*, Job. vii. 9.

ארג Arag. *Cha.* Deſirable. See Targ. Jeruſ. Pſal. xlv. 12. and 14.

אַרְגּוּבַלַיָּא Arguvelaya. *Cha.* Stone maſons, or plaiſterers. Targ. Jona. I. Kings v. 18.

אַרְגְּוָן Argevan. *Cha.* purple.

וְתִכְלָא וְאַרְגְּוָנָא Vethichla *veargavana*. And blue, *and purple*. Targ. Onk. Exod. xxv. 4.

אַרְגְּוָנָא יִלְבַּשׁ *Argavana* yilbaſh. Shall be cloathed with *purple*, Dan. v. 7.

ארוד Aroed. *Talm.* A wild aſs: Avoedang Zara, col. xvi. 2. and Bava Bathra, fol. xxxvi. 1.

ארדב Ardav. *Talm.* A meaſure, which was accounted half a לתך *Lethech*; or the fourth part of a coer, or corus. It contained two ephas and an half. Metſia Perek Haſoechear, fol. lxxx. and Bathra dearuveen, fol. cii.

And ſome read אדריב.

אודרך *Uderach. Cha.* And occurs but once, viz. in the Targum. Prov. xxvii. 22. and which, I take to be a peſtle. And ſo ſays Buxtorf. Although Elias, in Methurgaman, ſays, he does not really know what it is.

ארדכל Ardachal. *Cha.* A builder.

Plural.

וּפַסָלוּ אַרְדְכֵלִי שְׁלֹמֹה וַאֲרַדְכְלֵי חִירָם Upheſalu *ardichlea* ſheloemoeh veardichlea cheeram. And Solomon's *builders*, and Hiram's *builders* did hew them. Targ. Jona. I. Kings v. 18.

טַלְיָא שְׁבִיקוּ אַרְדִיכְלַיָא Talya ſheveeku *ardichlaya*. The boy or lad which *the builders* refuſed. Targ. Jeruſ. Pſalm cxviii. 22.

וְאַיְתִי אַרְדְכְלִין מִן אַלַכְסַנְדַרְיָא Veaythea *ardichleen* min alachſandarya. And brought *builders* from Alexandria. Targ. Jeruſ. Eſth. i. 2.

ארדענא Ardangna. A frog: alſo a kind of diſtemper, ſo called. Talm. Jeruſ. in Shab. Perek Shemoenah Sheratſeem.

אַרְדִפְנִי Ardiphnea. *Cha.* A ſpecie of a tree; the wood of which is of a bitter taſte. Targ. Jeruſ. Exod. xv. 25.

See in הרד.

ארה Arah.

1ſt. To pluck, or gather.

Preter.

אָרִיתִי מוֹרִי עִם בְּשָׂמִי *Areethee* moeree im beſamee. *I have gathered* my myrrh with my ſpice. Solom. Song. v. 1.

וְאָרוּהָ כָּל עֹבְרֵי דָרֶךְ *Vearuha* cal oeverea darech. And all they that paſs by the way *pluck her*, Pſal. lxxx. 13.

2d. Stalls; alſo cotes.

Plural.

וְאֻרוֹת לְכָל בְּהֵמָה וּבְהֵמָה *Veuravoeth* lechal beheamah uveheamah. *And ſtalls* for all manner of beaſts, II. Chron. xxxii. 28.

In regimen.

וַיְהִי לִשְׁלֹמֹה אַרְבָּעִים אֶלֶף אֻרוֹת סוּסִים לְמֶרְכָּבוֹ Vayehee liſhloemoeh arbangeem eleph *urevoeth* ſuſeem lemercavoe. And Solomon had forty thouſand *ſtalls of* horſes for his chariots, I. Kings iv. 26.

And with י *yod* inſtead of the third radical.

אַרְבַּעַת אֲלָפִים אֻרְיוֹת סוּסִים Arbangath elapheem *uryoeth* ſuſeem. Four thouſand *ſtalls for* horſes, II. Chron. ix. 25.

3d. A lion.

גּוּר אַרְיֵה יְהוּדָה Gur *aryeah* Yehudah. Judah (is) *a lion's* whelp, Gen. xlix. 9.

אַרְיֵה שָׁאָג מִי לֹא יִירָא *Aryeah* ſhaag mee loe yeera. The *lion* hath roared, who will not fear? Amos iii. 8.

And without ה.

כָּרַע שָׁכַב כַּאֲרִי Carang ſhachav *caeree*. He couched, he lay down *as a lion*, Numb. xxiv. 9.

Plural. Maſc.

וּשְׁנֵים עָשָׂר אֲרָיִם עֹמְדִים שָׁם עַל שֵׁשׁ הַמַּעֲלוֹת מִזֶּה וּמִזֶּה Uſheneam aſar *erayeem* oemedeem ſham al ſheaſh hammaengloeth mizzeh umizzeh. And twelve *lions* ſtood there on the one ſide and on the other upon the ſix ſteps, I. Kings x. 20.

Fem.

וּשְׁנַיִם אֲרָיוֹת עֹמְדִים אֵצֶל הַיָּדוֹת Uſhenayim erayoeth oemedeem eatſel hayadoeth. And two *lions* ſtood beſide the ſtays. ibid. verſe 19.

4. A proper name, by which the city of David, or Jeruſalem was called. Or according to Kimchi and Abarbanal, it was the altar that was particularly denoted thereby. It likewiſe denotes extraordinary ſtrength, &c.

הוֹי אֲרִיאֵל אֲרִיאֵל קִרְיַת חָנָה דָוִד Hoey *ereeeal ereeeal* kiryath chana David. Wo to *Ariel*, to *Ariel*, the city (where) David dwelt, Iſai. xxix. 1.

הֲמוֹן כָּל הַגּוֹיִם הַצֹּבְאִים עַל אֲרִיאֵל Hemoen cal haggoeyim hatſoeveeem al *ereeeal.* The multitude of all the nations that fight againſt *Ariel.* ibid. verſe 7.

וְהָאֲרִיאֵל שְׁתֵּים עֶשְׂרֵה אַמָּה *Vehaereeeal* ſheteam eſreah oerech. *And the altar* (ſhall be) twelve (cubits) long, Ezek. xliii. 16.

וּמֵהָאֲרִיאֵל וּלְמַעְלָה הַקְּרָנוֹת אַרְבַּע *Umehaereeeal* ulemanglah hakkeranoeth arbang. *And from the altar* and upwards (ſhall be) four horns. ibid. verſe 15.

And we find it with ה inſtead of א, and the י *yod* dropt.

וְהַהַרְאֵל אַרְבַּע אַמּוֹת *Vehahareal* arbang ammoeth. *And the altar* (ſhall be) four cubits. ibid.

הוּא הִכָּה אֶת שְׁנֵי אֲרִיאֵל מוֹאָב Hu hiccah eth ſhenea *ereeleal* moeav. He ſlew two *lion-like men* of Moab; i. e. two men of Moab famed for their great ſtrength like lions. II. Sam. xxiii. 20.

ארה Arah. *Cha.* A ſtall; alſo a crib.

אַרְבְּעִין אַלְפִין אֻרְוָת סוּסָוָן Arbeangeen alpheen *urvath* ſuſavan. Forty thouſand *ſtalls* of horſes. Targ. Jona. I. Kings iv. 26.

יָדַע תּוֹרָא זָבְנֵיהּ וַחֲמָרָא אוּרְיָא דְמָרוֹהִי Yedang toera zavneah vachemara *ureya* demaroehee. The ox knoweth his owner, and the aſs his maſter's *crib.* Targ. Jona. Iſa. i. 3.

אֲתַר דְּלֵית תּוֹרָא דָכְיָן אוּרְוָתָא Ethar deleath toera dachyan *urevatha.* Where no oxen (are) *the crib* is clean, or empty. Targ. Jeruſ. Prov. xiv. 4.

אִין יָבִית עַל אֻרְוָתָךְ Een yeveeth al *urvathach.* Will he abide (or lodge) by *thy crib,* Job xxxix. 9.

ארו Aru. *Cha.* Behold.

וַאֲרוּ אַרְבַּע רוּחֵי שְׁמַיָּא מְנִיחָן לְיַמָּא רַבָּא *Vaeru* arbang ruchea ſhemaya megeechan leyamma rabba. *And behold,* the four winds of the heaven ſtrove upon the great ſea, Dan. vii. 2.

וַאֲרוּ עִם עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָא *Vaeru* im enanea ſhemaya kevar enaſh atheah heva

heva. *And behold* (one) like the ſon of man came with the clouds of heaven, ibid. verſe 13.

אֶרֶז Araz, Cedar; a tree that is a native of Mount Libanus. Its wood is eſteemed incorruptible: for which reaſon, I opine, it was ſo much uſed by Solomon. It is an evergreen, prodigious thick, and reſembles a pyramid. There is an oil extracted from it, which has the reputation of being a great preſerver of books and parchment,

וְלָקַח הַכֹּהֵן עֵץ אָרֶז Velakach hacoehean eats *erez*. And the prieſt ſhall take *cedar* wood, Numb. xix. 6.

Plural.

קוֹל ה׳ שֹׁבֵר אֲרָזִים Koel Adonay ſhoevear *erazeem*. The voice of the Lord breaketh *the cedars*, Pſalm xxix. 5.

Conſt.

וְתֹאכַל אֶת אַרְזֵי הַלְּבָנוֹן Vethoecahal eth *arzea* hallevanoen. And devour *the cedars* of Lebanon, Judg. ix. 15.

Affix.

כִּי אַרְזָה עָרָה Kee *arzah* earah. For he ſhall uncover *her cedar work*, Zephan. ii. 14.

Here the ה is quieſcent; i. e. without mappik, which is contrary to rule. See Kimchi on Zephan. and Sepher Haſharaſheem.

וְכָרְתוּ מִבְחַר אֲרָזָיִךְ Vecharethu mivchar *erazecha*. And they ſhall cut down *thy* choice *cedars*, Jerm. xxii. 7.

וַאֲרָזִים בְּמַרְכֻלְתֵּךְ *Vaeruzeem* bemarchulteach. *And made of cedar* among thy merchandiſe, Ezek. xxvii. 24.

It is the opinion of ſome of the Jewiſh Commentators, that this example is of the ſame ſignification as בַּחֲרוּזִים Solom. Song. i. 10. viz. chains. See Kimchi on the roots. Abarbanal on Ezek. &c.

אַרְז Araz. *Cha.* Cedar. The ſame as in the Hebrew,

ארזא. See רז.

אורז Oerez. *Talm.* An eſculant grain, cultivated in the Indies, of an oval figure, and covered with a huſk like barley,

barley, called *Rice*. Peſacheem. fol. xxxv. 1. and fol. cxiv. 2.

ארזלא Arzela. *Talm.* A lodge. Eruveen fol. lii. 2.

אורזלא Urezela. *Cha.* A young hart.

כְּטַבְיָא וּכְאוּרְזָלָא דְאַיָּלָא Ketavya *ucheurezela* deayala. Like a roe, *and like a young hart*. Targ. Jeruſ. Sol. Song. ii. 9.

Plural.

לְתֶרֵין אוּרְזִילִין Lithrean *urezeleen*. To two *young roes*. Targ. Jeruſ. ibid. iv. 5.

אורזילא Urezeela. *Talm.* The great whale called Leviathan. Bava Bathra. fol. lxxiii, 2. and lxxiv. 2.

And the Aruch reads, אדילי, with ד.

ארזנאי Arzanea; or, according to the Aruch.

ארבי דארזנאי Arbea dearzanea. Ships laden with rice. *Talm.* Taangneeth. fol, xxiv. 2.

ארזניתא Arzaneyatha. *Talm.* A ſpecie of food; or as the Aruch explains it, a ſpecie of large grain. Peſacheem. fol. lxx. 1.

אַרְזַפְתָּא Arzaphta. *Cha.* A hammer.

וְשַׁוְיַאת יַת אַרְזַפְתָּא בִּידָהּ Veſhavveeath yath *arzaphta* veedah. And took the *hammer* in her hand. Targ. Jona. Judg. iv. 21.

וִימִינָהּ לְאַרְזַפְתָּא דְנַפָּחִין Veemeenah *learzaphta* denaphcheen. And her right hand to the workman's *hammer*. Targ. Jona, ibid. v. 26.

It is uſed in the ſame ſenſe in *Talm.* and *Rab.* Hebrew, Gitt. fol. lvi. 2. and Bereaſh Gem. Shoer ſhenagach. fol. xl

אֹרַח Oerach.

1ſt. A common road or highway: alſo a wayfaring perſon; a body of travellers; alſo manner, &c.

It occurs but once as a verb.

Preter.

וְאָרַח לְחֶבְרָה עִם פֹּעֲלֵי אָוֶן *Vearach* lechevrah im poeenglea aven. *And he went* in company with the workers of iniquity, Job xxxiv. 8.

שְׁפִיפֹן עֲלֵי אֹרַח Shepheephoen elea *oerach*. An adder in *the path*, Gen. xlix. 17.

תּוֹדִיעֵנִי אֹרַח חַיִּים Toedeeeangnee *oerach* chayeem. Thou wilt ſhew me *the path* of life, Pſalm xvi. 11.

חָדַל לִהְיוֹת לְשָׂרָה אֹרַח כַּנָּשִׁים Chadal leeheyoeth leſarah *oerach* cannaſheem. It ceaſed to be with Sarah *after the manner* of women, Gen. xviii. 11.

וַיַּרְא אֶת הָאִישׁ הָאֹרֵחַ בִּרְחֹב הָעִיר Vayar eth haeeſh *haoereach* birchoev haeengr. And he ſaw *the wayfaring* man in the ſtreet of the city, Judg. xix. 17.

וּכְאֹרֵחַ נָטָה לָלוּן *Ucheoereaach* natah lalun. *And as a wayfaring* man, (that) turneth aſide to tarry for a night, Jer. xiv. 8.

Plural.

חָדְלוּ אֲרָחוֹת וְהֹלְכֵי נְתִיבוֹת יָלְכוּ אֳרָחוֹת עֲקַלְקַלּוֹת Chadelu *erachoeth* vehoelechea netheevoeth yealechu *erachoeth* ekalkalloeth. *The highways* were unoccupied; and the travellers walked through by *ways*. Judg. v. 6.

Conſt.

עֹבֵר אָרְחוֹת יַמִּים Oevear *archoeth* yameem. (Whatſoever) paſſeth through *the paths of* the ſeas, Pſalm viii. 9.

כָּל אָרְחוֹת יְהוָה חֶסֶד וֶאֱמֶת Cal *archoeth* Adonay cheſed veemeth. All *the paths of* the Lord (are) mercy and truth, ibid. xxv. 10.

Affix.

אָרְחִי וְרִבְעִי זֵרִיתָ *Archee* veriveeng zeereatha. Thou compaſſeſt *my path*, and my lying down, ibid cxxxix. 3.

Plural.

פֶּן תֶּאֱלַף אָרְחֹתָיו Pen telaph *oerechoethav*. Leſt thou learn *his ways*, Prov. xxii. 25.

וְנֵלְכָה בְּאָרְחֹתָיו Venealecha *beeoerechoethav*. And we will walk *in his paths*, Iſai. ii. 3.

אָרְחוֹתֶיךָ לַמְּדֵנִי *Oerechoethecha* lamdeanea. Teach me *thy paths*, Pſal. xxv. 4.

Conſt.

וְהִנֵּה אָרְחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד Vehinneah *oerechath* yiſhmeeangleem baah miggilangd. And behold, *A company of* Iſhmaelites came from Gilead, Gen. xxxix. 25.

Plural.

Plural.

בַּיַּעַר בַּעֲרַב תָּלִינוּ אֹרְחוֹת דְּדָנִים Bayangar baengrav taleenu *oerechoeth* dedaneem. In the foreſt in Arabia ſhall ye lodge, O ye *travelling companies* of Dedanim, Iſai. xxi. 13.

2d. A meal, or repaſt; alſo a ſtated allowance.

וַיִּתֶּן לוֹ רַב טַבָּחִים אֲרֻחָה וּמַשְׂאֵת Vayitten loe rav tabbacheem *eruchah* umaſeath. So the captain of the guard gave him *victual* and a reward, Jer. xl. 5.

וַאֲרֻחָתוֹ אֲרֻחַת תָּמִיד נִתְּנָה לוֹ מֵאֵת מֶלֶךְ בָּבֶל *Vaeruchathoe aruchath* tameed nittenah loe meaeath melech bavel. *And* (for) *his diet*, there was a continual *allowance* given him of the King of Babylon, Jerm. lii. 34.

טוֹב אֲרֻחַת יָרָק וְאַהֲבָה שָׁם Toev *eruchath* yarak veahevah ſham. Better is *a meal of* herbs, where love is, Prov. xv. 17.

ארח Arach. *Cha.*

1ſt. A highway, path, &c. the ſame as in the Hebrew.

It is uſed in *Talm.* and *Rab.* Hebrew, to denote hoſpitality: and is uſed alternately for the hoſt, or gueſt. Berachoeth, fol. lviii. 1. Medraſh Tehilleem, Pſal. xxiii.

ארח Arach. *Cha.* A ſtaff, or pole, &c.

וּנְטָלוּהִי בַּאֲרִיחָיָא בְתְרִין Unetaluhee *baereechaya* bithrean. And they bare it between two *upon a ſtaff*. Targ. Onk. Numb. xiii. 23.

Plural.

וְתַעֲבֵיד אֲרִיחָיָא לְמַדְבְּחָא Vethangbead *ereechaya* lemadbecha. And thou ſhalt make *ſtaves* for the altar, Exod. xxvii. 6.

Conſt.

וְתַעֲבֵיד אֲרִיחֵי דַאֲעֵי שִׁטִּין Vethangbead *ereechea* daengea ſhitteen. And thou ſhalt make *ſtaves of* Shittim wood, ibid xxv. 13.

אריח Areeach. *Talm.* An ancient Jewiſh meaſure frequently mentioned by the Talmudiſts; and contained half a ſpan, or three palms. Bava Bathra, fol. iii. 2. and Kethuboeth, fol. lxxvii. 2.

ארטלאי

aryavatha. And the Lord ſent *lions* among them. Targ. Jona. II. Kings xvii. 25.

מְאַרְיָוָתָא נִבְּרִין *Meaarya-vath* gibbeoreen. They were ſtronger than *lions*. Targ. Jona. II. Sam. i. 23.

ארך Arach. To length-en, prolong, defer, &c.

Preter.

וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים Vayhee kee *arechu* loe ſham hayameem. And it came to paſs, when he had been there *a long* while, Gen. xxvi. 8.

Or when the days had been *prolonged* to him.

יַאֲרְכוּ הַיָּמִים Yaarchu hayameem. The days *are prolonged*, Ezek. xii. 22.

וַתֶּאֱרַכְנָה פֹּארֹתָיו *Vatteerachnee* poeroethav. And his branches *became long*. Ezek. xxxi. 5.

Hiph.

שֵׂכֶל אָדָם הֶאֱרִיךְ אַפּוֹ Seachel adam *heereech* appoe. The diſcretion of man *defer-reth* his anger, Prov. xix. 11.

הֶאֱרִיכוּ לְמַעֲנִיתָם *Heereechu* lemaengneetham. *They made long*

ארטלאי. See ערט.

ארטסיס Arteſees. *Rab.* Hardheartedneſs: or rather coſtiveneſs. Shemoeth Rabba ſect. xiii.

ארטקא Arteka. See מרטקא.

אֲרֵי Erea. *Cha.* For, becauſe, &c.

אֲרֵי בְּיוֹמָא דְּתֵיכוֹל מִנֵּיהּ *Erea* beyoema detheachul minneah. *For* in the day that thou eateſt thereof. Targ. Onk. Gen. ii. 17.

אֲרֵי הִיא הֲוָת אִמָּא דְכָל בְּנֵי אֱנָשָׁא *Erea* hee hevath imma dechal benea enaſha. *Becauſe* ſhe was the mother of all mankind. Targ. Onk. ibid iii. 20.

אריא Arya. *Cha.* A lion.

יְנוּחַ יִשְׂרֵי בְתִקוֹף כְּאַרְיָא Yenuach yiſhrea vithkoeph *kearya*. He couched, he lay down in ſtrength *as a lion*. Targ. Onk. Numb. xxiv. 9.

דָּן תַּקִּיף בְּגוּר אַרְיְוָן Dan takkeeph kegur *aryavan*. Dan is as ſtrong as *a lion's* whelp. Targ. Onk. Deut. xxxiii. 22.

Emphat.

וְנָרֵי ה׳ בְּהוֹן֯ית אַרְיְוָתָא Vegarea Adonay behoen yath

long their furrows. Pſal. cxxix. 3.

הַאֲרִיכִי מֵיתָרַיִךְ *Haereechee meatharayich. Lengthen* thy cords, Iſai. liv. 2.

Future.

יַאֲרִיךְ יָמִים *Yaereech* yameem. *He ſhall prolong* (his) days, ibid, liii. 10.

The noun.

שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה Sheloeſh meaoeth ammah *oerech* hatteava. *The length* of the ark, (ſhall be) three hundred cubits. Gen. vi. 15.

אַמָּתַיִם אָרְכּוֹ Ammathayim *arcoe.* Two cubits (ſhall be) *the length thereof*, Exod. xxv. 23.

Adject.

אֶרֶךְ אַפַּיִם *Erech* appayim. *Long* ſuffering, Exod. xxxiv. 6.

אֶרֶךְ הָאֵבֶר *Erech* haeaver. *Long*-winged, Ezek. xvii. 3.

Another form.

אֲרֻכָּה מֵאֶרֶץ מִדָּה *Eruccah* mearets middah. The meaſure thereof (is) *longer* than the earth, Job xi. 9.

2d. Health, cure, &c.

Fem.

כִּי אַעֲלֶה אֲרֻכָה לָךְ Kee aengleh *erucha* lach. For I will reſtore *health* unto thee. Jer. xxx. 17.

הִנֵּנִי מַעֲלֶה לָהּ אֲרֻכָה Heenenee maenglah lah *eruchah*. Behold I will reſtore *health* unto her, ibid. xxxiii. 6.

Conſt.

כִּי מַדּוּעַ לֹא עָלְתָה אֲרֻכַת בַּת עַמִּי Kee madduang loe altha *eruchath* bath amme. Why then is not *the health of* the daughter of my people reſtored, ibid viii. 22.

Affix.

וַאֲרֻכָתֵךְ מְהֵרָה תִצְמָח *Vaeruchathecha* mehearah thitſmach. *And thine health* ſhall ſpring forth ſpeedily, Iſai. lviii. 8.

And is uſed figuratively to denote the progreſs, or perfection of a buſineſs.

כִּי עָלְתָה אֲרוּכָה לְחֹמוֹת יְרוּשָׁלָיִם Kee aletha *eruchah* lechoemoeth yeruſhalayim. That the walls of Jeruſalem *were made* up, Nehem. iv. 7.

וַתַּעַל אֲרוּכָה לַמַּלָאכָה בְּיָדָם Vattangal *erucha* lammelacha beyadam. And the work *was*

perfected by them, II. Chron. xxiv. 13.

ארך Arach. *Cha.* To prolong, defer, &c. as in the Hebrew.

Futur.

וְתוֹרִיךְ יוֹמִין *Vethoereach* yoemeen. And (that) *thou* (mayeſt) *prolong* thy days. Targ. Onk. Deut. xxii. 7.

In the other tenſes there is little or no difference. And in Pſalms, Prov. and Job, it is נגדא, for which ſee נגד.

2d. To tarry, ſtand ſtill, &c.

Preter.

וְאוֹרִיךְ עוֹד שַׁבְעָא יוֹמִין אָחֳרָנִין *Veoereech* oed ſhavang yoemeen acheraneen. *And he ſtayed* yet ſeven other days. Targ. Onk. Gen. viii. 10

וְאוֹרִיךְ שִׁמְשָׁא *Veoereech* ſhimſha. *And* the ſun *ſtood ſtill.* Targ. Jona. Joſh. x. 13.

דִי לָא מוֹרִיךְ לֶאֱנָשָׁא Dee la *moereech* leanaſha. That *tarrieth* not for man. Targ. Jona. Micah. v. 7.

And in *Rab.* Hebrew it ſignifies prolixity.

3d. Fit, decent, convenient.

וְעַרְוַת מַלְכָּא לָא אַרִיךְ לָנָא לְמֶחֱזֵא Veangrvath malca la *areech* lana lemechezea. And it was not *meet* for us to ſee the King's diſhonour. Ezra, iv. 14.

It is uſed in the ſame ſenſes in *Talm.* Hebrew. Succa. fol. xliv. 2. and Metſia fol. lxxv. 1.

4. Chief, principal: of the higheſt dignity.

קִרְיַת אַרְכֵי Kiryath *archee. The chief* city. Targ. Jona. Joſh. xv. 15.

Uſed in the ſame ſenſe in *Rab.* Hebrew.

לוט הוה ארכי הדיינין Loet haya *archea* hadayaneen. Lot was *the principal* of the Judges, i. e. of the higheſt dignity among them. Bereſheeth Rabba. ſect. l.

ארכיאטרוס Archeteroes. The ſame as the precedent. Shemoeth Rabba. ſect. xlvi. fol. cliv. col. iii.

And according to the Gloſſary, it ſignifies, *the firſt phyſician.*

ארכיטוקטוס Archeetoeketoes. *Rab.* An architect. A maſter

ארם Aram.

1ſt. A palace, or tower.

וַיָּבֹא אֶל אַרְמוֹן בֵּית הַמֶּלֶךְ Vayavoe el armoen beath hammelech. And he went into the *palace* of the King's houſe. I. Kings xvi. 18.

כִּי אַרְמוֹן נָטֹשׁ Kee *armoen* nuttaſh. Becauſe *the palace* ſhall be forſaken. Iſai. xxxii. 14.

Plural. Fem.

וְאָכְלָה אַרְמְנוֹת בֶּן הֲדָד Veachelah *armenoeth* ben hedad. And (which) ſhall devour *the palaces* of Benhadadad, Amos. i. 4.

This, ſome are of opinion is in regimen; for which reaſon, they obſerve, the מ *mem* is pointed with *ſheva* inſtead of *choelam*. And others are of opinion, that it is of another form.

אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׂגָּב Eloheem *bearmenoetheha* noedang lemiſgav. God is known in *her palaces* for refuge. Ibid. verſe, 7.

Affix.

וְאַרְמְנֹתָיו שָׂנֵאתִי *Vearmenoethav* ſaneathee. And hate *his palaces*, ibid. vi. 8.

maſter builder. Bereſheeth Rabba. ſect xxiv.

And in the Jeruſ. *Talm.* Meſechſoeth Berachoeth. chap. ix. it is ארכיטקטנן

And in Bamidbar Rabba. ſect. ix. we read it ארכיטיקון

ארכן Archan. *Cha.* A prince, or lord.

אֵרוֹם תֵּימְרוּן הָאן בֵּית אַרְכְּוָנָא Erum teamerun han beath *archoena*. For ye ſay, where (is) the houſe of the *prince?* Targ. Jeruſ. Job. xxi. 28.

דְּכְמָת אַרְכְּוָנָא אֶקָּרְבִנֵּיהּ Dichmath *archoena* akarvinneah. As a *prince* would I go near unto him. Targ. Jeruſ. Ibid. xxxi. 37.

Plural.

חַיָּבָא לְאַרְכְּוָנִין Chayava *learchoeneen*. *To princes*, (ye are) ungodly. Targ. Jeruſ. ibid. xxxiv. 18.

וְרָכְבִין עַל סוּסָוָן כְּאַרְכְּוָנִין Veroechveen al ſuſevan kearchuneen. And riding on horſes *like princes*. Targ. Jeruſ. Eccle. x. 7.

אורכניס Urchanas. *Rab.* The ſame as the preceding.

אורלוגין Oeroeloegeen. *Rab.* A clock. Peſiktha.

And with ה inſtead of the radical א.

וְהִשְׁלַכְתֶּנָה הַהַרְמוֹנָה נְאֻם ה׳ Vehiſhlachtena *haharmoenah* neum adonay. And ye ſhall caſt (them) *into the palace* ſaith the Lord. ibid. iv 3.

2d. The name of a country called *Aram* or Syria. Gen. x. 22. xxxv. 9. &c. and is the ſame in Chaldee; and in *Talm.* and *Rab.* Hebrew.

ארום Arum *Cha.* Surely.

אֲרוֹם אֱלָהֵן עִמֵּךְ נְתוּב *Erum* elahean immeach nethuv. Howbeit, we will *ſurely* return with thee. Targ. Jeruſ. Ruth. i. 10.

And whenever the Hebrew adverb כִּי occurs in this ſenſe, it is in the Jeruſ. Targ. in Pſal. Prov. and Job. tranſlated ארום

אירימיאה Eareameeah. *Rab.* Deſert, ſolitary, &c. Koeheleth, Rabba. fol. i. col. 2.

אַרְמְלָא Armela *Cha.* A widow.

תְּבִי אַרְמְלָא בֵּית אֲבוּךְ Tevee armela beath evuch. Remain a widow at thy father's houſe. Targ. Onk. Gen. xxxviii. 11.

Emphat.

אִתְּתָא אַרְמַלְתָּא אֲנָא Ittha *armalta* ena. I am *a widow* woman. Targ. Jona. II. Sam. xiv. 5.

וּקְבִילַת אַרְמַלְתָּא לָא עַלַּת לְקֳדָמֵיהוֹן Ukevealath armalta la allath likdameahoen. And the cauſe of *the widow* doth not come before them, or the voice of the widow. Targ. Jona. Iſai. i. 23.

Plural.

וְיֶהֱוֶין נְשֵׁיכוֹן אַרְמָלָן Veyehevyan neſheachoen *armelan.* And your wives ſhall be *widows.* Targ. Onk. Exod. xxii. 23.

אִמַּהָתָנָא כְּאַרְמָלָן Immahathana *chearmelan.* Our mothers (are) *as widows.* Targ. Jeruſ. Lament. v. 3.

The noun.

תְּכַל וְאַרְמְלוּ Techal *vearmelu.* The loſs of children, *and widowhood.* Targ. Jona, Iſai. xlvii. 9.

Affix.

וּלְבִישַׁת לְבוּשֵׁי אַרְמְלוּתָהּ Uleveeſhath evuſhea *armelatha.*

tha. And put on the garments of *her widowhood*. Targ. Onk. Gen. xxxviii. 19.

וְחִפּוּדֵי אַרְמְלוּתִיךְ לָא תְדַכְּרִין עוֹד Vechiſſudea *armelutheech* la thidkereen oed. And ſhalt not remember the reproach of *thy widowhood* any more. Targ. Jona. Iſai. liv. 4.

בְּעִדָּן אַרְמְלוּתִיךְ Beingdan *armelutheech*. In the time of *thy widowhood*. Targ. Jeruſ. Ruth iv. 15.

אַרְמִילוּס Armilus, *Cha*. A proper name.

וּבְמַמְלַל סִפְוָתֵיהּ יְהֵי מְמִית אַרְמִילוּס רַשִׁיעָא Uvemamlal ſiphvatheah yehea memeeth *armeelus* raſheeang. And with the word of his lips ſhall he ſlay the wicked *Armilus*. Targ. Jona. Iſai. xi. 4.

This Armilus is deſcribed by the Rabbins to be the greateſt enemy that ever will ariſe againſt the Jewiſh church; and which ſome ſuppoſe to be the Gog (in the land of Magog) of ſcripture.

אַרְמִנְיָא Arminya. *Cha*. The country of Armenia. Targ. Jona. Gen. viii. 4.

אֹרֶן Aroen.

1ſt. A tree.

נָטַע אֹרֶן וְגֶשֶׁם יְגַדֵּל Natang *oeren* vegeſhem yegaddeal. He planteth *an aſh*, and the rain doth nouriſh (it), Iſai. xliv. 14. Or as ſome think, that it is not a tree, but a plant; i. e. he planted a thriving healthy plant, which the rain nouriſheth, and cauſes to become a tree. See Jarchi.

2d. An ark, or cheſt.

וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים Veangſu *eoren* etſea ſhitteem. And they ſhall make *an ark* of Shittim wood, Exod. xxv. 10.

וַיִּישָׂם בָּאָרוֹן בְּמִצְרָיִם Vayeeſem *baaroen* bemitſrayim. And he was put *in a coffin* in Egypt, Gen. l. 26.

3d. The name of a ſmall four-footed animal.

וְאֶת הָאַרְנֶבֶת Veeth *haarneveth*. And *the hare*, Levit. xi. 6.

And R. Jonah hath arranged this word under the root רנב. And thence concludes, that the א is not radical.

cal. But for this, as Kimchi juſtly obſerves, he hath no proof. See Kimchi in Sepher Haſharaſheem. Radix. רנב.

ארן Aran. *Cha.*

1ſt. An ark, or cheſt. The ſame as in the Hebrew; but with this difference in the form, that it has א poſtfixed; and is written אֲרוֹנָא.

2d. The aſh tree, as in the Hebrew; and which is written, אוּרְנָא Targ. Jona. Iſai. xliv. 14.

And Elias ſeems to be of the ſame opinion as Jarchi, viz. that it is not the ſpecie of *tree* that is here mentioned, but any young plant fit to be planted. See Methurgaman. But this is contrary to the general opinion of the Talmudiſts, who call it the aſh tree.

For, in Parah. chap. vii. fol. 96, we find עצי ארנים Etſea *araneem*. The wood of the *aſh tree*. See alſo Roeſh Haſhana. fol. 23.

ארנן Arnoen. *Talm. Rab.* A tithe, or tenth part; alſo a tribute; alſo a preſent, or free-gift to Sovereigns. San. fol. xxvi. Gem. Peſacheem. fol. vi. Medraſh Tehillim. fol. xxiv. col. 4.

ארנסה Arneſa. *Talm.* A diſtaff; or as ſome ſay, the cheſt of thoſe that vend aromatic plants; as cinnamon, &c. Shab. fol. xci. 2.

ארנקי Arnekee. *Talm.* A purſe, a little coffer, a pouch, or leather bag, a ſatchel, &c. Bava Bathra. fol. viii. 1. Berachoeth. fol. xix. 1. San. fol. xxx. 2. and Bava Metſia. fol. xlv. 2.

ארס Aras. *Cha.*

1ſt. To betroth, promiſe, eſpouſe, &c.

הַבַ֫ית אִתְתִי יַת מִיכַל דַּאֲרַסִית לִי בְּמְאָה עָרְלוֹת פְּלִשְׁתָּאֵי Hav yath itthee yath meechal *daeraſeath* lee bimah arloeth peliſhtaea. Deliver (me) my wife Michael, which *I eſpouſed* to me for an hundred foreſkins of the Philiſtines. Targ. Jona. II. Sam. iii. 14.

Particip.

דִילָא מְאָרְסָא Dee la *mearſa*. Which

Which is not *betrothed*. Targ. Onk. Deut. xxii. 28.

דִּמְאַרְסָא לִגְבַר *Dimarſa* ligvar. *That is betrothed* to a man. Targ. Onk. ibid. verſe 23.

Future.

אִתְּתָא תֵּירוֹס וְגַבַּר אָחֳרָן יִשְׁכְּבִנַּהּ Itha *thearoes* ugevar aecheran yiſhkevinnah. *Thou ſhalt betroth* a wife, and another man ſhall lie with her. Targ. Onk. ibid. xxviii. 30.

It is uſed in the ſame ſenſe in *Talm.* and *Rab.* Hebrew.

2d. Venom, poiſon, &c.

אַרְסָא לְהוֹן כִּגְוָן אַרְסָא דְּחִוְיָא *Eareaſa* lehoen kigvan *eareaſa* dechivya. Their *poiſon* is like the *poiſon* of a ſerpent. Targ. Jeruſ. Pſalm lviii. 5.

אַרְסָא דַּעֲבוּבֵיתָא תְּחוֹת סְפְוָתְהוֹן *Eareſa* deaccuvetha thechoeth ſiphvathhoen. Adders *poiſon* (is) under their lips. Targ. Jeruſ. cxl. 4.

It is of the ſame ſignification in *Rab.* Hebrew.

3d. A gardner.

הֵיכְמָה דַּאֲרִיסָא נָטַר לְכַרְמָא Heachemah *daereeſa* natar lecharma. As *the gardner* watcheth the vineyard. Targ. Jeruſ. Solom. Song. viii. 11.

Plural.

וְהֵיךְ אֲרִיסַיָּא דְּפוֹמְהוֹן פָּתַחוּ לְמַלְקוֹשָׁא Veheach *ereeſaya* dephumehoen pethachu lemalkoeſha. And opened their mouths as *the gardners* do for the latter rain. Targ. Jeruſ. Job xxix. 23.

וְקָטְלִין בַּאֲרִיסֵיהוֹן Vekatleen *beareaſeahoen*. And they kill *with their venom*. Targ. Jona. Solom. Song, ii. 14.

ארוס Earus. *Talm.* An herb; or, according to the Gloſſary, a flower of various colours. And others ſay, it is an herb, the ſeed of which, in ſowing, makes a kind of noiſe, like a little bell. Kelayeem. fol. xxix. and Oehaloeth. fol. xxiv.

ארוס Earus. *Talm.* A kind of a muſical inſtrument; the ſound of which reſembled, as ſome ſay, a drum; others a tabor; and others, a bell. Miſhna Soeta. fol. xlix. 2. Reaſh. Gem. Midda. fol. xxv. and Keleem. chap. xv.

ארוסא או ארוסיא Eruſa, or Eruſeya, *Talm. Rab.* A collar, or chain. Yevamoeth. xlvi. 1. Devareem Rabba. ſect עקב, fol. ccxcii. 3.

אריסטון Areeſtevan, or Areeſtoen. *Talm.* A proper name.

אריסטון הביא בכורים מאפמיא *Areeſtavan* heavee biccureem meappamya *Ariſtevan* brought firſt fruits from Apamia. Challa. chap. laſt. and *Talm.* Jeruſ. Yevamoeth. chap. laſt.

אריסטון Areſtevan, or Aroeſtoen. *Rab.* A dinner, banquet, or entertainment.

אמר רבי ברכיה אריסטון גדול עתיד הקבה"ו לעשות לצדיקים לעתיד לבוא Amar R. Berachya *areeſteevan* gadoel atheed haadoeſhberachhu leangſoeth letſaddeekeem leangtheed lavoe. R. Berachya ſaid, a great *banquet* will the holy and bleſſed God prepare for the righteous in the future age. Vayikra Rabba. ſect. xiii.

ארסקונס Arſekunas. *Talm.* A Lord, or governor. Jeruſ. Talm. Berachoeth. chap. v.

and Megillah, chap. iii. &c.

ארע Arang. *Cha.* To meet with; to happen; alſo accident, &c.

טַבְוָן וּקְשׁוֹט אָרְעִין Tavvan ukeſhoet *areengn.* Mercy and truth *are met together.* Targ. Jeruſ. Pſalm. lxxxv. 11.

לָא תְאַרַע לָךְ בִּישְׁתָּא La *thearang* lach biſhta. *There ſhall* no evil *befall* thee. Targ. Jeruſ. ibid xci. 10.

See farther in ערע.

ארע Arang. *Cha.* The earth, land, &c.

יַת שְׁמַיָּא וְיַת אַרְעָא Yath ſhemaya veyath *arang.* The heaven and *the earth.* Targ. Onk. Gen. i. 1.

דְּמַקִּיף יַת כָּל אַרַע דַּחֲוִילָה Demakkeeph yath cal *erang* dacheveelah. Which compaſſeth all *the land* of Havillah. Targ. Onk. ibid. ii. 11.

Plural.

יַת כָּל אַרְעָתָא הָאִלֵּין Yath cal *arangtha* haillean. All theſe *countries.* Targ. Onk. ibid. xxvi. 3.

Conſt.

Ad techoem beath choeroen *arangah*. Unto the coaſt of *the nether* Beth Horon. Targ. Jona. Joſhua xvi. 3.

אוֹרְעִיתָא *Cha.* See ערעיתא.

ארפכס Arphecas. *Talm.* A tunnel: alſo a mill-hopper. Keleem. chap. xiv.

עשה אזנך כארפכסת וקנה לך לב מבין לשמוע Aſeah aznecha *chearphachſath* ukeneah lecha leav meaveen liſhmoe-ang. Make thy ear *like a tunnel*, and provide thee with an intelligent heart to hear. Chagiga. fol. ii. 2.

ארפס. See in רפס.

ארץ Erets. The earth, land; figuratively the people on it.

וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ Vayikra eloeheem layabbaſhah *erets*. And God called the dry land *earth*. Gen i. 10.

Plural.

וּמֵאֲרָצוֹת קִבְּצָם *Umeaeratſoeth* kibtſam. And gathered them *out of the lands*, Pſalm cvii. 3.

In regimen.

וַיִּתֵּן לָהֶם אַרְצוֹת גּוֹיִם Vayyittean lahem *artſoeth* goeyim.

וְיַהֵב לְהוֹן אַרְעַת עַמְמִין Veehav lehoen *arangth* ammeen. And gave them *the lands of* the heathen. Targ. Jeruſ. Pſalm. cv. 44.

ארע Arang. *Cha.* Low deep; alſo mean, inferior, &c.

וּבָתְרָךְ תְּקוּם מַלְכוּ אָחֳרִי אַרַע מִנָּךְ Uvathrach tekum malchu acheree *arang* minnach. And after thee ſhall ariſe another kingdom *inferior* to thee, Dan. ii. 39.

וְלָא מְטוּ לְאַרְעִית גֻּבָּא Vela metu *leareength* gubba. And they had not reached *the bottom* of the pit, ibid. vi. 24.

מֵאַרְעִית בֵּיתָא עַד כּוֹתַלָיָא *Meaareength* beatha ad coethelaya. *Both the floor* of the houſe, and the walls. Targ. Jona. I. Kings vi. 15.

יֵיעַלוּן בְּאַרְעִית אַרְעָא Yeaenglun *beareength* arang. Shall go into *the lower parts* of the earth. Targ. Jeruſ. Pſalm. lxiii. 10.

שֵׁיצֵי עַד שְׁאוֹל אַרְעִיתָא Sheatſea ad ſheoel *areengtha*. Shall burn unto *the loweſt* hell. Targ. Onk. xxxii. 22.

עַד תְּחוֹם בֵּית חוֹרוֹן אַרְעָאָה

And gave them the lands of the heathen. ibid. cv. 44.

And with what may be called a local ה, as having relation to place.

וַיֵּצְאוּ לָלֶכֶת אַרְצָה כְּנָעַן וַיָּבֹאוּ אַרְצָה כְּנָעַן Vayeatſeu lalecheth *artſah* kenangan vayavoeu *artſah* kenangan. And they went forth to go into *the land of* Canaan, and into *the land of* Canaan they came, Gen xii. 5.

Affix.

וַיֵּלֶךְ לוֹ אֶל אַרְצוֹ Vayealech loe el *artſoe*. And he went his way into *his own land*, Exod. xviii. 27.

וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אַרְצִי לְפָנֶיךָ Vayyoemer eveemelech hinneah *artſee* lephanecha. And Abimelech ſaid, behold, *my land* (is) before thee, Gen. xx. 15.

וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת אַרְצֶךָ Veſheaſh ſhaneem tizrang eth *artſecha*. And ſix years thou ſhalt ſow *thy land*. Exod. xx 10.

לָתֵת לְךָ אֶת אַרְצָם Latheath lecha eth *artſam*. To give thee *their land*, Deut. iv. 38.

And ſome are of opinion that the root of ארץ is רץ, and that the א is not radical, but additional. See Kimchi in Sepher Haſharaſheem.

ארק Arak, *Cha.* from whence ארקא Arka. The earth, and is to be met with but once.

אֱלָהַיָּא דִי שְׁמַיָּא וְאַרְקָא לָא עֲבַדוּ Elahaya dee ſhemaya *vearka* la evaddu. The Gods that have not made the heavens *and the earth*, Jerm. x. 11.

It is ſometimes uſed in *Rab.* Hebrew. Bereſheeth Rabba, ſect. xiii. Medraſh Miſhlea. fol. lxvii. col. 3.

ארקתא Arketha. *Talm.* A ſhoe ſtring or latchet. Yevamoeth. fol. cii. 1.

ארקתא Aruktha, *Talm.* A kind of ornament anciently worn by women. Miſhna Shab. fol. lix. 2.

ארקתא Arkatha, *Talm.* A kind of worm ſaid to infeſt the liver. Shab. fol. cix. 2.

ארורה Arurah, *Talm.* An idol, from ארר arar, to curſe.

curſe. Avoedang Zara. fol. li, 1.

אררן Arran, *Talm.* A ſharp knife: or as ſome ſay a hatchet. San. fol. xxx. 2. and fol. xli. 1.

ארש Araſh. With *ſhin*, a requeſt, &c.

וַאֲרֶשֶׁת שְׂפָתֶיו בַּל מָנַעְתָּ *Vaereſheth* ſephathav bal manangta. *And the requeſt* of his lips haſt thou not withholden. Pſalm xxi. 3.

But ארש with *ſin*, ſignifies, to betroth, &c.

Piengl.

וּמִי הָאִישׁ אֲשֶׁר אֵרַשׂ אִשָּׁה וְלֹא לְקָחָהּ Umee haeeſh eſher *earas* iſhſhah veloe lekacha. And what man (is there) *that hath betrothed a* wife, and hath not taken her, Deut. xx. 7.

Puangl.

וְכִי יְפַתֶּה אִישׁ בְּתוּלָה אֲשֶׁר לֹא אֹרָשָׂה Vechee yephatteh eeſh bethula eſher loe *oeraſah*. And if a man entice a maid that is not *betrothed*, Exod. xxii. 15.

Partici.

כִּי יִהְיֶה נַעֲרָה בְּתוּלָה מְאֹרָשָׂה לְאִישׁ Kee yeheyeh naengrah bethulah *meoeraſah* leeeſh. If a damſel (that is) a virgin, *be betrothed* unto an huſband, Deut. xxii. 23.

ארישתא Areeſheta, *Talm.* A feaſt or banquet. Perek Illu Megalcheen. fol. xxii.

ארישותא Areeſhutha. *Talm.* Poſſeſſion. Bava Bathra. fol. lv. 1.

See farther in ירש

ארת Arath, *Cha.* A river; alſo a pool, or ſtanding water, &c.

שַׁוִּי מַדְבְּרָא הֵיךְ אֲרִיתָא דְמַיָּא Shavvea madbera heach *ereetha* demaya. He turneth the wilderneſs like unto a ſtanding water. Targ. Jeruſ. Pſalm cvii. 35.

Plural.

עַל אֲרִיתַיָּא וְעַל אֲגַמָּיָא Al *ereethaya* veal egammaya. Over *the rivers*, and over the ponds. Targ. Onk. Exod. viii. 1.

וַהֲפַךְ לִדְמָא אֲרִיתֵהוֹן Vahe phach lidma *ereiheahoen*. And (had) turned *their rivers* into blood. Targ. Jeruſ. Pſalm lxxviii. 44.

ארית Ereetha, *Talm.* A

river: the ſame as in the *Chaldee*. Bava Kama. fol. l. 2.

ארתוקופיון Artoekoephyoen. *Rab.* A bake-houſe. Medraſh Shemueal. ſect. xix.

אש Eaſh, fire. Alſo what is offered by fire; as a burnt offering.

וַיֵּרָא מַלְאַךְ יְהוָה אֵלָיו בְּלַבַּת אֵשׁ Vayeara malach adonay ealav belabbath *eaſh*. And the angel of the Lord appeared unto him in a flame of *fire*, Exod. iii. 2.

מִימִינוֹ אֵשׁ דָּת לָמוֹ Meemeenoe *eaſh* dath lamoe. From his right hand (went) *a fiery* law for them, Deut. xxxiii. 2.

וְאֵשׁ יָצְאָה מֵאֵת יְהוָה *Veeaſh* yatſeah meaeath adonay. *And a fire* went forth from the Lord, Numb. xvi. 35.

Affix.

וְעַל הָאָרֶץ הֶרְאֲךָ אֶת אִשּׁוֹ הַגְּדוֹלָה Veal haarets herecha eth *iſhoe* hagedoelah. And upon the earth he ſhewed thee his great *fire*, Deut. iv. 36.

וְאִשָּׁם לֹא תִכְבֶּה *Veiſham* loe thichbeh. *And their fire* ſhall not be quenched, Iſai. lxvi. 24.

And with the א aleph pointed with *ſegol* to lighten it.

לְכוּ בְּאוּר אֶשְׁכֶם Lechu beur *eſhchem*. Walk in the light of *your fire*, ibid. l. 11.

לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה Lereaach neechoeach *iſhſheh* laadonay. For a ſweet ſavour, *an offering made by fire* unto the Lord, Exod. xxix. 41.

Conſtr.

אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה *Iſhſheah* reaach neechoeach laadonay. *An offering made by fire of* a ſweet ſavour unto the Lord, Levit. i. ix.

Plural.

יָדָיו תְּבִיאֶינָה אֵת אִשֵּׁי יְהוָה Yadav teveeenah eath *iſhſheah* adonay. His own hand ſhall bring *the offerings of* the Lord *made by fire*, ibid. vii. 30.

With Prefix.

אֶת קָרְבָּנִי לַחְמִי לְאִשַּׁי Eth karbanee lachmee *leiſhſhay*. My offering (and) my bread *for my ſacrifices made by fire*, Numb. xxviii. 2.

אשש Aſhaſh,

1ſt. Foundation, ſtrength, &c.

לַאֲשִׁישֵׁי קִיר חֲרֶשֶׁת תֶּהְגּוּ *Laeſheſhea* keer chereſheth tehegu. *For the foundations* of Kirhareſeth ſhall ye mourn, Iſai. xvi. 7.

And Aben Ezra is of opinion, that it ſignifies flaggons, as will be ſeen in the ſecond derivation. But Abarbanal obſerves, that it ſignifies mighty and powerful men from איש. And that the ש *ſhin* is doubled, in order to give the greater energy to the expreſſion.

Hith.

זִכְרוּ זֹאת וְהִתְאַשָּׁשׁוּ Zichru zoeth *vehithoeſhaſhu*. Remember this *and ſhew yourſelves men*, ibid. xlvi. 8.

Or according to Kimchi. Be ye ſtrong; i. e. as the foundation of a building.

2d. flaggons.

וַאֲשִׁישָׁה אֶחָת *Vaeſheſhah* echath. *And* one *flaggon* (of wine.) II. Sam. vi. 19.

Plural.

סַמְּכוּנִי בָּאֲשִׁישׁוֹת Sammechunee *baeſheeſhoeth*. Stay me *with flaggons*, Solom. Song. ii. 5.

In regimen.

וְאֹהֲבֵי אֲשִׁישֵׁי עֲנָבִים Veoehevea *eſheeſhea* enaveem. And love *flaggons of* wine, Hoſea iii. 1.

It is uſed in the ſenſe of the firſt form (according to hith) in *Rab.* Hebrew; and principally in hith. likewiſe. Bereſheeth Rabba. ſect. lxxviii.

אשישה Aſheeſha. *Talm.* A flaggon; the ſame as in the Hebrew. Bava Bathra. fol. clxiv. 1.

אשישים Aſheeſheem. *Talm. Rab.* A ſpecie of ſmall lentil. Nedareem. fol. liii. 2. and Meedraſh Teheeleem. Pſalm xxiii.

אֲשִׁישְׁיָן Aſheeſheyan. *Cha.* To bake, or fry, Targ. Jona. Exod. xvi. 31.

אשא Eſha, *Cha.* Fire.

מֵימְרֵיהּ אֵשָׁא אָכְלָא הוּא Meamereah *eaſha* achala hu. His word is a conſuming *fire*. Targ. Onk. Deut. iv. 24.

הֵיךְ אֶשָּׁא דְּבַעְרָא בְּחוּרְשָׁא Heach *eſhſha* devaengra vechurſha. As *the fire* burneth in

וְאֶשֶׁד הַנְּחָלִים אֲשֶׁר נָטָה לְשֶׁבֶת עָר *Veeſhed* hanchaleem eſher natah leſheveth ar. *And the ſtream* of the brooks that goeth down to the dwelling of Ar, Numb. xxi. 15.

Plural.

וְהָאֲשֵׁדוֹת *Vehaeſheadoeth. And the ſprings.*

In regimen.

תַּחַת אַשְׁדֹת הַפִּסְגָּה Tachatha *aſhdoeth* happiſgah. Under *the ſprings of* Piſgah, Deut. iv. 49.

אשד Eſhed. *Cha.*

1ſt. An axle-tree: alſo a ſtay.

Plural.

וְאַשְׁדַת גִּלְגַּלַיָּא *Veaſhdath* gilgelaya. *And the axle-trees* of the wheels. Targ. Jona. I. Kings vii. 33.

וְאַשְׁדָתָא מְכָא וּמְכָא *Veaſhdatha* micca umicca. *And* (there were) *ſtays* on either ſide. Targ. Jona. ibid. x. 19.

2d. To ſhed, or pour.

Preter.

דְּמָא אֲשַׁד Dema *eſhad. He hath ſhed* blood. Targ. Onk. Levit. xvii. 4.

in the wood. Targ. Jeruſ. Pſalm. lxxxiii. 15.

Emphat.

בְּשַׁלְהוֹבִית אֶשְׁתָּא Beſhalhoeveeth *eaſhetea.* In a flame of *fire.* Targ. Onk. Exod. iii. 2.

Conſtruc.

בְּמִדְלַק אֶשַׁת רוּגְזִי Vemidlak *aeſhath* rugezee. In the kindling of *the fire of* my wrath. Targ. Jona. Ezek. xxxviii. 19.

Affix.

יַת אֶשְׁתֵּיהּ רַבְּתָה Yath *eſhteah* rabtha. And *his* great *fire.* Targ. Onk. Deut. iv. 36.

וְאֶשְׁתְּהוֹן לָא תִטְפֵּי *Veeſhtehoen* la thitphea. *And their fire* ſhall not be quenched. Targ. Jona. Iſai. lxvi. 24.

אשתא Eſhta. *Talm.* A fever. Shab, fol. lxvi. 2. and lxvii. 1. Yoema. fol. xxix. 1.

אשבורן Aſhboeren. *Talm.* A ditch, trench, or mote: alſo a pitfall or cave. Oehaloeth. fol. xlviii. Mikvaoeth. fol. cl. Peſacheem. fol. xlii. and Avodang zara. fol. lxxii.

אשד Eſhed. A ſtream or ſpring.

עַל דַּאֲשִׁידוּ דַם זַכַּי Al *daeſheedu* dam zaccay. Becauſe *that they ſhed* the blood of the innocent. Targ. Jona. Ezek. xxiv. 8.

Plural. Fem.

יְדָנָא לָא אֲשַׁדָא יַת דְמָא הָדֵין Yedana la *eſhada* yath dema hadean. Our hands *have* not *ſhed* this blood. Targ. Onk. Deut. xxi. 7.

Partici.

וְאוֹלִיד בַּר רַשִׁיעָא אָשֵׁיד דַם Veoeleed bar raſheeang *aſhead* dam. And he beget a wicked ſon, *a ſhedder* of blood. Targ. Jona. Ezek. xviii. 10.

אָשֵׁד דְמָא הֵיךְ מַיָא *Aſhead* dema heach maya. (The) *ſhedding of* blood like water. Targ. Jeruſ. Prov. xvii. 14.

Plural.

אָשְׁדִין דַם זַכַּי *Aſhdeen* dam zaccay. *Shedders* of innocent blood. Targ. Jona. Hoſea, vi. 8.

Imperat.

אֲשִׁידוּ דְמְהוֹן *Eſheedu* dimhoen. *Shed ye* their blood. Targ. Jona. Joel iii. 13.

Futur.

אֶשוּד קֳדָמוֹי שׁוּתִי *Eſhud* kadamoey ſhuthee. *I will pour out* my complaint before him. Targ. Jeruſ. Pſalm cxlii. 3.

וַית כָּל דְמָא תְשׁוֹד לְיסוֹדָא דְמַדְבְּחָא Veyath cal dema *thiſhoed* leeſoeda demadbecha. And all the blood *ſhalt thou pour* beſide the bottom of the altar. Targ. Onk. Exod. xxix. 12.

וְתִסַב מִמַיָא דִי בְנַהֲרָא וְתֵשׁוד לְיַבְשְׁתָא Vethiſſav mimmaya dee benahera *vetheaſhud* leyabeſhta. And thou ſhalt take of the water of the river, *and pour* (it) upon the dry ground. Targ. Onk. ibid. iv. 9.

Hith.

וּלְאַרְעָא לָא מִתְכַּפַּר עַל דַם זַכַּאי דְאִתְאֲשַׁד בָּהּ Ulearang la mithchappar al dam zaccay *deitheſhad* bah. And the land cannot be cleanſed of the blood *that hath been ſhed* therein. Targ. Onk. Numb. xxxv. 33.

אֲרֵי דַם זַכַּי דְאִתְאֲשַׁד בְּגַוֵהּ Erea dam zaccay *deitheſhad* begavvah. For the innocent blood *that hath been ſhed* in the midſt

midſt of her. Targ. Jona. Ezek. xxiv. 7.

Partici.

וּכְמַיָּא דְּמִתְאַשְׁדִין לְאַרְעָא Uchemaya *demithaſhdeen* learang. And as water *that is ſpilt* on the ground. Targ. Jona. II. Sam. xiv. 14.

אשה Aſheh, a foundation.

Plural.

נָפְלוּ אָשְׁיוֹתֶיהָ Naphelu *eſhyoetheha*. *Her foundations* are fallen, Jerm. l. 15.

אשה Aſhah, *Cha.* A foundation, &c. See אוש.

אשויא Aſhveya. *Talm.* A ſpindle. Keleem. fol. xxxiii.

אשט. See שוט.

אושיט. See ישט.

רב אשי Rav Aſha. Was preſident of the ſchool of Sura. He was born on the very day that רבא *Rabba* died, A. M. 4113. So that when he was choſen preſident of Sura, he was but fourteen years of age: he continued in his preſidency upwards of ſixty years. It is related, that ſince the time of Rabbi Judah Hakkadoeſh, till Rav Aſha, learning, piety, meekneſs, and power, were not to be met with as centring in one perſon. And, as R. Judah compiled the Miſhna, ſo did Rav Aſha ſet himſelf about compiling the Babylonian Talmud, but did not live to compleat it; having arranged no more than 35, מסכתות Meſechthoeth, or books. The remainder were arranged by his ſcholars and ſucceſſors; and the whole was compleated about 73 years after his death. He died in the ſeventy-fourth year of his age, A. M. 4187. In the proſecution of the arrangement above cited, Rav Aſha laid down four rules:

1ſt. The declaring the reaſons, and explaining of the grounds, upon which every Miſhna, (as they are called,) is eſtabliſhed; both general and particular.

2d. The deciſion of the controverted points among the Miſhnical doctors.

3d. The decrees and ordinance. enacted from the days of R. Judah, till his own time.

4th. Some myſtical expoſitions of the law, or parabolical hiſtories, and which are not

not to be underſtood according to the letter, but in a figurative ſenſe; and with deſign to inſtruct in ſome uſeful precepts of morality.

אשך Aſhach. The teſticles of a man.

אוֹ מְרוֹחַ אָשֶׁךְ Oe meroeach *aſhach*. Or hath (his) *ſtones* broken. Levit. xxi. 20.

It is uſed in the ſame ſenſe in *Talm.* Hebrew. Bechoeroeth. fol. xliv. 2.

אשכבא או אשכבתא Aſhcava or aſhcavta. *Talm.* A butcher. It is alſo uſed to ſignify the ſhambles.

סכינא דאשכבא Sakeena *deaſhcava*. *The butcher's* knife. Shab. fol. cxxiii. 2.

See farther in שכב.

אשכול Eſhcoel. *Talm.* A bunch or cluſter. Soeta. fol. xlvii. 1. Temura. fol. xv. 2.

אושכפא Uſhcapha. A ſhoemaker. See שכף.

אֶשְׁכַּר Eſhcar. *Cha.* An acre.

Plural.

עֲשַׂר אֶשְׁכְּרִין דִּכְרֵם Eſar *eſhkereen* dichram. Ten *acres* of vineyard. Targ. Jona. Iſai. v. 10.

And in Targ. Shenee on Eſth. it ſignifies a gift; or as ſome ſay, a precious ſtone; and others, a bracelet.

אֶשְׁכְּרַע Eſhkerang. *Cha.* A ſpecie of cedar; or as ſome ſay, the box, or pine.

וְאֶשְׁכְּרוֹעִין כַּחֲדָא *Veeſhkeroeeengn* cacheda. *And the box-tree* together. Targ. Jona. Iſai. xli. 19.

It is uſed in the ſame ſenſe in *Talm.* Hebrew. Yoema. fol. xxxvii. and Negangeem. fol. lxxiii.

אשל Eaſhel. A ſpecie of tree; and which ſome take to be the oak. It is likewiſe rendered grove in the Engliſh tranſlation.

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע Vayittang *eaſhel* bivear ſhavang. And he planted *a grove* in Beerſheba. Gen. xxi. 33.

תַּחַת הָאֶשֶׁל בָּרָמָה Tachath *haeaſhel* baramah. Under *a tree* in Ramah, I. Sam. xxii. 6.

וַיִּקְבְּרוּ תַּחַת הָאֶשֶׁל בְּיָבֵשָׁה Vayikberu tachath *haeaſhel* beyaveaſhah. And buried (them) under *a tree* in Jabeſh. ibid. xxxi. 13.

This, in I. Chron. x. 12, is תַּחַת הָאֵלָה Tachath *haealah*. Under *the oak*. So that ſome think אשל, and אלה are ſynonimous.

And R. Jonah obſerves, that it may perhaps, be the ſame with that called in Arabic אתל. See Kimchi in Sepher Haſharaſheem.

אשל Aſhal. *Cha.* A rope, or cord.

וּבְאַשְׁלָא תִּקְדַּח לִישָׁנֵיהּ *Uveaſhlah* thikdach leeſhaneah. Or canſt thou perforate his tongue *with a cord?* Targ. Jeruſ. Job xl. 20.

אֶפְשַׁר דְּתִתְקְטוֹר רֵימָנָא בְּתַלְמָא בְּאַשְׁלֵיהּ Ephſhar dethiktoer reamana vethalma *veaſhlaeh*. Is it poſſible thou canſt bind the unicorn with *his band* or *cord* in the furrow? Targ. Jeruſ. ibid. xxxix. 10.

Plural.

וַאֲשַׁלַיָּא *Veaſhlaya*. *And cords* Targ. Jeruſ. Pſal. cxl. 6.

It is uſed in nearly the ſame ſenſe by the Talmudiſts. And according to the Gloſſary, אשלי ſignifies figuratively, the eminently wiſe men.

אשלג Aſhleag. *Talm.* A kind of herb, which being dried and ground to powder, was uſed to waſh or cleanſe the hands. Shab. fol. lxxxix. 2.

אשם Aſham. To treſpaſs; be guilty of a crime: alſo the treſpaſs offerings.

אָשֵׁם הוּא אָשֹׁם אָשַׁם לַה׳ *Aſham* hu *aſhoem aſham* laadonay. It (is) *a treſpaſs offering: he hath ſurely treſpaſſed* againſt the Lord; or, according to the idiom of the Hebrew, *treſpaſs he hath treſpaſſed*, Levit. v. 19.

וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא *Veaſhemah* hannepheſh hahee. And that perſon or ſoul *be guilty*, Numb. v. 6.

כָּל אֹכְלָיו יֶאְשָׁמוּ Cal oechelav *yeſhamu*. All that devour him *ſhall offend*, Jerm. ii. 3.

Here the א *aleph* is with *ſheva*.

The noun.

וְהִשְׂיאוּ אוֹתָם עֲוֹן אַשְׁמָה Vehiſſeeu oetham evoen *aſhma*. And they ſhall bear the iniquity of *treſpaſs*, Levit. xxii. 16.

Plural.

Plural.

הֲלֹא רַק אַתֶּם עִמָּכֶם אֲשָׁמוֹת לַה' אֱלֹהֵיכֶם Heloe rak attem immachem *eſhamoeth* laadonay eloeheachem. But (are there) not with you, even with you, *treſpaſſes* againſt the Lord your God, II. Chron. xxviii. 10.

וְהָיָה כִּי יֶחֱטָא וְאָשֵׁם Vehaya kee yecheta *veaſheam*. Then it ſhall be, becauſe he hath ſinned, *and is guilty*, Levit. v. 23.

Plural.

אָבָל אֲשֵׁמִים אֲנַחְנוּ עַל אָחִינוּ Eval *eſheameem* enachnu al acheenu. *We* (are) verily *guilty* concerning our brother, Gen. xlii. 21. Affix.

וְהֵבִיא אֶת אֲשָׁמוֹ לַה' Veheavee eth *eſhamoe* laadonay. And he ſhall bring *his treſpaſs offering* unto the Lord, Levit. v. 6.

Another form.

בְּיוֹם אַשְׁמָתוֹ Beyoem *aſhmathoe*. In the day of *his treſpaſs offering*; i. e. in the day that he confeſſes his treſpaſs, ibid, verſe. 24.

Conſtruc.

לְאַשְׁמַת הָעָם *Leaſhmath* haangm. According to *the treſpaſs of* the people, ibid. iv. 3.

תֶּאְשַׁם שֹׁמְרוֹן כִּי מָרְתָה בֵּאלֹהֶיהָ *Teſham* ſhoemeroen kee marethah bealoeheha. Samaria *ſhall become deſolate*, for ſhe hath rebelled againſt her God, Hoſea xiv. 1.

וַיֶּאְשְׁמוּ יֹשְׁבֵי בָהּ *Vayeſhemu* yoeſheveah vah. And they that dwell therein *are deſolate*, Iſai. xxiv. 6.

Niph.

גַּם עֶדְרֵי הַצֹּאן נֶאְשָׁמוּ Gam edrea hatſoen *neſhamu*. Yea, the flocks of ſheep *are made deſolate*, Joel i. 18.

In theſe three examples, the א *aleph* is with ſheva only, and which ſignify *deſolation*. And ſome are of opinion, that the following is of the ſame ſignification.

Hiph.

הַאֲשִׁימֵם אֱלֹהִים *Haeſheemeam* eloeheem. *Deſtroy thou them*, O God. Aben Ezra on Pſalms v. 11.

And others think it ſignifies guilt. See Kimchi. ibid. and in Sepher Haſharaſheem.

For אשמנים, which ſome have placed under this root. See שמן.

אשם Aſham. *Cha.* To treſpaſs, be guilty, &c. the ſame as in the Hebrew; and has א *aleph* poſtfixed.

It is uſed in the ſame ſenſe in *Talm.* Hebrew.

אשמאי Aſhmay. *Talm.* An unlearned and ignorant perſon.

אפילו מפני זקן אשמאי Epheelu mipnea zakan *aſhmay*. Alſo before an *unlearned* old man. Kidduſheen. fol. xxxii. 2.

It muſt be obſerved, that this is oppoſed to זקן zakan, an elder. For as Elias in Tiſhbee obſerves, the generality of old men are generally wiſe and learned, (as having had experience). And as the Talmudiſts, in the paſſage above cited, were debating concerning the precept in Levit. xix. 32. "Thou ſhalt riſe up before the hoary head, and honour the face of an old man." A doubt aroſe whether a זקן אשמאי; i. e. a fooliſh or ignorant old man, was entitled to the ſame honour as a ſage, who is called זקן old, or reverend; and which was carried in the affirmative. And according to the Aruch, it ſignifies a fooliſh, rude, or uncivil perſon.

And Elias derives it from אֲשִׁימָא Eſheema. II. Kings xvii. 30. and which, he ſays, ſignifies the *ape*; and is in Latin *Simiae*. See Elias in Tiſhbee.

אשמדי Aſhmeday. The prince of the dæmons, called alſo Sammael. Elias in Methurgaman, and Tiſhbee; and is derived from the Chaldee.

אשן or אשון Aſhan, or aſhun. *Talm.* Hardy, ſtrong, &c. Shab. fol. clv. 2. Chuleen. fol. cxxxvi. 2. and Nedareen. fol. xlix. 1.

אִשׁוּן Iſhun. *Cha.* Time, ſeaſon, end, or boundary, &c.

וְטַמַּעַת לֵיהּ שְׁמְשָׁא דִּי לָא בְּאִשׁוּנָהּ Utmaangath leah ſhimſha dee la *beiſhunah*. And the

the ſun went down to him *before his time*. Targ. Jeruſ. and Jona, Gen. xxviii. 10.

לָא אִישׁוֹן לְמִכַּנָּשָׁא La *eeſhoen* lemiccannaſhah. It is not *time* to gather in. Targ. Jeruſ. ibid. xxix. 7.

וַהֲוָה אֶשׁוּן כְּרוֹב אַרְעָא Vaheva *eſhun* keruv arang. And it was *the boundary* of an acre of land. Targ. Jeruſ. ibid. xxix. 16.

And in Rabbinical Hebrew, it ſignifies darkneſs, obſcurity, night: alſo ignorance, &c. Bereſheeth Rabba. ſect. xxxiii. &c.

אשף Aſhaph.

1ſt. Aſtrologers.

וַיִּמְצָאֵם עֶשֶׂר יָדוֹת עַל כָּל הַחַרְטֻמִּים הָאַשָּׁפִים Vayimtſaeam eſer yadoeth al cal hachertummeem *haaſhapheem*. And he found them ten times better than all the magicians (and) *aſtrologers*, Dan i. 20.

וַיֹּאמֶר הַמֶּלֶךְ לִקְרֹא לַחַרְטֻמִּים וְלָאַשָּׁפִים Vayoemer hamelech likroe lachertummeem *velaaſhapheem*. Then the king commanded to call the magicians, *and the aſtrologers*, ibid. ii. 2.

But Aben Ezra obſerves, that אשפים are phyſicians. See his comment on Dan.

2d. A dunghill.

מַאַשְׁפֹּת יָרִים אֶבְיוֹן *Meaaſhpoeth* yareem evyoen. Lifteth up the beggar from the dunghill, I. Sam. ii. 28.

Plural.

דָּאֳמָנִים עֲלֵי תוֹלָע חִבְּקוּ אַשְׁפַּתּוֹת Haemuneem elea thoelang chibbeku *aſhpatoeth*. They (that were) brought up in ſcarlet, embrace *dunghills*, Lament. iv. 5.

וְאֶל שַׁעַר הָאַשְׁפּוֹת Veel ſhangar *haaſhpoeth*. And to *the dung* port, Nehem. ii. 13.

And as Kimchi obſerves, with the radical א *aleph* dropt.

עַד שַׁעַר הַשְׁפּוֹת Ad ſharagar *haſhephoeth*. Unto *the dung* gate, ibid. iii. 13.

3d. A quiver.

וְעֵילָם נָשָׂא אַשְׁפָּה Veeanglam naſa *aſhpah*. And Elam bare *the quiver*, Iſai. xxii. 6.

Affix.

אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת אַשְׁפָּתוֹ מֵהֶם Aſhrea haggever eſher millea eth *aſhpathoe* mehem. Happy is the man that hath

hath *his quiver* full of them, Pſalm cxxvii. 5.

בְּאַשְׁפָּתוֹ הִסְתִּירָנִי *Beaſhpathoe* hiſteeranee. *In his quiver* hath he hid me, Iſai. xlix. 2.

אשף Aſhaph. *Cha.* Aſtrologers: the ſame as in the Hebrew.

אשפא Aſhpa. *Talm.* The ſkin or hide of a beaſt. Kethub. fol. lxxvii. 2.

אושפיז אושפיזא Oeſhpeez and oeſhpeeza. *Talm.* Rab. A hoſt, an entertainer of ſtrangers. Eruveen. fol. liii. 2. And R. Solom. Jarchi, Numb xx. 17.

And according to the Gloſſary, אושפיז ſignifies the gueſt, and אושפיזא the hoſt.

אשפרי Aſhpere. *Talm.* A mender of garments. Avoedang Zara. fol. xx. 2.

אשקלתא Aſhkalta. *Talm.* A written contract or agreement. Bava Bathra. fol xlviii. 2.

אקשוקא See שקקא

אשר Eſher. An indeclinable adverb. Which, what, when, yea, &c.

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה Ealeh ſhemoeth haena-ſheem *eſher* ſhalach moeſheh. There (are) the names of the men *which* Moſes ſent, Numb. xiii. 16.

וְקָם הַבַּיִת אֲשֶׁר בָּעִיר Vekam habbayith *eſher* baeengr. Then the houſe *that* is in the city ſhall be eſtabliſhed, Lev. xxv. 30.

אֲשֶׁר נָשִׂיא יֶחֱטָא *Eſher* naſee yecheta. *When* a ruler hath ſinned, ibid. iv. 22.

וַיֹּאמֶר שָׁאוּל אֶל שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל ה׳ Vayoemer ſhaul el ſhemueal *eſher* ſhamangtee bekoel adonay. And Saul ſaid unto Samuel, *yea*, I have obeyed the voice of the Lord, I. Sam. xv. 20.

אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ *Eſher* yeetav lecha ulevanecha acherecha. *That* it may go well with thee, and with thy children after thee, Deut. iv. 40.

וַיְסִרֶהָ מִגְּבִירָה אֲשֶׁר עָשְׂתָה מִפְלֶצֶת לַאֲשֵׁרָה Vayeſeereha migveerah *eſher* aſetha miphletſeth laeſhearah. And he removed her from (being) queen, *becauſe* ſhe had made an

an idol in a grove, I. Kings xv. 13.

It is ſometimes inſtead of ו vau conjunctive, *and*.

הִנֵּה אֲשֶׁר רָאִיתִי אָנִי טוֹב אֲשֶׁר יָפֶה Hinneah eſher raeethee anee toev *eſher* yapheh. Behold that which I have ſeen: (it is) good *and* comely, Eccle. v. 17.

And with כ caph prefixed. כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה *Caeſher* aſah bayoem hazzeh. *As* he hath done this day, Levit. viii. 34.

And ſometimes without the כ caph, though the ſignification is the ſame.

אֲשֶׁר רְאִיתֶם אֶת מִצְרַיִם הַיּוֹם *Eſher* reeethem eth mitſrayeem hayoem. *As* ye have ſeen the Egyptians to day, Exod. xiv. 13.

This is the true meaning of the paſſage. In the manner *as* ye have ſeen the Egyptians to day, i. e. purſuing after you as enemies with force of arms; ye ſhall ſee them no more for ever.

And with ב *beth* prefixed. בַּאֲשֶׁר אַתְּ אִשְׁתּוֹ *Baeſher* att iſhtoe. *Becauſe* thou art his wife, Gen xxxix. 9.

The prefix ב *beth* ſometimes denotes place.

בַּאֲשֶׁר כָּרַע שָׁם נָפַל שָׁדוּד *Baeſher* carang ſham naphal ſhadud. *Where* he bowed, there he fell down dead, Judg. v. xxvii.

וּבַאֲשֶׁר חֲלָלִים שָׁם הוּא *Uvaeſher* chelaleem ſham hu. *And where* the ſlain (are) there (is) he, Job. xxxix. 30.

2d. A grove. But Kimchi obſerves, that it not only ſignifies a grove, but any tree; even a ſingle one, planted in honour of idol worſhip.

לֹא תִטַּע לְךָ אֲשֵׁרָה כָּל עֵץ Loe thittang lecha *eſhearah* cal eats. Thou ſhalt not plant thee *a grove* of any trees, Deut. xvi. 21.

Maſc. Plural.

בָּמוֹת וּמַצֵּבוֹת וַאֲשֵׁרִים Bamoeth umatſeavoeth *vaeſheareem* High places, and images, *and groves*, I. Kings. xiv. 23.

Plural Fem.

וַיַּעַבְדוּ אֶת הַבְּעָלִים וְאֶת הָאֲשֵׁרוֹת Vayangvdu eth habbeangleem veeth *haeſhearaeth*.

And

אשר

And ſerved Baalim, and *the groves*, Judg. iii. 7.

Affix.

וְאֶת אֲשֵׁרָיו תְּכָרֹתוּן Veeth *eſhearav* tichroethun. And cut down *his groves*, Exod. xxxiv. 13.

וַאֲשֵׁרֵיהֶם תִּשְׂרְפוּן בָּאֵשׁ *Vaeſheareahem* teſrephun baeaſh. And ye ſhall burn *their groves* with fire, Deut. vii. 3.

3d. The box tree.

בְּרוֹשׁ תִּדְהָר וְתִאַשּׁוּר יַחְדָּו Beroeſh tidhar *utheaſhur* yachdav. The fir tree, the pine, *and the box-tree* together, Iſai. xli. 19.

קַרְשֵׁךְ עָשׂוּ שֵׁן בַּת־אַשֻּׁרִים Karſheach aſu ſhean *bath-eſhureem*. Thy benches have they made of *box* inlaid with ivory, Ezek. xxvii. 6.

According to this ſenſe, בתאשרים muſt be read as one word; and which is the opinion of R. Jonah and Jarchi: as alſo of Jonathan in his Chaldee paraphraſe. And Jarchi in particular obſerves, that it was not poſſible that they were made otherwiſe than of wood, and over laid with ivory. But others are of opinion, that בת־אשרים is two words, and that the meaning is the company of the Aſhurites. See Abarbanal on Ezek. And to which Kimchi ſeems to incline. See Sepher Haſharaſheem.

4th. Bleſſedneſs, happineſs, praiſe, ſucceſs, &c.

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ *Aſherea* haeeſh eſher loe halach. Bleſſed (is) the man that walketh not, Pſalm. i. 1.

אַשְׁרֵי אֱנוֹשׁ יוֹכִיחֶנּוּ אֱלוֹהַּ *Aſrea* enoeſh yoecheechenu eloeha. *Happy* (is) the man whom God correcteth, Job v. 17.

Affix.

אַשְׁרֶיךָ יִשְׂרָאֵל *Aſhrecha* yiſraeal. *Happy* (art) *thou*, O Iſrael, Deut. xxxiii. 29.

Piengl.

בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת Beaſhree kee *iſhrunee* banoeth. Happy am I, for the daughters *will call me bleſſed*, Gen. xxx. 13.

Partici.

וְעַתָּה אֲנַחְנוּ מְאַשְּׁרִים זֵדִים Veangtah

Veangtah enachnu *meaſhreem* zeadeem. And now *we call* the proud happy, Malach. iii. 15.

כִּי אֹזֶן שָׁמְעָה וַתְּאַשְּׁרֵנִי Kee oezen ſhameang *vatteaſhreanee*. When the ear heard (me) *then it bleſſed me*, Job xxix. 11.

רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ Rauha banoeth *vayeaſhruha*. The daughters ſaw her, *and bleſſed her*, Solom. Song. vi. 9.

Puangl.

וְתֹמְכֶיהָ מְאֻשָּׁר Vethoemecheha *meuſhar*. And her retainers (are) *happy*, Prov. iii. 18.

5th. A ſtep, or going.

Affix.

תָּמֹךְ אֲשֻׁרַי בְּמַעְגְּלוֹתֶיךָ Tamoech *eſhuray* bemangeloethecha. Hold up *my goings* in thy paths, Pſalm xvii. 5.

וַתֵּט אֲשֻׁרֵנוּ מִנְּיָ אָרְחֶךָ Vatteat *eſhureanu* minnee archecha. Neither have *our ſteps* declined from thy way, ibid. xliv. 19.

לֹא תִמְעַד אֲשֻׁרָיו Loe thimangd *eſhurav*. None of *his ſteps* ſhall ſlide, ibid. xxxvii 31

6th. To obſerve, ſee, &c.

כְּנָמֵר עַל דֶּרֶךְ אָשׁוּר Kenamear al derech *aſhur*. As a leopard by the way *obſerves*, Hoſea xiii. 7.

This, according to Kimchi, is the parti. of Kal.

אשר Aſhear, *Talm.* To ſtrengthen, cheriſh; alſo firmneſs, ſtability, &c. Gitteen. fol. lxx. 1. Kethub, fol. x.

אשרתא Eſharta, *Talm.* To confirm, ratify, &c. Gitteen fol. lxii. 1.

It likewiſe denotes a cheſt; or according to the Gloſſary, a pack, or bundle of garments. Gitteen. fol. xiv. 1.

אשראי Aſhray, *Talm.* Denotes confidence, faith, or truſt in a creditor. The good opinion which the creditor has of the perſon he truſts with his property. Peſacheem fol. cxiii. 1. Metſia. fol. lxiii. 2.

אשור Aſhur. *Talm. Rab.* Aſſyria; from whence כתב אשורית Kethav *eſhureeth*; *the Aſhyrian* writing; i. e. the Hebrew ſquare character, in oppoſition to the Samaritan.

אֲשַׁרְנָא Uſharna. *Cha.* A wall.

וְאֲשַׁרְנַא דְנָה לְשַׁכְלָלָה *Veuſharna* dena leſhachlala. And to make up or perfect this *wall*, Ezra v. 3.

אשרשיפא Aſharſheepha, *Talm.* A ſtool or bench. Kethub. fol. lxi. 1. and Berachoeth. fol. xxiv. 1.

אשת *Cha.* A mole.

וְחוּמְטָא וְאַשׁוּתָא Vechametа *veaſhutha.* And the ſnail, *and the mole.* Targ. Onk. Levit. xi. 30.

הֵיךְ נְפוּלָא וְאָשׁוּתָא דִי סַמְיָן וְלָא חֲמוּן שִׁמְשָׁא Heach nephula *veaſhutha* dee ſamyan vela chemun ſhimſha. Like an untimely birth, *and a mole*, which are blind, and have not ſeen the ſun. Targ. Jeruſ. Pſalm lviii. 9.

It is uſed in the ſame ſenſe in the Miſhna. See Moed Katoen fol. vi. 2.

אישתדא Eeſhtada. *Talm.* Denotes the preſent year, i. e. any thing to be done within the year. Talm. Jeruſ. Maangſer ſhenee. chap. iv.

אשתדור. See שדר

Perek Kama in Megillah. fol. ix. Zevachem. fol. lxii. and San. fol. xxi.

אשור Aſhur, *Talm.* Strength, ſtability, &c. And according to the Aruch, it denotes haſte, ſpeed, &c. Gitteen fol. xxxiv. 1. and Shab. fol. cxix. 1.

אֲשֵׁרְתָּא Eſhearatha, *Cha.* A grove.

וּנְבִיֵּי אֲשֵׁרְתָּא אַרְבַּע מְאָה Uneviyeay *eſheareth* arbang meaah. And the prophets of *the grove* four hundred. Targ. Jona. I. Kings xviii. 19.

וַאֲשֵׁרְתָּא דִי עֲלוֹהִי קְצִיצָה *Vaeſherta* dee eloehee ketſeetſah. *And the grove* that was over it was cut down. Targ. Jona. Judg. vi. 28.

Conſtruc.

אֲשֵׁרַת כָּל אִילָן *Eſhearath* cal eelan. *A grove of* any trees. Targ. Onk. Deut. xvi. 21.

Plural.

וַאֲקִימוּ לְהוֹן קָמָן וַאֲשֵׁירִין Vaekeemu lehoen kaman *vaeſheareen.* And they ſet them up images *and groves.* Targ. Jona. II. Kings xvii. 10.

אשתיימא Eeſhtayyama. *Talm.* A chancellor, or ſecretary. Avoedang Zara. fol. xli. 1.

אשתקד Iſhtakad. *Talm. Rab.* The preceding year. Berachoeth. fol. xviii. 2. Shekal. chap. vi. and R. Solom. Jarchi, Comment. Levit. xxvi. 10.

את Eth.

1ſt. An adverb. The, &c. and is uſed in divers ſenſes, as will be ſhewn in the examples. It alſo ſometimes forms the prepoſition *from*, by having מ *mem* prefixed. It likewiſe forms the accuſative caſe with affixed pronouns, by having י *yod*, ו *vau*, final ם *mem*, or ך *caph* poſtfixed.

בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם Bara Eloeheem *eath haſhamayim.* God created *the* heaven, Gen. i. 1.

וַיּוּשַׁב אֶת מֹשֶׁה וְאֶת אַהֲרֹן Vayuſhav *eth* moeſheh *veeth* aheroen. *And* Moſes *and* Aaron were brought back, Exod. x. 8.

גַּם מֵאֵת זֶה תֵּצֵאִי Gam *meaeath* ze teatſee. Yea, thou ſhalt go forth *from* him, Jer. ii. 37.

בְּיוֹם הִמָּשַׁח אֹתוֹ Beyoem himmaſhaeh *oethoe.* On the day that *it* was anointed, Numb. vii. 10.

וַיִּקְבֹּר אֹתוֹ בַּגַּי Vayikboer *oethoe* vaggay. And he buried *him* in a valley, Deut. xxxiv. 6.

וַיִּרְאוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל אֹתָם בְּרָע Vayiru ſhoeterea venea yiſraeal *oetham* berang. And the officers of the children of Iſrael did ſee (that) *they* (were) in evil (caſe), Exod. v. 19.

וַיִּרְעוּ הָרֹעִים אוֹתָם Vayirung haroengeem *oetham.* But the ſhepherds fed *themſelves*, Ezek xxxiv. 8.

וְאֵין אֶתְכֶם אֵלַי Veean *ethchem* ealay. Yet *ye* (turned) not to me, Haggai ii. 17.

וּבָרֵא אוֹתָהֶן בְּחַרְבוֹתָם Uvarea *oethehen* becharvoetham. And diſpatch *them* with their ſwords, Ezek. xxiii. 47.

יִשְׁפְּטוּ אוֹתָהֶם Yiſhpetu *oethehem.* Shall judge *them*, ibid. verſe 45.

עַד הַשְׁמִידוֹ אוֹתְכֶם מֵעַל הָאֲדָמָה

Ad haſhmeedoe *oethechem* meangl haedamah. Until he have deſtroyed *you* from off this land, Joſhua xxiii. 15.

אֲשֶׁר צִוָּה אֶתְכֶם Eſher tſivva *ethchem*. Which he commanded *you*, ibid. verſe 16.

And with dagaſh.

הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם Hanniſhareem haealeh *itchem*. Theſe that remain *amongſt you*, ibid. verſe 7.

אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי *Ittee* milvanoen callah *ittee* milvanoen tavoeee. *With me* from Lebanan my ſpouſe, *with me* from Lebanan come, Solom. Song, iv. 8.

וַיִּכַל לְדַבֵּר אִתּוֹ Vaychal ledabbear *ittoe*. And he left off talking with him, Gen. xvii. 22.

וַיְכַל מֹשֶׁה מְדַבֵּר אִתָּם Vaychal moeſheh middabbear *ittam*. And when Moſes had done ſpeaking *with them*, Exod. xxxiv. 33.

And with ו *vau* prefixed.

וְאִתָּנוּ תֵּשְׁבוּ *Veittanu* teſheva. *And ye* ſhall dwell with us, Gen. xxxiv. 10.

And the feminine is אַתְּ in the ſecond perſon.

And the maſculine has generally ה poſtfixed, אַתָּה. See the Grammar, page 331.

2d. A coulter; or as ſome think a ſpade.

Affix.

וְאֶת אִתּוֹ Veeth *eathoe*. And *his coulter*, I. Sam. xiii. 20.

Plural.

וְלָאֵתִים *Valeatheem*. *And for the coulters*, ibid. verſe 21.

And with dagaſh.

וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים Vechitthu charvoetham *leitteem*. And they ſhall beat their ſwords *into plowſhares*, Iſai. ii. 4.

Plural Affix.

כִּתּוּ אִתֵּיכֶם לַחֲרָבוֹת Coetu *itteachem* lacheravoeth. Beat *your plowſhares* into *ſwords*, Joel iii. 10.

אַתְּ Att. *Cha*. The ſecond perſonal pronoun, thou. See אנת.

אתא Atha. *Cha*. To come, &c. alſo to take or bring.

Preter.

וַאֲמַרוּ חַד אֲתָא לְאִתּוֹתָבָא Vaemaru chad *etha* leittoethava. And they ſaid, one (fellow) *came in to* ſojourn. Targ. Onk. Gen. xix. 9.

Parti,

Particip.

וְהָא עֵשָׂו אָתֵי Veha eaſav *athea*. And behold, Eſau *came*. Targ. Onk. ibid. xxxiii. 1.

וַהֲוָה כָּל דְּאָתֵי לְאַתְרָא Vaheva chal *deathea* leathra. And it came to paſs, (that) as many *as came* to the place. Targ. Jona. II. Sam. ii 23.

Plural.

וְהָא גַּמְלַיָּא אָתָן Veha gamlaya *athan*. And behold, the camels *were coming*, Targ. Onk. Gen. xxiv. 63.

Fem.

וְהָא רָחֵל בַּרַתֵּיהּ אָתְיָא עִם עָנָא Veha racheal beratteah *athya* im ana. And behold, Rachel his daughter *cometh* with the ſheep. Targ. Onk. ibid. xxix. 6.

Affix.

עַד מֵיתִי לְוָתָךְ Ad *meathee* levathach. Before *I came* unto thee. Targ. Onk. ibid, xlviii. 5.

Imper.

לְמֵימַר אֵתָא הַלְכָא Lemeamar *etha* halcha. Saying *come* hither. Targ. Jona. II. Sam. xiv. 32.

Hiph. Preter.

וְהֶבֶל אַיְתִי אַף הוּא מִבַּכָּרֵי עָנֵיהּ Vehevel *aythee* aph hu mibbaccarea aneah. And Abel, he alſo *brought* of the firſtlings of his flocks. Targ. Onk. Gen. iv. 4.

Parti.

וַאֲנָא הָא אֲנָא מַיְתֵי יַת טוּפָנָא מַיָּא עַל אַרְעָא Vaena ha ena *maythee* yath tuphana maya al arang. And behold, I, even I *do bring* a flood of waters upon the earth. Targ. Onk. ibid. vi. 17.

Infin.

לְאַיְתָאָה יָתָנָא לְאַתְרָא בִּישָׁא הָדֵין *Leaythaah* yatha leathra beeſha hadean. *To bring* us unto this evil place. Targ. Onk. Numb. xx. 5.

And in Daniel we find it with ה *he* inſtead of the radical א *aleph*.

לְהַיְתָיָה לְמָאנֵי דַּהֲבָא וְכַסְפָּא *Lehaythaya* lemanea daheva vechaſpa. *To bring* the golden and ſilver veſſels, Dan. v. 2.

Fem.

וְהֵיתָיַת אֶבֶן חַדָּא *Veheathayeeth* even chada. *And* a ſtone *was brought*, ibid. vi. 18.

It is uſed in the ſame ſenſes in *Talm.* and *Rab.* Hebrew.

אִתְּתָא Itta. *Cha.* A woman; alſo a wife.

It muſt be obſerved, that the ת *thau* anſwers to the ש *ſhin* in the Hebrew word אשה; and the א *aleph* poſtfix, is to form the fem.

בַּר נָשׁ דְּאִתְיְלִיד מִן אִתְּתָא Bar naſh deithyeleed min *ittha.* (The) ſon of man that is born of *a woman.* Targ. Jeruſ. Job xiv. 1.

Emphat.

לָדָא יִתְקְרֵי אִתְּתָא Leda yithkerea *ittha.* This ſhall be called *woman*; or to this ſhall they call *woman.* Targ. Gen. ii. 23.

Conſtruc.

שׁוּם אִתַּת אַבְרָם שָׂרַי Shum *ittath* avram ſaray. The name of Abram's *wife* (was) Sarai. Targ. Onk. ibid xi. 29.

Affix.

וְיִקְטְלוּנַנִי עַל עֵיסַק אִתְּתִי Veyiktelunnee al eaſak *itthee.* And they will ſlay me for the ſake of *my wife.* Targ. Onk. ibid. xx. 11.

אֲרֵי אִתְּתָךְ הִיא Erea *ithach* hee. That ſhe (was) *thy wife.* Targ. Onk. ibid xii. 18.

וְאַלְוִיאוּ יָתֵיהּ וְיָת אִתְּתֵיהּ Vealveeu yatheah veyath *ittheah.* And they ſent him away, *and his wife.* i. e. They gave him a ſafe convoy. Targ. Onk. ibid. verſe 20.

Another form.

וְיָהַב לֵיהּ יָת רָחֵל בְּרַתֵּיהּ לֵיהּ לְאִיתּוּ Veehav leah yath recheal beratteah leah *leittu.* And he gave him Rachael his daughter *to wife* alſo. Targ. Onk. ibid xxix. 28.

Another form, with נ ſuffixed.

וּתְהֵי לָךְ לְאִנְתּוּ Uthehea lach *leintu.* And ſhe ſhall be *thy wife*; or, and ſhe ſhall be unto thee *for a wife.* Targ. Onk. Deat. xxi. 13.

It is uſed in the ſame ſenſe in *Talm.* Hebrew

אתב Athav; from whence אתבש Atbaſh. A term uſed by the Cabbaliſts to denote the changing of the letters of the Hebrew alphabet, in the following manner: by which means, the ת *thau,* which is the

the laſt letter, is ſubſtituted for the firſt; and ſo of the reſt.

אב גד הו זח טי כל
תש רק צפ עס נמ לכ
מנ סע פצ קר שת
יט חז וה דג בא

This is done, in order to give the words the ſenſe required; and of which it is held by them; (i. e. the Cabbaliſts,) that the prophet Jeremiah made experiment of. And agreeable to this we find R. Solom. Jarchi, expreſs himſelf in the following manner:

ששך הוא בבל באת בש Sheaſhach hu bavel beat baſh. Sheſhak is Babylon according to the form of Atbaſh. Jarchi. on Jer. xxv. 26.

The ſame ſays Kimchi. ibid.

אתה Athah. To come, &c.

אָמַר שֹׁמֵר אָתָה בֹקֶר וְגַם לָיְלָה Amar ſhoemear *atha* voeker vegam layelah. The watchman ſaid, the morning *cometh*, and alſo the night, Iſai. xxi. 12.

וְאָתָה מְרִבְבוֹת קֹדֶשׁ *Vcatha* merivvoeth koedeſh. *And he came* with ten thouſands of ſaints Deut. 33. 2.

And with quieſcent א *aleph*.

עָדֶיךָ תֵּאתֶה Adecha *theatheh*. Unto thee *it ſhall come*. Micah iv. 8.

And with י *yod* prefixed.

מִצָּפוֹן זָהָב יֵאָתֶה Mitſaphoen Zahav *yeetheh*. Fair weather *cometh* from the north, Job xxxvii. 22.

And with the third radical dropt, and the radical א *aleph* quieſcent.

הַעִירוֹתִי מִצָּפוֹן וַיֵּאת Haeengroethee mitſaphoen *vayath*. I have raiſed up (one) from the north, *and he ſhall come*, Iſai. xli. 25.

And with י yod inſtead of the third radical.

הַגִּידוּ הָאֹתִיוֹת לְאָחוֹר Haggeedu *haoetheeyoeth* leachoer. Shew (the things) *that are to come* hereafter, ibid, verſe xxiii.

קָרְבוּ וְיֵאָתְיוּן Karevu *vayeethayuu*. Draw near, *and come*, ibid. verſe v.

כִּי פַּחַד פָּחַדְתִּי וַיֵּאָתֵנִי Kee phachad

phachad pachadtee *vayeethayeanee.* For the thing which I greatly feared, *is come upon me,* Job iii. 25.

כָּל חַיְתוֹ שָׂדַי אֵתָיוּ Cal chaythoe ſaday *eathayu.* All ye beaſts of the field *come,* Iſai. lvi. 9.

And with ה *he* ſubſtituted for the firſt radical א *aleph.*

הֵתָיוּ לְאָכְלָה *Heathaya* leachlah. *Come* to devour. Jerm. xii. 9.

וְעַל פְּנֵי הַשַּׁעַר הָאִיתוֹן Vealnal penea haſhangar *haeethoen* And from the face of the gate *of the entrance,* Ezek. xl 14.

איתיטרון Ethayatroen, See in תאט

אתיך. See נתך

אתכלא. See in תכל.

אתן Athoen. An aſs.

Fem,

וַתֵּרֶא הָאָתוֹן אֶת מַלְאַךְ ה׳ Vattearee *haathoen* eth malach adonay. And *the aſs* ſaw the angel of the Lord, Numb. xxii. 23.

Plural.

רֹכְבֵי אֲתֹנוֹת צְחֹרוֹת Roechevea *ethoenoeth* tſechoeroeth

That ride on white *aſſes,* Judg. v. 10.

Affix.

וַיַּחֲבֹשׁ אֶת אֲתֹנוֹ Vayachevoeſh eth *ethoenoe.* And ſaddled *his aſs,* Numb. 22. 21

אתן Athan, *Cha.*

1ſt. An aſs, the ſame as in the Hebrew, but with ſome variation in the poſtfix letters; particularly in the plural, which has final ן *nun* inſtead of the ת *thau,* in the Hebrew.

2d. A furnace.

לְגוֹא אַתוּן נוּרָא יְקִידְתָּא Legoe *attun* nura yekidta. Into the midſt of a fiery *furnace,* Dan. iii. 15.

כִּתְנָנָא דְאַתּוּנָא Kithnana *deattuna.* As the ſmoke of *a furnace.* Targ. Onk. Gen. xix. 28.

אותניתא Oethaneethea, *Talm.* Mourning veſtments. Jeruſ. *Talm.* San. chap. 2.

אתנסיאה Athanaſeeah. *Rab.* Immortality, in Medraſh. Shear. chap. i. 3. Vayikra Rabb. Prov. xxiii. 31.

And the Hebrew word עלמות Pſalm, xlviii. 15, is of

ſo tranſlated in Greek by Aquilas.

אתר Athar, *Cha.* A place, &c.

אֲתַר כָּשֵׁר לָנָא לְמִבָּת *Ethar* caſhear lana limvath. A convenient *place* for us to lodge. Targ. Onk. Gen. xxiv. 23.

Emphat.

וְאֶשַׁוֵּי לָךְ אַתְרָא דְיֵעֲרוֹק לְתַמָּן Veeſhavvea lach *athra* deyengroek lethamman. Then I will appoint thee *a place* whether he ſhall flee. Targ. Onk, Exod. xxi. 13.

Affix.

וּכְעַן אֱזֵיל לָךְ לַאֲתְרָךְ Ucheangn ezeal lach *leathrach.* And now (therefore) go to *thy place.* Targ. Onk. Numb. xxiv. 11.

Plural.

אַבָּדָא תְּאַבְּדוּן יַת כָּל אַתְרַיָּא Abbada theabdun yath cal *athraya.* Ye ſhall utterly deſtroy all *the places.* Targ. Onk. Deut. xii. 2.

It is uſed in the ſame ſenſe in *Talm.* Hebrew. Berach. fol. lxiii. 1.

אַתּוּר Attur. *Cha.* Aſſyria. Targ. Jona. Gen. x. 11. and Targ. Jeruſ. ibid. xxv. 18.

אתרוג. See in תרג

I ſhall now treat of thoſe words which are reckoned to have more than three letters for their roots.

And firſt, of thoſe of four letters.

אבנט Avneat. A girdle.

וְחָגַרְתָּ אֹתָם אַבְנֵט Vechagarta oetham *avneat.* And thou ſhalt gird them with *a girdle,* Exod. xxix. 9.

Plural.

וְעָשִׂיתָ לָהֶם אַבְנֵטִים Veangſeetha lahem *avneateem.* And thou ſhalt make *girdles* for them, ibid xxviii. 40.

Affix.

וְאַבְנֵטְךָ אֲחַזְּקֶנּוּ *Veavneatecha* echazkennu. And *with thy girdle* will I ſtrengthen him, Iſai. xxii. 21.

אלמג Almag. A ſpecie of cedar, very hard and firm.

עֲצֵי אַלְמֻגִּים הַרְבֵּה מְאֹד Etſea almuggeem harbeah meoed. Great plenty of *almug* trees, I. Kings x. 11.

And in II. Chron. ii. 8. it is written אַלְגּוּמִּים. with a

tranſpoſition of the letters מ. and ג.

הראל Hareal. An angel, as ſome ſay: or as others think, it denotes extraordinary ſtrength. See in ארה; to which root Kimchi ſeems inclined to think it belongs; and is then the ſame with אריאל, although the י *yod* is dropt in this.

And R. Judah ſays, that it is compounded of two words הר־אל *har-eal*, the mountain of God; which expreſſion is figuratively uſed to denote the angels, as not being ſubject to mortality. See Sepher, אהלי יהודה. fol. viii. 1.

Plural.

הֵן אֶרְאֶלָּם צָעֲקוּ חֻצָה Hean *erellam* tſaengku chutſa. Behold, *the angels* have cried without, Iſai. xxxiii. 7.

See Aben Ezra, Kimchi, Abarbanal, &c. on the paſſage.

ארגז Argaz. A coffer.

תָּשִׂימוּ בָאַרְגָּז מִצִּדּוֹ Taſeemu vaargaz mitſiddoe. Shall ye put *in a coffer* by the ſide thereof, I. Sam. vi. 8.

Second, thoſe of five or more letters.

אגרטל Agartal. A charger, or bowl.

Plural.

אֲגַרְטְלֵי זָהָב שְׁלֹשִׁים *Egartelea* zahav ſheloeſheem. Thirty *charges of* gold, Ezra i. 9.

אדרכן Adarcan. A dram the eighth part of an ounce.

Plural.

וַאֲדַרְכְּנִים רִבּוֹ *Vaedarcoeneem* ribboe. And ten thouſand *drams*, I. Chron. xxix. 7.

לָאֲדַרְכְּנִים אָלֶף *Laedarcoeneem aelph*. Of a thouſand *drams*, Ezra viii. 27.

אחשדרפן Achaſhdarpan. A Lieutenant, or governor of a province.

And according to Kimchi, it is a compound word, and denotes the great officers of ſtate that continually attend on the King.

וְאֶל הָאֲחַשְׁדַּרְפְּנִים Veel *haechaſhdarpaneem*. And to *the lieutenants*, Eſth. viii. 9.

אחשתרן Achaſhtaran. A camel or dromedary.

This Kimchi obſerves, is alſo a componnd word.

ארגמן Argaman. Purple.

וּפָרְשׂוּ עָלָיו בֶּגֶד אַרְגָּמָן Upharesu alav begged *argaman.* And they ſhall ſpread *a purple* cloth thereon, Numb. iv. 13.

And with ו *vau* inſtead of מ *mem.*

וּבָאַרְגָּוָן *Uveargavan. And in purple,* II. Chron. ii. 6.

הָאֲחַשְׁתְּרָנִים בְּנֵי הָרַמָּכִים *Haechaſteraneem* benea haram-macheem. *Camels,* young dromedaries, ibid. verſe x.

אלגביש Algavaveeſh. Great hail-ſtones.

וְאַתָּה אַבְנֵי אֶלְגָּבִישׁ תִּפֹּלְנָה Veatteanah avneah *elgaveeſh* tippoelenah. And ye, (O) *great hail-ſtones,* ſhall fall, Ezek. xiii. 11.

נשלמתי אות האלף
בשם אשר חכמה יאלף

ב.

B. Is the ſecond letter of the Hebrew Alphabet. It is a ſervile, and one of the prefix letters, and ſignifies *in*, *on*, *among*, &c. It is in number two.

It is one of the labial letters, and which are ſo called from the manner or method of pronouncing them, which is by preſſing the whole length of the lips together, and then forcing them open again by a ſtrong breath. It is uſed as an abbreviation by the Jewiſh writers in a number of inſtances; too many to be here all enumerated. I ſhall notice a few: ב״ב ſtand for בעל בית Bangal bayith. The maſter of (the) houſe. ב״א for ב אלפים Beth alapheem. Two thouſand. ב״ה for ברוך אדני Baruch Adonay. Bleſſed be God.

בבת Bavath. The apple of the eye.

כִּי הַנֹּגֵעַ בָּכֶם נֹגֵעַ בְּבָבַת עֵינוֹ Kee hanoegeaang bachem noegeaang *bevavath* eanoe. For he that toucheth you, toucheth *on the apple* of his eye, Zech. ii. 8.

And with the ſecond radical dropt.

אַל תִּדֹּם בַּת עֵינֶךָ Al tiddoem *bath* eaneach. Let not *the apple* of thine eyes ceaſe, Lament. ii. 18.

באג *Talm.* See in בגה.

באדן Badan, *Talm.* The name of a place.

רמוני באדן Rimmoenea *badan.* The pomegranates of *Badania.* Soeph Arlah. fol. lxxxii. Keleem, fol. xxvii, and Avoedang zara. fol. lxxiv 1.

באלה Balah; or as ſome write it, באלא Bala, *Talm. Rab.* A wood. Kama. fol. iii.

And Onkelas tranſlates the Hebrew word וְתֹאוֹ.

וְתוֹרְבְּלָא Vethurbela. The ox of the wood. Targ. Onk. Deut. xiv. 5.

באר Beaear.

1ſt. To declare, make plain, &c.

Preter.

בֵּאֵר אֶת הַתּוֹרָה הַזֹּאת *Beaear*

ear eth hattoerah hazzoeth. *Declared* this law, Deut. i. 5.

Infin.

בַּאֵר הֵיטֵב *Baear* heateav. Very *plainly*, ibid. xxvii. 8.

Imperat.

וּבָאֵר עַל הַלֻּחוֹת *Uvaear* al halluchoeth. *And make* (it) *plain* upon the tables, Hab. ii 2.

2d. A well or pit.

בְּאֵר מַיִם חַיִּים *Beear* mayim chayeem. *A well* of living waters, Solom. Song. iv. 15.

כִּי חָפַרְתִּי אֶת הַבְּאֵר הַזֹּאת Kee chapartee eth *habear* hazzoeth. That I have digged this *well*, Gen. xxi. 30.

Plural.

וְכָל הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו Vechal *habearoeth* eſher chapheru avdea aveev. And all *the wells* which his father's ſervants had digged, ibid. xxvi. 15.

בְּאֵרֹת חֵמָר *Beeroeth* cheamar. Slime *pits*, ibid. xiv. 10.

בְּאֵר Beaear, *Cha.* A well, the ſame as in the Hebrew; but with א *aleph* poſtfixed.

See farther in ביר.

בִּיאוּר Beur, *Rab.* An expoſition.

בִּיאוּר עַל הַתּוֹרָה *Beeur* al hattoerah. An expoſition on the law.

בארג. See in ברג

בָּאַשׁ Baaſh. To ſtink. abomination.

וּבָאַשׁ הַיְאֹר *Uvaaſh* hayoer. And the river *ſhall ſtink*, Exod. vii. 18.

Niph.

וְגַם נִבְאַשׁ יִשְׂרָאֵל בַּפְּלִשְׁתִּים Vegam *nivaſh* yiſraeal baplíſhteem. And (that) Iſrael was alſo held in *abomination* by the Philiſtines, I. Sam. xiii. 4.

Hiph.

וְלֹא הִבְאִישׁ Velae *hiveeſh*. And it did not *ſtink*, Exod. xvi. 24.

אֲשֶׁר הִבְאַשְׁתֶּם אֶת רֵיחֵנוּ Eſher *hivaſhtem* eth reacheanu. Becauſe *ye have made* our ſavour *to ſtink*, or be abhorred, ibid, v. 21.

Hith.

כִּי הִתְבָּאַשׁוּ עִם דָּוִיד Kee *hithbaeſhu* im daveed. That *they had*

had made themſelves odious to David, I. Chron. xix. 6.

The noun.

וַאֲעַלֶה בְּאֹשׁ מַחֲנֵיכֶם וּבְאַפְּכֶם Vaaengleh *beoeſh* macheneachem uveapchem. And I have made *the ſtink* of your camp to come up unto your noſtrils, Amos iv. 10.

Affix.

וְעָלָה בָאְשׁוֹ Veanglah *vaeſhoe*. And *his ſtink* ſhall come up, Joel ii. 20.

2d. Cockle, a weed.

Fem.

וְתַחַת שְׂעֹרָה בָּאְשָׁה Vethachath ſeoengrah *vaſhah*. And *cockle* inſtead of barley, Job xxxi. 40.

3d. Wild grapes: which as ſome ſay rot on the vine, and ſtink.

וַיַּעַשׂ בְּאֻשִׁים Vayangas *beuſheem*. And it brought forth *wild grapes*, Iſai. v. 2.

באש Baaſh, *Cha*. To ſtink, or abhor: the ſame as in the Hebrew.

דִּי אַבְאֲשְׁתּוּן יַת רֵיחָנָא Dee *aveſhtun* yath reachana. Becauſe *ye have made* our ſavour *to ſtink*. Targ. Onk. Exod. v. 21.

I muſt obſerve, that all the other words in the Hebrew of this ſignification, are tranſlated in Chaldee סרי, which ſee.

And as to the Hebrew word רוע, it is tranſlated in Chaldee, אבאיש. See בישׁ.

בבא Bava, *Cha*. A gate, door, or entry.

וְעַל בָּבָא דְבַיְתֵיהּ Veal *bava* devaytheah. And at *the gate* or door of his houſe. Targ. Jeruſ. Eſth. v. 14.

It is uſed in the ſame ſenſe in *Talm*. Hebrew. Shab. fol. xxxii. 1. Gitteen. fol. lxviii. 2. and Menach. fol. xxxiv. 1.

בבה Bavah, *Cha*. The apple of the eye.

הֵיךְ בַּבְתָּא דְעַיְנָא Heach *bavta* dengayna. As *the apple* of the eye. Jeruſ. Targ. Prov. vii. 2.

Conſtruc.

נַטְרִנּוּן כְּבָבַת עֵינֵיהוֹן Natreenun *kevavath* eaneahoen. He kept them as *the apple of* their eye. Targ. Onk. Deut. xxxii. 10.

It hath the ſame ſignification

tion in *Talm.* Hebrew. Gitteen. fol. lxix. 1.

בבן Bava. *Cha.* To hate. Targ. Jona. Gen. xxxvii. 4.

בבואה Bavuah. *Talm. Rab.* A ſhadow. The ſhadow of any thing ſeen in the water. Avoedang Zara. fol. xlvii. 1. Nedar. fol. ix. 2. and Kereethuth. fol. vi. 1. Bereſheeth Rabba. ſect. iv. Yalkut. fol. lxv. 65. col. 3.

בוביא Buvya. *Talm.* A platter, diſh, or porringer, &c. Peſacheem. fol. xxx. 2. Shab. fol. xxix. 1.

בוביתא Buvyatha. *Talm.* Soaked in water. Chal. fol. lxxxv. 2.

בבל Baval. *Cha. Talm.* Babylon.

תלמוד בבלי Talmud *bavlee.* The *Babylonian* Talmud.

ביבר Beevar. *Talm.* Any place where living creatures are kept; as an aviary, a pond, or park.

אין צדין דגים מן הביברין ביום טוב Ean tſadeen dageem min habeevreen beyoem toev. Muſt not hunt or catch fiſh from *the ponds* on a feſtival. Betſa. fol. xxiii. 2.

בג Bag. Meat, proviſion.

מִפַּת בַּג הַמֶּלֶךְ Mippath *bag* hamelech. The King's *meat*, Dan. i. 5.

It is here uſed in conjunction with פת, which ſignifies a *morſel*; ſo that the paſſage in verſe the 8th, ſignifies, He would not defile himſelf with a morſel of the King's meat.

בגד Bagad.

1ſt. To act or deal treacherouſly, &c.

כָּל רֵעֶיהָ בָּגְדוּ בָהּ Cal reaenghu *bagedu* vah. All her friends *have dealt treacherouſly* with her, Lament. i. 2.

Fem.

וַתֵּרֶא בָּגוֹדָה אֲחוֹתָה יְהוּדָה Vattere *bagoedah* echoethah Yehudah. And her *treacherous* ſiſter Judah ſaw (it). Jerm. iii. 7.

Another form.

אַנְשֵׁי בְּגֹדוֹת Anſhea *boegdoeth. Treacherous* perſons. Zephan. iii. 4.

2d. Cloaths, raiment, &c.

וְלֹא תַחְבֹּל בֶּגֶד אַלְמָנָה Veloe thachevoel *begged* almanah.

Nor

Nor take a widow's *raiment* to pledge, Deut. xxiv. 17.

Plural. Maſc.

וְלָבַשׁ בְּגָדִים אֲחֵרִים Velavaſh *begadeem* achereem. And he ſhall put on other *garments*, Levit. vi. 4.

Affix.

וַיִּקְחוּ אִישׁ בִּגְדוֹ Vayikchu eeſh *bigdoe*. And they took every man his garment, II. Kings ix. 13.

לָמָּה קָרַעְתָּ בְגָדֶיךָ Lammah karangta *begadecha*. Wherefore haſt thou rent *thy clothes*, ibid. v. 8.

Conſtruc.

אֶת בִּגְדֵי עֵשָׂו Eth *bigdea* eaſav. *The raiment of* Eſau, Gen. xxvii. 15.

Fem. Plur.

כָּל בִּגְדֹתֶיךָ Cal *bigdoethecha* All *thy garments*, Pſalm xlv. 9.

בגד Beged. *Rab.*

1ſt. Treachery, perfidiouſneſs, &c.

2d Garment, &c. The ſame as in the Hebrew.

בגה Bagah; or, as ſome write it, באגיא Bagayya, *Talm.* A field, plain, or valley. Betſa. fol. xxi. 1. Eruveen. fol. lxxiii. 1. &c.

בגין. See גין.

בגל; whence בגאלי; for which ſee in גלה.

And בגלל, ſee in גלל; for the ב appears to me to be ſervile.

בגר Bagar; whence בגרות Bagroeth. *Talm. Rab.* Puberty.

אין בין נערות לבגרות אלא ששה חדשים בלבד Ean bean naangroeth *lebagroeth* ela ſhiſha chedaſheem bilvad. There is (no diſtance) between youth *and puberty*, than ſix months only. Kethuboeth. fol. xxxix. 1, Maimonides, in Hilchoeth Eeſhoeth, chap. ii.

בגרונדי. See in גנד.

בד Bad.

1ſt. Linen.

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד Velavaſh haccoehean middoe *vad*. And the prieſt ſhall put on his *linen* garment, Levit. vi. 3.

וְהִנֵּה הָאִישׁ לְבוּשׁ הַבַּדִּים Vehinneah haeeſh levuſh *habaddeem*. And behold, the man clothed *with linen*, Ezek. ix. 11.

2d.

2d. Lies, liars, &c.

מֵפֵר אֹתוֹת בַּדִּים Meaphear oethoeth *baddeem*. That fruſtrateth the tokens of *the liars*, Iſai. xliv. 25.

3d. Staves; alſo branches.

וְעָשִׂיתָ בַדִּים לַמִּזְבֵּחַ Veangſeetha *vaddeem* lammizbeach. And thou ſhalt make *ſtaves* for the altar, Exod. xxvii. 6.

Conſtruc.

וְעָשִׂיתָ בַּדֵּי עֲצֵי שִׁטִּים Veangſeetha *baddea* etſea Shitteem. And thou ſhalt make *ſtaves of* Shittim wood, ibid. xxv. 13.

וַתַּעַשׂ בַּדִּים Vattangas *baddeem*. And brought forth *branches*, Ezek. xvii. 6.

Affix.

יֹאכַל בַּדָּיו בְּכוֹר מָוֶת Yoechal *baddav* bechoer maveth. The firſt born of death ſhall devour *his members*; which to man, are in the ſame relation as the branches to a tree. Job xviii. 13.

And ſome are of opinion, that it denotes his children; and which are his branches.

4. Uſed as a prepoſition, *in*, *with*, *among*, &c.

וְיִגְעוּ עַמִּים בְּדֵי רִיק Veyigeang ameem *bedea* reek. And the people ſhall labour *in* vain, Jerm. li. 58.

בְּדֵי שָׁפָר וְיֹאמַר הֶאָח *Bedea* ſhoephar yoemar heach. *Among* the trumpets, he ſaith, Ha, ha, Job xxxix. 25.

בדד Badad. Alone, ſolitary, &c.

And is uſed indiſcriminately to male and female.

בָּדָד יֵשֵׁב *Badad* yeaſheav. He ſhall dwell *alone*, Levit. xiii. 46.

שֹׁכְנִי לְבָדָד Shoechenee *levaded*. Which dwell *ſolitary*, Micah vii. 14.

And with the third radical dropt.

בַּד בְּבַד יִהְיֶה *Bad bevad* yeeheye. *Of each* there ſhall be *a like* (weight) Exod. xxx. 34.

And Kimchi obſerves, that it ſignifies *alone*; i. e. each ſhall be ground *alone*.

לְבַד מִטַּף *Levad* mittaph. *Beſides* the children, ibid. xii. 37.

מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד Miſhpachoeth miſhpachoeth *levad*. Every family *apart*, Zech. xii. 12.

מִלְבַד נְשֵׁי בְנֵי יַעֲקֹב *Milvad* neſhea venea yaengkoev. *Beſides* Jacob's ſons wives, Gen. xlvi. 26.

And in the affixed pronouns, it is with *dagaſh* in the ה.

בדא Bada. To deviſe, to feign, &c.

אֲשֶׁר בָּדָא מִלִּבּוֹ Eſher *bada* milliboe; which he *had deviſed* of his own heart, I. Kings xii. 33.

כִּי מִלִּבְּךָ אַתָּה בוֹדָאם Kee millibcha attah *voedam*. But thou *feigneſt them* out of thine own heart, Nehem. vi. 8.

בדא Bada. *Cha*. A liar; for which reaſon, the familiar ſpirits are called in the *Targums*.

בִּדִּין Biddeen. *Liars*.

It is uſed in the ſame ſenſe in *Talm*. and *Rab*. Hebrew. San. fol. lxxxix. 2. R. Azariah in Meor Enangeem. fol. cxlv. 2.

בד Bad. In *Talm*. Hebrew, ſignifies,

1ſt. Linen.

2d. A branch.

3d. A wine or olive preſs; alſo an equal weight or quantity.

בדובר Beduvar. *Talm*. Backward, behind, &c. Berachoeth. fol. vi. 2.

בדד Badad. *Rab*. Solitude. Kav venakee. Prov. viii. 20.

בדיד Bedeed. *Talm*. A ſpade, or ſhovel, &c. Keleem. chap. xxix. fol. 43.

בודידה Boedeedah. *Talm*. A vat under a wine preſs. Sheveengeeth. fol. xliii.

בדידין Bededeen. *Talm*. A kind of ditch, or trench. Moed katoen. fol. iv. 2.

בדודין Bedudeen. *Rab*. Old clothes, ſkins. or hides. Eacha Rabbathee. chap. i.

בדדין Badadeen. *Talm*. Wine preſſers. Taharoeth. fol. cxxiii.

בודיא Budya. *Talm*. A mat. Kethub. fol. 1. 2. Succa. fol. xx. 2.

בדח Badach. *Cha*. To rejoice, be glad, &c.

Preter.

בְּדַחוּ *Vedachu*. *They are glad*. Targ. Jeruſ. Lament. i. 21.

Imperat.

חֲדִיאִי וּבְדִיחִי Chadeee *uvedechee*. Rejoice *and be glad*. Targ. Jeruſ. ibid. iv. 21.

Future.

אֶחְדֵי וְאֶבְדַח Echdea *veevdach*. I will be glad, *and I will rejoice*. Targ. Jeruſ. Pſal. ix. 3.

בדל

וְיִבְדְּחוּן בָּךְ *Vcyivdechun* bach. *And let them rejoice* in thee. Targ. Jeruſ. ibid. v. 12.

It is uſed in *Talm.* Hebrew to denote hilarity and joy. Eruveen. fol. xxix. 1.

בדל Badal. To ſeparate, &c.

Niph.

לֹא נִבְדָּלוּ Loe *nivdelu. Have* not *been ſeparated*, Ezra ix. 1.

וְכָל הַנִּבְדָּל מֵעַמֵּי הָאֲרָצוֹת אֶל תּוֹרַת הָאֱלֹהִים Vechal *hanivdal* meaangmea haeratſoeth el toerath haeloeheem. And all they that had *been ſeparated* from the people of the lands, unto the law of God. Nehem. x. 29.

Hiph.

הִבְדִּיל ה׳ אֶת שֵׁבֶט הַלֵּוִי *Hivdel* adonay eth ſhevet halleave. The Lord *ſeparated* the tribe of Levi, Deut. x 8.

Huph.

וְהֶעָרִים הַמִּבְדָּלוֹת Veheangreem *hamivdaloeth.* And *the ſeparate* cities, Joſh. xvi. 9.

2d. A piece.

אוֹ בַדַּל אֹזֶן Oe *vedal* oezen. Or *a piece* of an ear, Amos iii. 12.

3d. Tin.

אֶת הַבְּדִיל Eth *habdeel.* And *the tin*, Numb. xxxi. 22.

Affix.

וְאָסִירָה כָּל בְּדִילָיִךְ Veaſeera cal *bedeelayich.* And I will take away all *thy tin*, Iſa. i. 25.

בדל Badal, *Cha.* For, that, &c.

בְּדִיל דְּאֱנוּן בִּשְׂרָא *Bedeel* deinnun biſra. *For that* he (is) fleſh. Targ. Onk. Gen. vi. 3.

בְּדִיל דְּיֵיטַב לִי *Beedeel* deyeetav lee. *That* it may be well with me. Targ. Onk. ibid. xii. 13.

It is likewiſe uſed as a perſonal pronoun with affix, as,

בְּדִילָךְ *Bedealeach. For thy ſake.* ibid.

It is alſo uſed in the firſt and third perſon: in the former of which it has י *yod* poſtfixed, and in the latter, ה *he*: and is never uſed without ב.

הבדל Hevdal, *Talm.* A ſeperation, diſtinction, &c. Metſia. fol. lxxxix.

בדולקי Bedoelkee, *Rab.* A

kind of image. Medraſh. Shemueal. fol. lviii. 4. And ſome read ברוקלי with ר.

בדס Badas. A kind of woollen garment. Keleem. chap. laſt; and ſome read ברס.

בדק Badak. A breach, alſo to repair: alſo a calker.

וְהֵם יְחַזְּקוּ אֶת בֶּדֶק הַבַּיִת Veheam yechazkueth *bedek* habbayith. And let them repair *the breaches* of the houſe, II. Kings, xii. 6.

לְבַדּוֹק וּלְחַזֵּק הַבָּיִת *Livdoek* ulechazzeak habbayith. *To repair* and ſtrengthen the houſe, II. Chron. xxxiv. 10.

Affix.

מַחֲזִיקֵי בִּדְקֵךְ Machezeekea *bidkeach*. *Thy calkers*, or more properly, the ſtrengtheners of *thy breach*, Ezek. xxvii. 9.

בדק Badak, *Cha.* To ſearch, try, ſpy, enquire, &c.

Participi. Preſ.

וְאַלָּהָא בָּדֵיק לִבַּיָּא Vealaha *vadeak* libbaya. But the Lord *trieth* the heart. Targ. Jeruſ. Prov. xvii. 3.

Infin.

לְמִבְדַּק יְסוֹדֵי אַרְעָא *Lemivdak* yeſeedea arang. The foundations of the earth *be ſearched*. Targ. Jona. Jerm. xxxi. 37.

Imper.

בְּדוֹקוּ יַת אַרְעָא *Beduku* yath arang. *Search* the land. Targ. Jona. Judg. xviii. 2.

It is of the ſame ſignification in *Talm.* Hebrew, Kethub. fol. cx. and Oehaloeth, fol. lxix.

בדק Badak, in Chaldee, alſo ſignifies a breach, the ſame as in the Hebrew: and generally has א aleph poſtfixed.

בדקא Bidka *Talm.* A pool or pond of ſtanding water. Bava Metſia. fol. lxvi. 2. Bava Bathra. fol. xli. 1.

And the Gloſſary explains it, to ſignify an inundation.

בדקא Bidka, in *Talm.* Hebrew, denotes, a floor, or foundation: and according to the Gloſſary, windows.

בדר Badar, *Cha.* To ſcatter, diſperſe, &c.

Preter.

וּבַדַּר יְיָ יַתְהוֹן מִתַּמָּן *Uvaddar* adonay yathhoen mittamman

man. And the Lord *ſcattered* them from thence. Targ. Onk. Gen. xi. 9.

וּמִתַּמָּן בַּדְּרִינוּן Umittamman *badreenun*. And from thence *he ſcattered them*. Targ. Onk. ibid. verſe ix.

Plural.

וְיִכְנֵישׁ מְבַדְּרֵי יִשְׂרָאֵל Veyichneaſh *mevadrea* yiſraeal. And ſhall aſſemble *the outcaſts* of Iſrael. Targ. Jona. Iſai. xi. 12.

It is uſed in the ſame ſenſe in *Talm.* and *Rab.* Hebrew. *Talm.* Jeruſ. Berachoeth. chap. laſt.

בהד. See in הדי. The ב beth being ſervile.

בהה Baha. Void, empty.

תֹּהוּ וָבֹהוּ Thoehu *vavoehu*. Without form *and void*. Gen. i. 2.

It is of the ſame ſignification in the *Cha.* See Targ. Jeruſ. ibid.

בהט Bahat, Marble, of the porphyry kind, Eſth. i. 6.

בהל Bahal. To be troubled: to be put into diſorder or confuſion, alſo haſte, hurry, &c.

Niph.

וַתֵּרֶא כִּי נִבְהַל מְאֹד Vatteare kee *nivhal* meoed. And ſhe ſaw that *he was* ſore *troubled*, I. Sam. xxviii. 21.

This is reckoned in the Preter tenſe; as being pointed with *pathach*. Kimchi on the roots.

Participi. with kamets.

נִבְהָל לַהוֹן אִישׁ רַע עָיִן *Nivhal* lahoen eeſh rang ayin. *He that haſteth* to be rich, (hath) an evil eye, Prov. xxviii. 21.

כִּי נִבְהֲלוּ מִפָּנָיו Kee *nivhelu* mippanav. For *they were troubled* at his preſence, Gen. xlv. 3.

Hiph.

וְשַׁדַּי הִבְהִילָנִי Veſhadday *hivheelanee*. And the almighty *troubleth me*, Job xxiii. 16.

The Noun.

וְהִפְקַדְתִּי עֲלֵיכֶם בֶּהָלָה Vehiphkadtee eleachem *behalah*. And I will appoint *terror* over you, Levit. xxvi. 16.

בהל Bahal, *Cha.* Trouble, terror, haſte, &c. the ſame

same as in the Hebrew, but as it differs in form, I shall produce a few examples.

אֲרֵי אִתְבְּהִילוּ מִן קֳדָמוֹהִי Erea *ithbeheelu* min kadamoehee. For *they were troubled* at (or from) his presence. Targ. Onk. Gen. xlv. 3.

וְחֶזְוֵי רֵאשִׁי יְבַהֲלֻנַּנִי Vechezvea reashee *yevahelunnanee*. And the visions of my head *troubled* me, Dan. iv. 2.

אֲזָלוּ בִּבְהִילוּ לִירוּשְׁלֶם Ezalu *bivheelu* lerushaleam. They went up *in haste* to Jerusalem, Ezra. iv. 23.

It is used in the latter sense, in *Talm.* Hebrew. Yevamoeth. fol. xxxiv. 1.

בְּהֵם Baham. Whence

בְּהֵמָה Beheamah. A beast: cattle in general.

בְּהֵמָה וְרֶמֶשׂ *Beheamah* varemes. *Cattle* and creeping things, Gen. i. 24.

מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה Mical *habbeheamah* hattehoerah. Of every clean *beast*, ibid. vii. 2.

And Kimchi observes that the ה *he*, is to mark the Fem.

In regimen.

וְאֵת בְּהֵמַת הַלְוִיִּם Veeath *behemath* halviyyim. And *the cattle of* the Levites, Numb. iii. 41.

Plural.

וְשֶׁן בְּהֵמוֹת Veshen *beheamoeth*. And the teeth of *beasts*, Deut. xxxii. 24.

But בְּהֵמוֹת Behemoeth in Job, xl. 10. is the name of a certain great beast. Though what it really is, is unknown. See Aben Ezra, and R. Levi Ben Gershoem, on Job.

בֹּהֶן Boehen. The thumb, or great toe.

וְעַל בֹּהֶן יָדָם הַיְמָנִית Veal *boehen* yadam haymaneeth. And upon *the thumb*, of their right hand. Exod. xxix. 20.

Plural.

וַיְקַצְּצוּ אֶת בְּהֹנוֹת Vayekatsetsu eth *behoenoeth*. And cut off *the thumbs*, Judg. i. 6.

בֹּהַק Boehak. A kind of freckled pimple or spot, mentioned in the description of the leprosy, Levit. xiii. 39.

It is of the same signification in Chaldee; and according to Elias

דְּבְהֹתָתְ מֵאַתּוּרָאָה Aph mim-mitſrayim *tivhetheen* kema *divheatht* meaatturaah. Thou alſo *ſhalt be aſhamed* of Egypt, as *thou waſt aſhamed* of Aſſyria. Targ. Jona. Jerm. ii. 36.

וְתַתְקֵף בְּבֵית בְּהַתְתֵּיהּ Vethathkeaph beveath *behattheah* And taketh him by *his private parts*. Targ. Onk. Deut. xxv. 11.

בוא Boe.

1ſt. To come, bring; alſo an entry.

בָּא אָחִיךְ בְּמִרְמָה *Ba* acheecha bemirmah. Thy brother *came* with ſubtlety, Gen. xxvii. 35.

And without א *aleph*.

כִּי עַל יוֹם טוֹב בָּנוּ Kee al yoem toev *banu*. For we *come* in a good day. I. Sam. xxv. 8.

And with parogogic ה.

בְּבֹאָה רַגְלַיִךְ הָעִירָה *Bevoeah* raglayich haeengrah. When thy feet *enter* into the city. I. Kings xiv. 12.

וְהֵבֵאתִי עֲלֵיכֶם *Veheaveathee* eleachem. *And I will bring* upon you, Levit. xxvi. 25.

והביאה

Elias it is of a white colour, and very bright.

מִזִּיו יְקָרֵיהּ מַבְהִיקִין שְׁמֵי שְׁמַיָּא Mizzeev yekareah *mavheekeen* ſhemea ſhemaya. From the ſplendour of his glory, were the heaven of heavens *brightened*. Targ. Jona. II. Sam. xxii. 13.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew. San. fol. c. i. Bereſheeth Rabba. Sect. xl.

מובהק Muvhak, in *Talm.* and *Rab.* Hebrew, ſignifies manifeſt, excellent, illuſtrious, &c.

בהר Bahar.

1ſt. Bright.

וְעַתָּה לֹא רָאוּ אוֹר בָּהִיר Veangta loe rau oer *baheer*. And now they ſee not *the bright* light, Job xxxvii. 21.

2d. בַּהֶרֶת *Bahereth*. *A bright* white ſpot, or pimple, in leproſy, Levit. xiii. 2.

It is of the ſame ſignification in the *Chaldee*. And likewiſe in *Talm.* Hebrew.

בהת Behath. *Cha.* Shame, confuſion, &c.

אַף מִמִּצְרַיִם תִּבְהַתִּין כְּמָה

ביאה Beeah, in *Talm.* Hebrew is uſed to denote coition, San. fol. lxxv. and Kiddusheen. chap. 1ſt.

מבוי Mavuy. *Talm.* An entry, Miſhna. Shab. chap. xvi.

בואת Bavaath; or בותא Bavta, in *Talm.* and *Rab.* Hebrew, ſignifies the ſwan. Chuleen. fol. lxiii. 1. and Jona. on Levi. xi.

And ſome read בותא.

בוז Buz. To deſpiſe, &c.

כִּי מִי בַז לְיוֹם קְטַנּוֹת Kee mee *vaz* leyoem ketanoeth. For who *hath deſpiſed* the day of ſmall things, Zech. iv. 10.

אֱוִילִים בָּזוּ Eveeleem *bazu* Fools deſpiſe, Prov. i. 7.

The noun.

בְּגַאֲוָה בָּזוּז Begavah *vazuz.* With pride *and contempt*, Pſal. xxxi. 19.

בוך Bach. Perplexity.

Niph.

נָבֻכוּ עֶדְרֵי בָקָר *Navoechu* edrea bakar. The herds of cattle *are perplexed*, Joel i. 8.

Fem.

וְהֵבִיאָה אוֹתָם אֶל הַכֹּהֵן *Vehebeaveeah* oetham el hacoehean. *And ſhe ſhall bring* them unto the prieſt, Levit. xv. 29.

Participi.

כִּי הוּבְאוּ בֵּית יוֹסֵף Kee *huveu* beath yoeſeaph. Becauſe *they were brought* into Joſeph's houſe, Gen. xliii. 17.

Another form.

The noun.

אֶל מָבוֹא הַשְּׁלִישִׁי El *mavoe* haſhleeſhee. Into the third *entry*, Jerm. xxxviii. 14.

וַיְבִיאֵנִי בַמָּבוֹא Vayveeanee *vamavoe.* And he brought me through *the entry*, Ezek. xlvi. 19.

2d. Fruits; or encreaſe of the earth.

וַיַּעֲשׂוּ פְּרִי תְבוּאָה Vayaengſu peree *thevuah.* And they yield fruits of *increaſe*, Pſal. cvii. 37.

וַאֲכַלְתֶּם מִן הַתְּבוּאָה יָשָׁן Voechaltem min *hatvuah* yaſhan. And ye ſhall eat of the old *fruit*, Levit. xxv. 22.

Plur.

מִסְפַּר תְּבוּאֹת Miſpar *tevuoeth.* The number (of the years) of *the fruits*, ibid. ver. 16.

וְהָעִיר שׁוּשַׁן נָבוֹכָה Vehaeengr ſhuſhan *navoecha*. But the city of Shuſhan *was perplexed*, Eſth. iii. 15.

And with kibbuts inſtead of choelam.

נְבֻכִים הֵם בָּאָרֶץ *Nevucheem* heam baarets. They *are perplexed* in the land; i. e. they are embarraſſed, as not being able to determine which way to proceed, Exod. xiv. 3.

The Noun. Fem.

וּמְבוּכָה *Umevucha*. *And perplexity*, Iſai. xxii. 5.

Affix.

עַתָּה תִּהְיֶה מְבוּכָתָם Attah theeheyeh *mevuchatham*. Now ſhall be *their perplexity*, Micah vii. 4.

בול Bul.

1ſt. The ſtock, or trunk of a tree, or plant.

לְבוּל עֵץ אֶסְגּוֹד *Levul* eats eſgoed. Shall I fall down (or bow) *to the ſtock* of a tree, Iſai. xliv. 19.

2d. Food.

כִּי בוּל הָרִים יְשַׂאוּלוֹ Kee *vul* hareem yiſu loe. Surely the mountains bring him forth *food*, Job xl. 20.

This, as Kimchi obſerves, is nearly the ſame as יבל.

3d. The eighth month of the Jewiſh eccleſiaſtical year, now called מרחשון Marcheſhvan, or חשון Cheſhvan; and which anſwers to October and November.

בול Bul. *Talm.* A piece, or portion. Shab. fol. cxxviii. 2. Metſia. fol. xc. 1.

And R. Solom. ſays, it denotes a handful.

It likewiſe denotes the eighth month, the ſame as in the Hebrew.

בולי Bulee. *Talm.* Rich; rich men. Gitteen. fol. xxxvii. 1.

בולין Buleen. *Rab.* An army: a company of men, &c. Bereſheeth. Rabba. Sect. vi. Yalkut. fol. iv. col. 1.

בוליוטוס Bulyatas. *Talm. Rab.* A counſellor, ſenator, &c. Talm. Jeruſ. Taangneeth. fol. lxix. col. 1. Koeheleth. Rabba. fol. i. col. 1.

And according to the Moeſaph Haangruch, it is writ-

ten בלוטי in Yoema. fol. viii. 2.

And Buxtorf writes בוליוטין.

בוץ. See in בין.

בוס Bus. A treading down under foot; alſo pollution.

Future.

וְאָבוּס עַמִּים בְּאַפִּי *Veavus* ammeem beappie. *And I will tread down* the people in mine anger, Iſai. lxiii. 6.

The noun, and which is fem.

וּמְבוּסָה *Umevuſah*. *And of treading down*, ibid. xxii. 5.

Conſtruc.

וּמֵאֱלֹהִים הָיְתָה ו תְּבוּסַת אֲחַזְיָהוּ Umea eloheem haytha *tevuſath* aechazyahu. And *the treading down*, (or deſtruction) of Ahaziah was of God, II. Chron. xxii. 7.

Pieng. Preter.

צָרֵינוּ בּוֹסְסוּ מִקְדָּשֶׁךָ Tſareanu *boeſeſu* mikdaſhecha. Our adverſaries *have trodden down thy ſanctuary*, Iſai. lxiii. 18.

In this example, the third radical is doubled.

Huph. Parti.

כְּפֶגֶר מוּבָס *Kepheger muvas*. As a carcaſe *trodden under foot*, ibid. xiv. 19.

Hith.

וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמַיִךְ Vaereach *mithboeſeſeth* bedamayich. And I ſaw thee *polluted* in thine own blood, or *thou waſt polluted*, Ezek. xvi. 6.

It is uſed in the ſame ſenſe in *Talm.* Hebrew. See Oehaloeth, chap. ii. and iii.

בוץ Buts. Fine linen.

וְתַכְרִיךְ בּוּץ Vethachreech *buts*. And with a garment of *fine linen*, Eſth. viii. 15.

It is of the ſame ſignification in the Chaldee.

בוק Buk. Empty, void, &c.

בּוֹקָה וּמְבוּקָה וּמְבֻלָּקָה *Buka umevaka* umevullaka. (She is) *void and empty*, and waſte, Nahum. ii. 10.

Infin. Futur.

הַבּוֹק ו תְּבוֹק *Hibboek tibboek Empty, it ſhall be emptied*, Iſai. xxiv. 3.

See farther in radix, בקק.

It is of the ſame ſignification in *Talm.* Hebrew. Avoedang, Zara. fol. xxxvii. 2. Chulleen. fol. l. 2. and Bava. Bathra. fol. cli. 2.

בוקא Buka, *Talm.* A bone, generally applied to the thigh or hip bone. Chuleen. fol. xlii. 2.

בוקינוס Bukeeyanoes. *Rab.* A horn, or trumpet. Yalkut fol. clxxxvi. 2. Zohar. Deut. fol. cxxxii. col. 4.

בור Boer, A pit or ciſtern; and which differs from בְּאֵר, as that is a ſpring: and this is a collection of ſtanding water; or without any water at all. It is likewiſe uſed figvratively, to denote the grave, a priſon, or dungeon.

וְכִי יִפְתַּח אִישׁ בּוֹר Vechee yiphtach eeſh *boer*. If a man ſhall open a *pit*, Exod. xxi. 33.

וְהַבּוֹר רֵק אֵין בּוֹ מָיִם *Vehabboer* reak ean boe mayim. *And the pit* (was) empty, there was no water in it, Gen. xxxvii. 24.

Plural.

וּבֹרֹת חֲצוּבִים *Uvoeroeth* chetſuveem. *And pits* digged, Deut. vi. 11.

And with א *aleph*.

לַחְצֹב לָהֶם בְּאֵרוֹת בְּאֵרֹת

נִשְׁבָּרִים אֲשֶׁר לֹא יָכְלוּ הַמָּיִם Lachtſoev lahem *boeroeth boeroeth* niſhbareem eſher loe yacheelu hammayim. To hew them out *ciſterns*, broken *ciſterns* that can hold no water, Jerm. ii. 13.

וַיְרִיצֻהוּ מִן הַבּוֹר Vayreetſuhu min *haboer*. And they brought him haſtily from *the dungeon*, Gen. xli. 14.

וְנִמְשַׁלְתִּי עִם יוֹרְדֵי בוֹר Venimſhaltee im yoeredea *voer*. And I become like them that go down into *the pit*, Pſalm, xxviii. 1.

בור Bur, *Cha.* Deſolation, &c.

Futur.

וְאַרְעָא לָא תְּבוּר Vearang la *thevur*. And that the land *become* not *deſolate*. Targ. Onk. Gen. xlvii. 19.

בור Bur, *Talm.* A ciſtern; a pit: a collection of ſtanding water. Keleem. chap. xv. Oehaloeth, chap. viii.

בור Bur, *Talm.* An ignorant or ſtupid perſon. Miſhna, Avoeth. chap. ii.

It likewiſe denotes deſolation, as in the Hebrew.

And is uſed in *Cha.* for thorns. See in הב.

בוש Buſh.

1ſt. To ſhame, confound, &c.

בְּךָ בָּטְחוּ וְלֹא בוֹשׁוּ Becha batechu veloe *voeſhu*. They truſted in thee, and were not confounded, Pſalm xxii. 5.

בּוֹשׁוּ וְגַם נִכְלְמוּ *Boeſhu* vegam nichlemu. They (ſhall) be *aſhamed* and confounded, Iſai. xlv. 16.

The noun.

Fem.

תְּכַסְּךָ בוּשָׁה Techaſcha *vuſha*. *Shame* ſhall cover thee, Obad. i. 10.

And with נ additional.

בָּשְׁנָה אֶפְרַיִם יִקָּח *Baſhna* ephrayim yikach. Ephraim ſhall receive *ſhame*, Hoſea, x. 6.

Hiph.

וּמְשַׂנְאֵינוּ הֵבִישׁוֹתָ Umeſaneanu *heveeſhoetha*. And they that hated us *haſt thou put to ſhame*, Pſalm, xliv. 8.

Hith.

וְלֹא יִתְבּוֹשָׁשׁוּ Veloe *yithboeſhaſhu*. *And were* not *aſhamed*, Gen. ii. 25.

וְהֶחֱזִיקָה בִּמְבָשָׁיו Veheechezeeka *bimvuſhav*. And taketh him *by the ſecrets*, i. e. thoſe parts which it is a *ſhame* to uncover, Deut. xxv. 11.

Another form.

וַיָּחִילוּ עַד בּוּשׁ Vayacheelu ad *buſh*. And they tarried till they were *aſhamed*, i. e. they were aſhamed of having tarried, or delayed ſo long, Judg. iii. 25.

Or, and they tarried till *late*.

2d. To delay: be ſlow in coming.

Pieng.

וַיַּרְא הָעָם כִּי בֹשֵׁשׁ מֹשֶׁה Vayar haangm kee *voſheaſh* moeſheh. And when the people ſaw that Moſes *delayed*, Exod. xxxii. 1.

מַדּוּעַ בֹּשֵׁשׁ רִכְבּוֹ לָבוֹא Madduang *boeſheaſh* richboe lavoe. Why (is) his chariot *ſo long* in coming, Judg. v. 28.

It is uſed in the ſame ſenſes in *Talm.* Hebrew, Nedareem fol. xx. 1.

בישן Bayſhan, *Rab.* Baſhful,

ful, ſhame faced, Miſhna. Avoeth. chap. 2.

בזז Bazaz. Spoil, prey, &c.

וּבָזַז בִּזָּהּ *Uvazaz bizzah. And ſhall ſpoil her ſpoil*; or ſhall take her ſpoil, Ezek. xxix. 19.

But the firſt reading is more conſonant to the idiom of the Hebrew.

בָּזְזוּ לָהֶם יִשְׂרָאֵל *Bazeeza* lahem yiſrael. Iſraeal *took for a prey* unto themſelves, Joſh. viii. 27.

Niph.

וְנָבוֹזוּ אַרְמְנוֹתָיִךְ *Venavoczu* armanoethayich. And thy palaces *ſhall be ſpoiled*, Amos iii. 2.

Pieng.

וּבְזָזוּ *Uvuzzazu. And they ſhall ſpoil* (them,) Jer. v. 37.

The noun.

וּבַבִּזָּה לֹא שָׁלְחוּ אֶת יָדָם *Uvabizzah* loe ſhalechu eth yadam. *But on the ſpoil* they laid not their hands, Eſth. ix. 10.

בז Baz. *Cha.* To deſpiſe, &c.

מִסְתַּכְּלִין מֻבְזָן לִי Miſtacleen *mevazzan* lee. They look at (and) *deſpiſe* me. Targ. Jeruſ. Pſal. xxii. 18.

Another form.

Preter.

אֲרוּם פְּתִגְמָא דַּה־יְיָ בְּזִי Eruin pithgama daadonay bazea. Becauſe *he hath deſpiſed* the word of the Lord. Targ. Jeruſ. Numb. xv. 31.

See farther in בסר, and שט.

2d. Breaſt.

Plu. affix.

בְּזוֹי אִתְמְלִיאוּ חֲלָבָא *Beezoey* ithmeleeu ehelava. *His breaſts* are full of milk. Targ. Jeruſ. Job xxi. 24.

בז Baz. In *Talm.* Hebrew ſignifies, to deſpiſe, contemn, &c. Perek. Kama. Soeta. fol. xl. and San. fol. lxv.

It alſo denotes *breaſt* in *Rab.* Hebrew, the ſame as in the *Cha.* Bereſheeth Rabba, ſect. v. and xxxv.

בזז Bazaz. *Cha.* Spoil, prey, the ſame as in the Hebrew; but of ſome difference in the form: ſuch, as the noun having א *aleph* poſtfixed inſtead of ה *he*, &c.

It is uſed in the ſame ſenſe

in

מַדּוּעַ בָּזִיתָ אֶת דְּבַר ה׳ Mad-duang *bazetha* eth devar adonay. Wherefore *haſt thou deſpiſed* the commandment of the Lord, II. Sam. xii. 9.

Niph.

נִבְזֶה בְּעֵינָיו נִמְאָס *Nivzeh* beeanav nimas. In whoſe eyes *a vile perſon* is contemned, Pſal. xv. 4.

This is the opinion of Jarchi; but others think it ſignifies, to deſpiſe, i. e. all the good works which he hath done, are deſpiſed by him: as not arrogating to himſelf any extraordinary merit from them; ſo great is his meekneſs. See Aben Ezra, and Kimchi, on Pſalms

Hiph.

לְהַבְזוֹת בַּעֲלֵיהֶן בְּעֵינֵיהֶן *Lehavzoeth* baengleahen beangneahen. *So that they ſhall deſpiſe* their huſbands in their eyes, Eſth. i. 17.

The noun.

וּכְדֵי בִּזָּיוֹן וָקֶצֶף Ucheday *bizzayoen* vakatſaph. Thus (ſhall there ariſe) too much *contempt* and wrath. ibid. verſe, 18.

in *Talm.* Hebrew. Peſacheem, fol. lxxii. 2. Niddah fol. xv. 2. and Yevamoeth, fol. xxxi.

בזבז Bizbeaz. *Cha.* To ſpend, or beſtow, &c.

לְמָה דֵין אֲנָא מְבַזְבֵּז מָמוֹנָא לְמֶעְבַּד צְדָקְתָא Lemah dean ena *mevazbeaz* mamoena lemengbad tſidketha. Why ſhould I *beſtow* or *ſpend* my money in acts of charity. Targ. Jeruſ. Eccle. iii. 22.

It is uſed in the ſame ſenſe in *Talm.* Hebrew. Kethu. fol. l. 1.

בזבינא Bazbeena. *Talm.* A tax gatherer; a collector of tribute, mentioned in the New Teſtament by the name of publican. Bava Bathra. fol. clxvii. 1.

בזגא Bizga. *Talm.* A bundle; alſo a cord. Chuleen. fol. lii. 1.

בזה Bazah. To deſpiſe, alſo a mean or vile perſon.

Preter.

כִּי דְבַר ה׳ בָּזָה Kee devar adonay *bazah.* Becauſe *he hath deſpiſed* the word of the Lord, Numb. xv. 31.

לִבְוֹה נֶפֶשׁ *Livzoe* nepheſh. *To the deſpiſed* ſoul; or according to the Engliſh tranſlation, *to him* whom man *deſpiſeth.* Iſai. xlix. 7.

This, according to ſome, is an *adjective*; and others take it to be the infinitive.

And Kimchi is of opinion, that the following is of the ſame form with additional נ *nun*, and מ *mem.*

נְמִבְזָה וְנָמֵס *Nemivzah* venameas. *Vile* and refuſe. I. Sam. xv. 9.

בזך Bazach. *Cha.* A ſpoon.

בְּזִיכָא חֲדָא *Bezeecha* cheda. One *ſpoon.* Targ. Onk. Num. vii. 14.

Plural.

וְיַת־בָּזְכַיָּא Veyath *baziccayya.* And *the ſpoons*, ibid. Targ. Onk. ibid. iv. 7.

It denotes the ſame in *Talm.* Hebrew. Tameed. chap. iv. fol. 31.

בזל Bazal; from whence בזלי Bizlee. *Talm.* The confines, limits, or borders of any place. Bava Bathra. fol. lxviii. 2.

בזע Bazang. *Cha.* To divide, cleave; alſo to pierce, or thruſt through, &c.

Preter.

בְּזַע יַמָּא *Bezang* yamma. *He divided* the ſea. Targ. Jeruſ. Pſalm lxxviii. 13.

אַנְתְּ בְּזַעְתָּא מַעְיְנָא Ant *bezangt* mangyana, Thou *didſt cleave* the fountain. Targ. Jeruſ. ibid. lxxiv. 15.

Infin.

עִדָּן בְּחִיר לְמִבְזַע לִבּוּשָׁא Iddan becheer *lemivzang* levuſha. A choſen time *to rend* a garment. Targ. Jeruſ. Eccle. iii. 7.

וּבְזַע יַת תַּרְוֵיהוֹן *Uvezang* yath tarveahoen. *And truſt* them both through. Targ. Onk. Numb. xxv. 8.

In *Talm.* and *Rab.* Hebrew it ſignifies, to rend, divide, &c. Bava. Bathra. fol. lxxiv. 1. Vayikra Rabba, ſect. xix.

בזק Bazak, tranſlated a flaſh of lightning; a ſudden burſt.

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק Vehachayeth ratſoe veſhoev kemareah *habbazak.* And the living creatures ran and returned, as the appearance

ance of a *flaſh of lightning*, Ezek. i. 14.

The name of a place.

וַיִּמְצְאוּ אֶת אֲדֹנִי בֶזֶק בְּבֶזֶק Vayimtſeu eth edoenee vezek *bevezek*. And they found Adonibezek *in Bezek*, Judg. i. 5.

וַיִּפְקֹד בְּבֶזֶק Vayiph kedeam *bevazek*. And when he numbered them *in Bezek*, 1. Sam. xi. 8.

This is according to the Engliſh tranſlation: but the Rabbins, and the generality of the Jewiſh commentators are of a contrary opinion, and think it denotes *ſtones*; i. e. he numbered them by or with *ſtones*; that is, every one gave a ſtone, by which means he knew their number; in the ſame manner as they gave the half ſhekels in the wilderneſs, and which it may be perſumed were not then at hand. See Jarchi, Kimchi, Abarbanal, &c.

בזק Bezak, *Talm.* Rab. To ſprinkle, ſcatter, diſperſe, &c. Eruveen. fol. civ. Bava. Bathra, chap. v.

לפי שבעולם הזה היא נבזקת באחת מאיבריו אבל לעתיד היא נבזקת בכל הגוף Lephee ſhe baoenglam hazzeh hee *nivzeketh* beachath meeavarava, aval leangtheed, hee *nivzeketh* bechal haguph. Becauſe, that in this world, it (the ſpirit) is *ſprinkled* in but one of his members; but in the future age, it will be *ſprinkled* throughout the whole body. Bereſheeth Rabba. ſect. xxvi.

אבזק Avzak. *Talm.* A worm, or moth, which eats cloaths. Bava Metſia. chap. vi. fol. 48.

בזר Bazar. To ſcatter.

Futur.

בִּזָּה וְשָׁלָל וּרְכוּשׁ לָהֶם יְבַזּוֹר Bizzah veſhalal urechuſh lahem *yivzoer*. The ſpoil, and prey, and riches *ſhall he ſcatter* among them, Dan. xi. 24.

Pieng.

בְּזַר עַמִּים *Bizzar* ammeem. *Scatter* (thou) the people, Pſalm lxviii. 31.

In which ſenſe, it is the ſame as פזר.

It

It is of the ſame ſignification in *Talm.* Hebrew. Perek Kama. Kereethuth. fol. vi. 2.

בזרא Bizra and בזרנין Bizraneen. *Talm. Rab.* Seed, grains of corn. Kidduſheen. fol xxxix. 1. and Gitteen. fol. lxviii. 2. and Targ. Jona. Gen. i. 11. 12. 29, &c.

בזתא Biztha, *Talm.* And according to the Gloſſary, denotes a place within a ſabbatical *journey.* Eruveen. fol. lii. 1.

ר׳ בחיי בן אשר מסראגוסטה אשר בארגון בספרד היה תלמיד הרשב״א ובשנת נ״א לאלף הששי נעשה דיין וראש כי היה חכם ומקובל גדול וחבר כמה ספרים Rabbeanu Bechayea Ben aſher miſaraguſta eſher bearagoen biſphard, haya talmeed haraſhaba uviſhnath *nun aleph* leeleph haſheeſhee naengſeh dayan veroeſh, kee haya chacham umekubal gadoel, vechibbear camah ſephareem.

R. Bechaya Ben Aſher of Saragoſſa in Aragon in Spain, was the diſciple of R. Shelomoe aben adereth: and in the year 5051 of the creation, was choſen judge and head (of the divinity ſchool) for he was very wiſe, and learned; and a great cabbaliſt: he was the author of ſeveral works, viz.

1ſt. ביאור על התורה והוא על שלשה דרכים על דרך הפשט על דרך המדרש ועל דרך הקבלה Beeur al hattoerah, vehu, al ſheloeſha deracheem, al derech hapaſhat, al derech hamedraſh, veal derech hakabbala.

An expoſition on the pentateuch, and which is in a threefold mannner, viz. Litteral, Allegorical, and Cabbaliſtical.

It was firſt printed, A. M. 5207, but where, is not mentioned: and has been ſeveral times ſince reprinted.

2d. כד הקמח ויש בו דרשות ששים המה הדברים הצריכים לאדם בהנהגתו Cad hakamach, veyeſh boe medraſhoeth ſhiſheem, heamah hadvareem hatfareecheem leadam behanehagathoe.

The veſſel of meal, in which is contained ſixty orations on

offered in the temple, Exod. xxx. 34.

השער הב' בביאור איכות האכילהותכלית האדם באכילתו וטעם מניעת האכילה ביום הכפורים וטעם אסר הבשר לאדם הראשון והיתרו לנח Hashangar *habeth*, beveaur eachoeth haacheelah, vetachleeth haadam beacheelathoe; vetangam meneeangth haecheelah beyoem hakeepureem; vetangam issar habasar leadam hareeshoen, veheateeroe lenoeach. Tract. 2d. Explains the different qualities of food; as also the end or purpose to be effected by man's taking of sustenance: the reason of food being prohibited on the day of atonement: as also why flesh was prohibited to Adam, and allowed of to Noah.

השער הג' בביאור המוסר והדרך ארץ שראוי לאדם על השלחן והזמן הנכון לאכילה Hashangar *hagimel*, beveeur hamusar vehaderech erets sherauy leadam al hashulchan vehazman hanachoen leacheelah, &c. Tract. 3d. Explains,

such things as are necessary and useful to man for his practical behaviour.

And in the Venice edition, A. M. 5306. is an addition of several matters from the Babylonian *Talm.* as also from scripture.

3d. שלחן ארבע ונחלק לארבעה שערים. השער א' בביאור דיני הברכות על השלחן ומביא טעמים על שמונה מיני בשמים שהיו בקטורת הסמים Shulchan arbang, venechlak learbangah sheangreem: hashangar *aleph* beveeur deenea habrachoeth al hashulchan: umeavee taangmeem al shemoenah meenea besameem shehayu biktoerath hasameem

The four (squared) table, and which is divided into four tracts. Tract. 1st. Explains the manner and form of the benedictions used at table: (as grace before and after meat, &c.) and in which, he introduces several curious reasons for the assemblage of the eight species of spices which composed the perfume that was

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plains the proper behaviour neceſſary to be obſerved at table: as alſo the proper time for taking of food, and the good effect of temperance, &c.

השער הד" בביאור הסעודה המתוקנת לצדיקים לעתיד לבא והיותה נשמית ורוחנית ובו ביאור ענין תחיית המתים Haſhangar *hadaleth*, beveeur haſſeungda hamthukeneth latſadeekem leangtheed lavoe, veheyoethah gaſhmeeth verucheneeth. Uvoe veeur inyan techeeyath hametheem. Tract. 4th. Explains the nature of the feaſt prepared for the righteous in the future age; and ſhews that it is both corporal and ſpiritual. He likewiſe explains the ſubject of the reſurrection of the dead. Printed at Venice, A. M. 5306- With an index of the paſſages quoted from ſcripture, and the *Talmud*. There is (ſays Bartolocci) a manuſcript of the above in the Vatican, Numb. 249. And he adds, that there is likewiſe a manuſcript in the Vatican, No. 196. With the title of Sepher meoer enayim on the Cabbala, the author of which is not known; but as it appears from the continual mention of R. Shlomoe aben adereth by the title of ומורי הרשב"א Umoeree haraſhaba. "And my honored maſter, R. Shloemoe Aben Adereth." It is plain, that the author muſt have been the ſcholar of R. Shloemoe: and they have for this reaſon attributed the ſaid work to R. Bechaya, but with what degree of probability, I am unable to determine; not having had an opportunity of comparing the ſaid manuſcript with the reſt of his works. There are alſo ſeveral other tracts on the cabbala imputed to him; as Oehel Moengead, Sepher Haemunah, Sepher Haenſeereeyah, Sepher Haingyun, Veſoed Adonay.

ר"בחיי הדיין ספרדי בן ר" יוסף פקודה הנקרא הזקן Rabbeanu Bechayea Hadayan, Ben R. Yoeſeaph pekudah, hanikra hazakean. R. Bechayea the ma

giſtrate, ſon of R. Joſeph Pekudah, was a native of Spain, and ſurnamed Senior. To diſtinguiſh him from the R. Bechayea above-mentioned, to whom he was prior. He flouriſhed about the year 4920 of the creation. He was the author of a moſt excellent work, entitled ספר חובת הלבבות Sepher choevath halvavoeth. The book of the duties of the heart: written originally in Arabic, and tranſlated into Hebrew by R. Jehudah Aben Tibboen, the father of R. Samuel Aben Tibboen, who tranſlated the Moereh Nevucheem of Maimonides from Arabic into Hebrew,

It is held in the higheſt eſtimation by all the learned Jews; (none elſe being able to underſtand it) and which it juſtly deſerves, as it contains the beſt moral precepts, rules of rectitude, and true piety, that I have ever met with in any author whatever, not divinely inſpired; and that, without the leaſt tincture of ſuperſtition; aud at the ſame time, his reaſoning is the moſt forcible that can be conceived. In particular, his arguments and proofs of the exiſtence of THE ONE TRUE GOD, who by his wiſdom hath created the world, and ſtill continues to govern it by his providence, muſt at once ſtrike every deiſt and athieſt dumb. The nature of this publication will not permit me to give extracts from it, but if God pleaſes to ſpare my life, I mean to undertake a tranſlation of the whole for the benefit of mankind in general. It is divided into עשרים י׳ Yod ſheangreem. Ten gates, or tracts.

השער הראשון בביאור אופני חיוב יחוד האל בלב שלם Haſhangar hareeſhoen beveeur oephanea cheeyoev yeechud haeal beleav ſhaleam. Gate, firſt, explains the manner of the duty of believing the unity of God, with a perfect heart.

השער השני בביאור אופני הבחינה בברואים ורב טוב האלהים עלידם Haſhangar haſheanee beveeur oephanea habcheenah bayrueem verav

בחי

tuv haeloeheem aleahem. Gate 2. Explains the manner of examining into the nature and exiſtence of all created beings, and God's infinite mercy towards them.

השער השלישי בביאור אופני חיוב קבלת עבודת האלהים עלינו Haſhangar haſhleeſhee beveeur oephanea cheeyoev kabalath avoedath haeloehem aleanu. Gate, 3. Explains the manner of the performance of our duty towards God; or the manner of our accepting his (religious) ſervitude.

השער הרביעי בביאור אופני חיוב הבטחון באלהים יתברך לבדו Haſhangar harveengee beveeur oephanea cheeyoev habitachoen beeloeheem yithbarach levadoe. Gate, 4th. Explains the manner of the duty of putting our whole truſt in the bleſſed God only.

השער החמשי בביאור אופני חיוב היות כל מעשינו מיוחדים לשמו ולהזהר מן החנף Haſhangar hachemeeſhee beveeur oephanea cheeyoev heyoeth cal maengſeanu meyuchadeem liſhmoe, uleheezahear min hachoeneaph. Gate, 5th. Explains the manner of the duty, that all our works be for the ſole honour of the Deity; and to ſhun the hypocrite, or flatterer.

השער הששי בביאור אופני חיוב הכניעה והשפלות מפניו Haſhangar haſhiſhee beveeur oephanea cheeyoev hachneeang vehaſhiphloeth mippanav, Gate, 6. Explains the manner of the duty of humility and inferiority towards the ſupreme being. i. e. a juſt acknowledgment of our worthleſs ſtate.

השער השביעי בביאור אופני חיוב התשובה Haſhangar haſhveengee; beveeur oephanea cheeyoev hateſhuva. Gate, 7. Explains the manner of the duty of repentance.

השער השמיני בביאור אופני חיוב חשבון האדם עם נפשו לאל Haſhangar haſhmeenee, beveeur oephanea cheeyoev cheſhboen haadam im naphſhoe laeal. Gate. 8. Explains the manner of the duty of

of man's accounting with his ſoul, concerning its duty towards God.

השער התשיעי בביאור אופני חיוב הפרישות Haſhangar hateſheengee beveeur oephanea cheeyoev hapreeſhuth. Gate, 9. Explains the manner of the duty of ſeparating, or abſtaining from the ways of the world.

השער העשירי בביאור אופני חיוב אהבת אלהים Haſhangar haengſeere beveeur oephanea cheeyoev ahevath eloeheem. Gate, 10. Explains the manner of the duty of the pure love of God, &c. Printed in quarto at Mantua, A. M. 5319.

בחל Bachal. To abhor; and occurs but once.

Fem. Preter.

וְגַם נַפְשָׁם בָּחֲלָה בִּי Vegam naphſham *bechalah* vee. And their ſoul alſo *abhorred* me, Zech. xi. 8.

בחל Bachal, and בוחל Boechal. *Talm.* Ripe, mature, &c. Sheveengeeth chap. iv. Maangſeroeth, chap i. and Nidda. fol. xlvii. 1.

See alſo Kimchi, on Zech. xi. 14. where he explains בוחל to be ſynonimous with בוגרת.

בחן Bachan.

1ſt. To prove, try, &c.

בֹּחֵן כְּלָיוֹת וָלֵב *Boechean* kelayoeth valeav. *That trieſt* the heart and the reins, Jer. xi. 20.

וּבְחָנוּנִי נָא בָזֹאת *Uvechanunee* na vazoeth. *And prove me* now herewith. Mala. iii. 10.

Niph.

בְּזֹאת תִּבָּחֲנוּ Beſoeth *tibbacheanu*. Hereby *ye ſhall be proved*. Gen. xlii. 15.

The noun.

כִּי בֹחַן Kee *voechan*. Becauſe (it is) a *trial*, Ezek. xxi. 13.

2d. A Tower.

בָּחוֹן נְתַתִּיךְ *Bachoen* nethatteecha. I have ſet thee (for) *a tower*, Jer. vi. 27.

For as God had commanded him to propheſy evil to come on them, he told him not to be afraid of them, for he had made him as a ſtrong tower.

Affix.

Affix.

בַּחוּנָיו הֲקִימוּ Heakeemu *bachunav*. They ſet up *his towers*, Iſai. xxiii. 13.

בחן Bachan, *Cha*. To prove, try, &c. as in the Hebrew.

Preter.

אֲרוֹם בְּחַנְתָּנָא אֱלָהָא Erum *bechantana* elaha. For *thou haſt proved us*, O God. Targ. Jeruſ. Pſalm lxvi. 10.

And in ſome places in the Targum it is בחר, which ſee.

In *Rab.* Hebrew, it is of the ſame ſignification, as in the Hebrew.

בחר Bachar. To chooſe, elect: alſo youth, and which ſome think to be the choiceſt or moſt eligible; as being devoted to pleaſure, and free from care and trouble.

Preter.

בְּךָ בָּחַר יְיָ אֱלֹהֶיךָ Becha *bechar* adonay eloehecha. The Lord thy God *hath choſen* thee, Deut. vii. 6.

Niph.

וְנִבְחַר מָוֶת מֵחַיִּים *Venivchar* maveth meachayim. And death *ſhall be choſen* rather than life, Jerm. viii. 3.

Adj.

בָּחוּר *Bachur*. *Young*, Ezek. ix. 6.

Plural. Conſtruc.

וְאִתּוֹ שְׁלֹשֶׁת אֲלָפִים אִישׁ בְּחוּרֵי יִשְׂרָאֵל Veittoe ſheloeſheth elapheem eeſh *bechurea* yiſrael. Having three thouſand *choſen* men of Iſrael with him, I. Sam. xxvi. 2.

וַיִּבְחַר מִכֹּל בְּחוּרֵי יִשְׂרָאֵל Vayivchar miccoel bachurea. yiſraeal. And he choſe of all *the choice* men *of* Iſrael, II. Sam. x. 9. Theſe two examples are with *ſheva* as being of the form of *Kal*.

Another form. i. e. of the heavy conjugations, viz. dagaſh; as being pointed with *pathach*.

וּבַחוּרֵי יִשְׂרָאֵל הִכְרִיעַ Uva-*churea* yiſraeal hichreeang. And ſmote down *the choſen of* Iſrael, Pſalm, lxxviii. 31.

Plural.

בָּחוּרִים מֵרְחֹבוֹת *Bachureem* mearechoevoeth. *The young men* from the ſtreets, Jerm. ix. 21.

Plural.

Plural. Affix.

מִבְּחוּרָיו *Mibbechurav. Of his young men,* Numb. xi. 28.

Another form.

Conſtruc.

בְּחִיר ה׳ *Becheer* adonay. *The choſen of* the Lord, II. Sam. xxi. 6.

Affix.

בְּחִירִי *Becheeree. Mine elect,* Iſai, xlii. 1.

Another form with מ *mem* prefix.

וְכָל עִיר מִבְחוֹר Vechal eer *mivchoer.* And every *choice* city, II. Kings, iii. 19.

This is with *choelam*; but there is another form with *pathach.*

בְּמִבְחַר קְבָרֵינוּ קְבֹר אֶת מֵתֶךָ *Bemivchar* kevareanu kevoer eth meathecha. *In the choice* of our ſepulchres bury thy dead, Gen. xxiii. 6.

Plural. Affix.

וְעַם מִבְחָרָיו Veangm *mivcharav.* And *his choſen* people, Dan. xi. 15.

בחר Bachar, *Cha.* To chooſe, elect, &c. as in the Hebrew.

אֲרוּם דְּבֵית יַעֲקֹב בָּחַר לֵיהּ ה׳ Erum deveath yaengkoev *bechar* leah Adonay. For the Lord *hath choſen* the houſe of Jacob unto himſelf. Targ. Jeruſ. Pſalm. cxxxv. 4.

The ſame of the reſt, except ſome little variation in the letters, or pointing.

2d. To prove, try, &c.

וְאִבְחֲרִנּוּן כְּמָא דְּבָחֲרִין יַת דְּהַבָּא *Veevchereennun* kema *devachereen* yath daheva. *And I will try them* as *they try* the gold. Targ. Jona. Zech. xiii. 9.

בְּדָא תִּתְבַּחֲרוּן Beda *tithbacherun.* Hereby (or by this) *ye ſhall be proved.* Targ. Onk. Gen. xlii. 15.

בחירה Becheerah in Rabbinical Hebrew denotes the power of making an election or choice; i. e. free agency.

כי הש״י לא יכריח האדם שיחטא ושמהו בעל בחירה כדי שימלט מהרעות הנפשיות והגופיות כמו שבארנו בשלישי מספר מלחמות ה׳ Kee haſheam yithbareach lo yachreach haadam ſheyachta, veſameahu bangal

bangal *becheerah* kedea ſheyimmaleat meharangoeth hanaphſheeyoeth vehaguphyoeth, kemoe ſhebeearnu baſhleeſhee meſeapher milchamoeth adonay. For the bleſſed God doth not neceſſitate man to ſin; (and which muſt be the caſe, if we admit of predeſtination in the latitude it is held by ſome,) but hath made him a free agent, that he may thereby eſcape the evils or puniſhment of body and ſoul: as we have already explained in the third part of the book of the wars of the Lord. R. Levi Ben Gerſhoem, I. Kings, xvii. 1.

It is of the ſame ſignification in *Talm.* Hebrew.

בחש Bachaſh, בחשא Bachſha. In *Talm.* Hebrew, ſignifies, to ſearch, enquire, ſeek, &c. alſo to mix. Metſia. fol. v. 2. Shab. fol. clii. 1. San. fol. xxxix. 1.

It likewiſe denotes, a ladle. Peſacheem. fol. cxi. 2.

And in the *Cha.* it ſignifies to ſearch, &c. Targ. Jeruſ. Eſth. i. 14. and that called Jonathan's Gen. xxxix 11.

בטא Bata. To pronounce, ſpeak, &c.

Pieng.

לְבַטֵּא בְּשִׂפָתַיִם *Levattea* viſphathayim. *Pronouncing* with his lips, Levit. v. 4.

Futur.

לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בִּשְׁבֻעָה Lechoel eſher *yeveattea* haadam biſhvuang. Whatſoever (it be) that a man *ſhall pronounce* with an oath, Ibid.

The noun.

אוֹ מִבְטָא שְׂפָתֶיהָ Oe *mivta* ſephatheha. Or *the utterance* of her lips, Numb. xxx. 6.

And we met with it in *Kal.* with ה *he* inſtead of the radical א.

יֵשׁ בּוֹטֶה כְּמַדְקְרוֹת חָרֶב Yeaſh *boeteh* kemadkeroeth charev. There is *that ſpeaketh* like the piercings of a ſword, Prov. xii. 8.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew, Kerithuth. fol. ix. and Maimonides in Hilchoeth Shevungoeth, chap. i.

בטי Batea, *Talm.* A ſpecie of *fiſh* ſaid to be unclean.

Avoedang Zara. fol. xxxix. 1.

בטית א. See in בטט.

בטד. בִּטְדָא Bitda. *Talm.* A finger; and is applied to ſuch quadrupeds as have four claws; and which according to the Gloſſary, are called fingers. Chulleen. fol. l. 2. and fol. lxxvi. 1.

And the Aruch reads בטרי

בטח Batach.

1ſt. To truſt, rely upon, &c. alſo confidence, ſecurity, hope, &c.

Preter.

בּוֹ בָטַח לִבִּי Boe *vatach* libbee. My heart *truſted* in him, Pſalm, xxviii. 7.

בּוֹשׁוּ כִּי בָטָח *Boeſhu* kee *vatach*. They were confounded becauſe they *had hoped*, Job, vi. 20.

Future.

אֶבְטַח וְלֹא אֶפְחָד *Evtach* veloe ephchad. *I will truſt*, and I will not be afraid, Iſai. xii. 2.

Participi.

כִּי בְךָ בָטוּחַ Kee vecha *batuach*. Becauſe he *truſteth* in thee, Iſai. xxvi. 3.

The noun, and which has various forms.

וַיָּבֹאוּ עַל הָעִיר בֶּטַח Vayavoeu al haaengr *betach*. And they came upon the city in *confidence*, Gen. xxxiv. 25.

Another form of the noun.

מָה הַבִּטָּחוֹן הַזֶּה Ma *hab-bittachoen* hazeh. What *confidence* (is) this, Iſai, xxxvi. 4.

Another form.

מִבְטַח בּוֹגֵד בְּיוֹם צָרָה *Mivtach* boegead beyoem tſarah. *Confidence* in an unfaithful man in time of trouble, Prov. xxv. 19.

Another form, with ſegol.

וַיֵּרֶד עֹז מִבְטָחָה Vayoered oez *mivtechah*. And caſteth down the ſtrength *of the confidence thereof*, ibid. xxi. 22.

מִבֵּית אֵל מִבְטָחָם Mibbeath eal mivtecham. Of Bethel *their confidence*, Jerm. xlviii. 13.

Another form.

Fem.

וּבְבִטְחָה תִּהְיֶה גְּבוּרָתְכֶם *Uvevitcha* teeheyeh gevurathchem. *And in confidence* ſhall

ba

be your ſtrength, Iſai. xxx. 15.

Another form.

וּבַטָּחוֹת לְמַרְגִּיזֵי אֵל *Uvattuchoeth* lemargeezea eal. *And* they that provoke God *are ſecure*, Job, xii. 6.

Hiph.

וְאַתָּה הִבְטַחְתָּ אֶת הָעָם הַזֶּה עַל שָׁקֶר Veattah *hivtachta* eth hangam hazzeh al ſhaker. But thou *makeſt* this people *to truſt* in a lye, Jerm. xxviii. 15.

2d. A mellon.

Maſc. Plural.

וְאֶת הָאֲבַטִּחִים Veeath *ha-evatteecheem*. And *the melons*, Numb. xi. 5.

And Kimchi obſerves, that the א *aleph* is not radical, but additional: or that it hath four letters to its root. See Kimchi, in Sepher Haſharaſheem.

It is of the ſame ſignification as the firſt form, in the *Cha*. See the Jeruſ. Targ. Ruth, ii. 13. Targ. Jona. Jerm. xii. 5.

2d. Melons, as in the Hebrew.

וְיַת אֲבַטִּיכַיָּא Veyath *evatteechaya*. And *the mellons*. Targ. Onk. Numb. xi. 5.

It is the ſame in ſignification (in both ſenſes) in *Talm*. and *Rab*. Hebrew. The firſt in Berachoeth. fol. lvii. 1. and the 2d, in Terumoeth chap. iii. and Maimonides chap. viii.

בטח Battach. *Talm*. An appendage; and is here uſed to denote any piece of building added to the main houſe or ſtructure. Oehaloeth chap. xii. fol. 61.

בטט Batat. *Cha*. Bright.

בּוֹטֵט הוּא בְּשַׁחֲקֵי *Boeteat* hu veſhachekea. He is *bright* in the clouds. Targ. Jeruſ. Job xxxvii. 21.

בטבט Bitbeat. *Rab*. A kind of inflameable ſwelling, or tumor. R. Sol. Jarchi. Exod. xxii. 24.

בוטיטא Buteeta. *Talm*. Sparks.

תרי בוטיטי דנורא Terea *buteetea* denura. Two *ſparks* (out of) the fire. Metſia. fol. lxxxv. 2.

בוטיטא Buteeta. *Rab*. A

cave

cave. Bereſheeth Rabba. ſect. xxxi.

בטיתא Beteetha. A berry. Berachoeth. fol. xxxvi. 2. and in Chuleen. fol. lix. 1. It appears to be the caper.

בטל Batal. To ceaſe.

וּבָטְלוּ הַטַּחֲנוֹת *Uvatelu* hattoechenoeth, And the grinders *ceaſe*, Eccle. xii. 3.

בטל Batal. *Cha.* To ceaſe, aboliſh, hinder, make of none effect, &c.

בֵּאדַיִן בְּטֵלַת עֲבִידַת בֵּית אֱלָהָא Bedayin *betealath* eveedath beath elaha. Then *ceaſed* the work of the houſe of God, Ezra iv. 22.

וְיַבַּטֵּל יַת נִדְרָהָא *Veevateal* yath nidraha. *And make* her vow *of none effect*. Targ. Onk. Numb. xxx. 9.

אֲרֵי בַּטְלִנּוּן אַהֲרֹן Erea batlinnan aheroen. For Aaron had *made them naked*, or uncovered them. Targ. Onk. Exod. xxxii. 25.

And is of the ſame ſignification in *Talm.* and *Rab.* Hebrew.

It likewiſe denotes, refutation, &c.

בטל

בַּטְלָן Batlan. *Cha.* An idler, a lazy perſon.

אֲרֵי בַּטְלָנִין אִנּוּן Erea *vatlaneen* innun. For they (be) *idle*, or are idlers. Targ. Onk. Exod. v. 8.

And in *Talm.* Hebrew it denotes a perſon that is at leiſure. i. e. has freedom from buſineſs &c.

אֵיזוֹ הִיא עִיר גְּדוֹלָה כָּל שֵׁשׁ בָּהּ עֲשָׂרָה בְּטַלָּנִין Eayzu hee eer gadoelah cal ſheyeaſh bah aſarah batlaneen. Which is it that is accounted a great city? Every one which hath ten leiſure perſons in it; i. e. In any place where there are ſuch a number of Jews living, as to be able to ſelect from among them, ten who have leiſure time to manage the affairs of the congregation. Megillah. fol v. Bava Bathra fol. lxxxii. 1. and San. fol. xvii. 1.

Every ſuch place was called a great city; and there they were obliged to have a ſynagogue. Though others are of opinion, that, where there are ten perſons of full age,

age, and free condition, always at leiſure to attend the ſervice of the ſynagogue; was called a great city, and there they were obliged to have a ſynagogue: and ſuch perſons were called בטלנין.

But Maimonides ſays, in every place where there are ten Jews living, they are bound to have a place of public worſhip appointed, i. e. a ſynagogue. Maimonides in Hilchoeth Tephila. chap. xi. ſect. 1.

בטם Batam. *Cha.* An oak.

וַיֵּתֵב תַּחוֹת בּוּטְמָא Veetheav techoeth *butema.* And he ſat under *an oak.* Targ. Jona. Judg. vi. 11.

וְטַמַּר יַתְהוֹן יַעֲקֹב תְּחוֹת בּוּטְמָא Vetammar yathhoen yaengkoev *techoeth butema.* And Jacob hid them under *the oak.* Targ. Onk. Gen. xxxv. 4.

בטן Batan.

1ſt. The belly, womb, &c.

וּפְרִי בֶטֶן לֹא יְרַחֲמוּ Upheree *veten* loe yerachemu. And they ſhall have no pity on the fruit of *the womb,* Iſai. xiii. 18.

וּבֶטֶן רְשָׁעִים תֶּחְסָר *Uveten* reſhangeem techſar. *But the belly* of the wicked ſhall want, Prov. xiii. 25.

Affix.

וַתִּרְגַּז בִּטְנִי Vatirgaz *bitnee.* *My belly* trembled, Habbak. iii. 10.

וְאֶת בִּטְנֵךְ צָבָה Veeth *bitneach* tſavah. And *thy belly* to ſwell, Numb. v. 21.

It is uſed figuratively to denote the cavity of a chapiter.

מִלְעֻמַּת הַבֶּטֶן Milungmmath habbeten. Over againſt *the belly,* I. Kings vii. 20.

2d. Nuts.

בָּטְנִים *Batneem. Nuts.* Gen. xliii. 10.

What ſort or ſpecie of nuts they were, is not agreed on among the commentators; as all that they have advanced on the ſubject, is but mere conjecture: Mamonides ſays, they are the ſame as what are called, פאסטק or פאסתק in Arabic.

And Elias Levita ſays, it is the hazal nut. See Methurgaman.

The

The word is uſed in the ſame ſenſe in the *Talm.* Sheveengeeth chap. vii. fol. 42.

בטן Beten. *Cha.* The womb.

יְהֵי רַבְיָא מִן בִּטְנָא Yehea ravya min *bitna.* Shall the child be from *the womb.* Targ. Jona. Judg. xiii. 5.

And all the other words of the like ſignification in ſcripture, are tranſlated in the *Cha.* מעה, except in Pſalms, Proverbs and Job, where it is כרס; both of which, ſee.

בטן Beten. *Cha.* To bring forth, gender, &c.

רוּחָא נַרְבִּיתָא בָּטְנָא מִטְרָא Rucha garvtha *vatna* mitra. The north wind *bringeth forth* rain. Targ. Jeruſ. Prov. xxv. 22.

קָלָא דַה' מַבְטִין אַיָלָתָא Kala daadonay *mavteen* ayalatha. The voice of the Lord maketh the hinds to *bring forth,* or calve. Targ. Jeruſ. Plal. xxix. 9.

תּוֹרֵיהּ מַבְטִין Toereah *marteen.* Their bull *gendereth.* Targ. Jeruſ. Job xxi. 10.

בוטנא Butena. *Rab.* A tumor, or inflammation. Vayikra Rabba. ſect. xviii. fol. 185. col. 2.

בטני Bitnee. *Talm.* A ſpecie of bird. Chulleen. fol. lxiii. 1.

בטנן Batnun. *Talm.* A ſort of muſical inſtrument. And the Talmudiſts ſay, it was ſo called from בטן, the belly, as being faſtened before the perſon that played on it. Keleem. chap. xv. fol. 25.

And according to the Gloſſary, it is called אלקיתרא in Arabic. A cittern.

בטרי. See in בטד.

בטש Bataſh. *Talm. Rab.* To trample under foot; to kick backward, &c. Eruveen. fol. liv. 1. Shab. fol. cxvi. 2. and Kama. fol. lxii. 1.

It alſo denotes to ſtrike. Zoehar on Levit. fol. xiv. col. 2.

בוטיתא. See in בטט.

בי Bea; from whence בְּהֵיא Behee. *Cha.* In that.

בְּהֵיא שַׁעְתָּא *Behee* ſhangta. *In that* hour. Targ. Jeruſ. Solom. Song. i. 10.

And ſometimes בי Bea, ſtands alone for *in*, eſpecially in *Talm.* Hebrew. Shab. fol. l. 20.

ביאה או בייא Beeah, or Bayya. *Talm. Rab.* Woe: alſo an exclamation of ſorrow: Alas! aha! &c. Yoema. fol. lxix. 2. San. fol. lxiv. 1. Yevamoeth. fol. xcvii. 2. Yalamdenu. Sect. Bereſheeth, and Bereſheeth Rabb. ſect. xciii.

ביב Biv. Hollow.

וְאִישׁ נָבוּב יִלָּבֵב Veeeſh *navuv* yillaveav. And *a hollow* (or empty) man would be wiſe, Job xi. 12.

This, as Kimchi obſerves, is in Niph.

See in נבב.

ביב Biv. *Talm. Rab.* A ditch, trench, or mote; alſo a ſink or common ſewer. Eruveen. fol. lxxxv. 2. Bereſheeth Rabba. ſect. i. Shemoeth Rabba. ſect. 6.

ביבא Bayva. *Talm.* A kind of veil or hood. Bava Bathra. fol. cxlvi. 1.

ביבר. See in בבר.

בייכה Baycha. *Rab.* To talk, talkative, &c. alſo to trouble, contend with, &c. Bereſheeth Rabba. ſection lxxxvii.

בימה Beema. *Talm.* A reading-deſk, or pulpit. Any place erected for a public orator, &c. Avoedang Zara, fol. xvi. 1. and Miſhna Soetah. fol. xli. 1.

בימוס, See in במס.

בין Bin.

1ſt. Underſtanding, prudence, &c. alſo to conſider, &c.

בַּנְתָּה לְרֵעִי מֵרָחוֹק *Bantah* lereangee mearachoek. *Thou underſtandeſt* my thought afar off, Pſalm. cxxxix. 2.

Niph.

כִּי נָבוֹנְתִי Kee *nevunoethee* For *I am prudent*, Iſai. x. 13.

Particip.

אִישׁ נָבוֹן וְחָכָם Eeſh *navoen* vechacham. A man *diſcreet* and wiſe, Gen. xli. 33.

Hiph.

אֱלֹהִים הֵבִין דַּרְכָּהּ Eloeheem heaveen darcah. God *underſtandeth* the way thereof, Job xxviii. 23.

בִּינֹתִי בַּסְּפָרִים *Beenoethee* baſphareem

baſphareem. *I underſtood* by books, Dan. ix. 2.

וְהַלְוִיִם מְבִינִים אֶת הָעָם לַתּוֹרָה Vehalviyim *meveeneem* eth hangam latoerah. And the Levites *cauſed* the people *to underſtand* the law, Nehem. viii. 7.

Imperativ.

וּבִין בַּדָּבָר *Uveen* badavar. *And therefore underſtand* the matter, ibid. verſe xxiii.

Hith.

עֲמֹד וְהִתְבּוֹנֵן ו נִפְלְאוֹת אֵל Emoed *vehithboenean* niphleoeth eal. Stand ſtill, *and conſider* the wondrous works of God, Job xxxvii. 14.

וָאֶתְבּוֹנֵן אֵלָיו בַּבֹּקֶר *Vaethboenean* ealav baboeker. *But when I had conſidered* it in the morning, I Kings iii. 21.

The noun; and which is fem.

וְאֹרֶךְ יָמִים תְּבוּנָה Veoerech yameem *tevunah*. And in length of days, *underſtanding*, Job xii. 12.

Affix.

לִתְבוּנָתוֹ אֵין מִסְפָּר *Lithvunathoe*, ean miſpar. *His underſtanding* is infinite, Pſalm, cxlvii. 5.

The contracted form.

בִּתְבוּנָם עֲצַבִּים *Bithvunam* etſabbeem. Idols *according to their own underſtanding*, Hoſea, xiii. 2.

This ought to be written, בתבונתם with ת.

Another form of the Fem.

וְהַקְשִׁיבוּ לָדַעַת בִּינָה Vehakſheevu ladangath *beenah*. And attend to know *underſtanding*, Prov. iv. 1.

Affix.

מְבִינָתֵךְ חֲדָל *Meebeenathecha* chedal. Ceaſe *from thy own underſtanding*, ibid. xxiii. 4.

Plural.

כִּי לֹא עַם בִּינוֹת הוּא Kee loe am *beenoeth* hu. For it (is) a people of no *underſtanding*, Iſai. xvii 11.

It is uſed figuratively to inaminate things.

בְּטֶרֶם יָבִינוּ סִירֹתֵיכֶם אָטָד Beterem *yaveenu* ſeeroetheachem atad. Before your pots *can feel* the thorns, Pſalm, lviii. 10.

2d. בֵּין A declinable adverb, *between*, *among*, &c.

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין

וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ Vayavdeal eloheem *bean* haoer *uvean* hachoeſhech. And God divided *between* the light, *and between* the darkneſs, Gen. i. 1.

בֵּין קֹדֶשׁ לְחֹל *Bean* koedeſh lechoel. *Between* the holy and profane, Ezek. xliv. 3.

וְהוּא עֹמֵד בֵּין הַהֲדַסִּים Vehu oemead *bean* hahedaſſeem. And he ſtood *among* the myrtle trees, Zech. i. 8.

Affix.

וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ Vettenah bereethee *beanee uveanecha*. And I will make my covenant *between me and thee*; or according to the idiom of the Hebrew, *between me and between thee*, Gen. xvii. 2.

אַךְ רָחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינָיו Ach rachoek yeeheya *beaneachem uveanav*. Yet there ſhall be a ſpace *between you and it*, or *between you and between it*, Joſhua, iii. 4.

וַיֹּאמֶר בֹּא אֶל בֵּינוֹת לַגַּלְגַּל Vayoemer boe el *beanoeth* laggalgal. And he ſaid, go *in between* the wheels, Ezek. x. 2.

וּמַלֹּא חָפְנֶיךָ גַּחֲלֵי אֵשׁ מִבֵּינוֹת

לַכְּרֻבִים Umallea chapnecha gachelea eaſh *mibbeanoeth* lackeruveem. And fill thine hands with coals of fire *from between* the cherubims. ibid.

And of the ſame ſignification is the following:

וַיֵּצֵא אִישׁ הַבֵּנַיִם Vayeatſea eeſh *habbeanayim*. And which is tranſlated thus; and there went out a *champion*. But which ought to be, and there went out *the* man *in the midſt*, or between, i. e. *between* the two camps: for as he daily preſented himſelf between the two armies, he was called אִישׁ הַבֵּנַיִם Eaſh *habbeanayim*. The man *in the midſt*, or between, 1. Sam. xvii. 4.

בין Bean. *Cha.* Between, &c. the ſame as in the Hebrew.

It is of the ſame ſignification in *Rab.* Hebrew; and alſo denotes interim, &c.

בין Bean. In *Rab.* Hebrew, likewiſe denotes, whether.

בין איש בין אשה *Bean* eeſh *bean* iſhah. *Whether* (it be)

man, *whether* (it be) woman. It is alſo of the ſame ſignification as to ſay, *it is all one*, or all the ſame, &c. Elias in Tiſhbee. page 25.

בינוני Benunee. In Hebrew Grammar, denotes, the participi. preſent.

בינונית Benuneeth. *Rab.* Mediocrity. R. Solom. Jarchi. Gen. lxiv. 13.

בִּינָתָא Beenatha *Cha.* Hair, &c.

דְּעַד חוּטֵי בִינָתָא מְדַקְדֵּק עִמִּי Deangd chutea *veenatha* medakdeak immee. Even unto the filaments *of hair* he exacteth (or reckoneth) with me. Targ. Jeruſ. Job, ix. 17

תְּקַפּוּ מִן בֵּינָתֵי רֵישִׁי Thekaphu min *beanathea* reaſhea. They are more numerous than *the hairs* of my head. Targ. Jeruſ. Pſalm, xl. 13.

And Elias in Methurgaman, hath arranged it under the root בנת.

Note, in the other parts of ſcripture where the word for hair occurs, it is tranſlated in *Cha.* שְׂעָר, the ſame as in the Hebrew.

In *Talm.* Hebrew, it alſo denotes, hair, hairy, &c. Shab. fol. lxvii. 1. and fol. cxl. 1.

בינתא Bintha, and בני Beenea. *Talm.* Grain in general, Shab. fol. lxvii. 1. Gitteen. fol. lxix. 2. and Bava Bathra. fol. xviii. 2.

And בינא Bena in *Talm.* Hebrew denotes,

1ſt. The willow. Gitteen. fol. lxviii. 2.

2d. A horſe leach. Gitteen. fol. lxix. 2.

ביין Bayan. *Rab.* A kind of armour; and which ſome think to be a ſpear: though others think it denotes a branch of palm, preſented to and worn by the victors at the public games, in token of victory. And if the paſſage in Peſiktha Deſucca, and Yelamdenu, Levit. xxii. 27. is duly conſidered, I am clearly of opinion, it can ſignify nothing elſe, for there it ſays, מי שנוצח נוטל ביין Mee ſhenoetſeach noeteal *bayan.* He that conquers takes the *palm*; and which, as already mentioned

mentioned, was worn as a token of victory.

בֵּיעַ Beaang, *Cha.* An egg. Plural.

אֶפְרוֹחִין אוֹ בֵּיעִין Ephroecheen, oe *beaeengn.* Young ones, or *eggs.* Targ. Onk. Deut. xxii. 6.

Affix.

דְּמַן דְּאָכֵל מִבֵּיעֵיהוֹן מָאֵת Deman deachaal *mibbeaeanghoen* maeath. He that eateth *of their eggs* dieth. Targ. Jona. Iſai. lix. 5.

It is of the ſame ſignification in *Talm.* Hebrew. Berachoeth. fol. xliv. 2. and Yoema. fol. lxix. 2.

בֵּיץ Beats. An egg. Plural.

אֶפְרוֹחִים אוֹ בֵּיצִים Ephroecheem oe *veatſeem.* Young ones, or *eggs*, Deut. xxii. 6.

Conſtruc.

בֵּיצֵי צְפָעוֹנִי בְּקֵעוּ *Beatſea* tſiphoengnee bikkeaung. They hatch cockatrice-*eggs*, or *the eggs* of a cockatrice, Iſai. lix. 5.

Affix.

הָאֹכֵל מִבֵּיצֵיהֶם יָמוּת Haoecheal *mibbeatſeahem* yamuth. He that eateth *of their eggs* dieth, ibid.

And the ſingular, is not to be met with in ſcripture: but in *Talm.* Hebrew, it is frequent, as,

כדי לבשל ביצה קלה Kedea levaſheal *beatſah* kalah. As much as will dreſs a ſmall (or light) *egg.* Shab. chap. ix. alſo in Chulleen. fol. lxiv. 1.

It likewiſe denotes the teſticles. Bechoeroeth. fol. viii. 1. and fol. xl. 1.

בִּיר Bayar.

1ſt. A fountain.

כְּהָקִיר בַּיִר מֵימֶיהָ Kehakeer *bayir* meameha. As *a fountain* caſteth out her waters, Jer. vi. 7.

2d. A palace.

בְּשׁוּשַׁן הַבִּירָה Beſhuſhan *habbeerah.* In Shuſhan *the palace*, Eſt. i. 2.

כִּי לֹא לְאָדָם הַבִּירָה Kee loe leadam *habbeerah.* For *the palace* is not for man, I. Chron. xxix. 1.

And with נ nun additional.

Fem. Plural.

וַיִּבֶן בִּיהוּדָה בִּירָנִיוֹת Vayeeven beehudah *beeraneeyoeth* And he built *caſtles* in Judah, II. Chron. xvii. 12.

בִּיר Bayar, *Cha.* Deſolate, waſte. See in בור.

בֵּיר Bear, *Cha.* A well.

בֵּירָא דְמַיִין נָבְעִין *Beara* demayeen nave engn. *A well* of ſpringing water. Targ. Onk. Gen. xxvi. 19.

It denotes the ſame, in *Rab.* Hebrew; and in *Talm.* Hebrew it denotes, a cave, or pitfal. San. fol. vii. 1.

בייר Bayar, *Talm.* A well digger. Sheveengeeth. chap. viii. fol. xliii. 1.

בירה Beerah, in *Talm.* Hebrew, denotes a palace. Betſa. fol. xxiv. 1.

It is likewiſe uſed ſometimes to denote the temple at Jeruſalem. Tameed. chap. 1. and Middoeth. fol. 26.

בירנא. See ברן

בירית Beereeth. *Talm.* A garter; and which, according to the Gloſſary was in the form of a chain. Shab. fol. lxiii. 2.

And the Moeſaph, Haangruch reads ברית. See in ברא

בִּישׁ Beeſh, *Cha.* Evil. wicked, diſpleaſing, &c.

Preter.

וּבְאֵישׁ פִּתְגָמָא לַחֲדָא בְּעֵינֵי אַבְרָהָם *Uveeaſh* pithgama lacheda beeangnea Avraham, And the thing was very *evil* in the eyes of Abraham. i. e. very diſpleaſing to him. Targ. Onk. Gen. xxi. 11.

Participi.

וּלְמָא בָאֵישׁ לִיךְ לִבֵּךְ Ulema *vaeaſh* leech libbeach? And why is thy heart *grieved*? Targ. Jona. I. Sam. i. 8.

Hiph. Preter.

וְשַׁדַּי הַבְאִישׁ לִי Veſhadday *hiveeſh* lee. And the almighty has *ſore afflicted* me. Targ. Jeruſ. Ruth. i. 21.

Participi.

מַבְאֲשִׁין בִּידֵיהוֹן *Maveſheen* beedeahoen. *They do evil* with their hands. Targ. Jona. Micah, vii. 3.

Adj.

כְּנִישַׁת מַבְאִישִׁין Keneeſhath *maveeſheen*. The aſſembly of *the wicked*. Targ. Jeruſ. Pſam. xxii. 17.

Infinitive.

לָא תְגָרֵג בְּרַם לַאֲבָאָשָׁא La thegareag beram *leavaſha*. Fret not thy ſelf in any wiſe *to do evil*. Targ. Jeruſ. Pſalm. xxxvii. 8.

Another

Another form.

בֵּין טָב לְבִישׁ Bean tav *leveeſh*. Between good *and evil*. Targ. Onk. Gen. ii. 9.

Plural.

וְאֶנָשִׁין דְסְדוֹם בִּישִׁין Veenaſheen diſdoem *beeſheen*. And the men of Sodom (were) *wicked*. Targ. Onk. ibid, xiii. 13.

אִם תַּעֲבִיד עִמָנָא בִּישָׁא Im taangbead immana *beeſha*. If thou wilt do us (no) *evil*, or *hurt*. Targ. Onk. ibid, xxvi. 29.

Conſtruc.

אֲרֵי סַגִיאַת בִּישַׁת אֱנָשָׁא בְּאַרְעָא Erea ſaggeeath *beeſhath* enaſha bearang. That *the wickedneſs of* man (was) great in the earth. Targ. Onk. ibid. vi. 5.

It is of the ſame ſignification in *Talm.* Hebrew; and in which, it alſo denotes, ſubtilty. Kethub, fol. xxv. 1.

בית Bayith. A houſe.

כִּי תִבְנֶה בַּיִת חָדָשׁ Kee thivneh *bayith* chadaſh. When thou buildeſt a new *houſe*. Deut. xxii. 8.

Affix.

וְיָשַׂמְתָּ אַתָּה וּבֵיתֶךָ Veſamachta atta *uveatheacha*. And thou ſhalt rejoice, thou and *thy houſhold*, ibid. xiv. 26.

מִדַּלְתֵי בֵיתִי Midalthea *veathee*. Out of the doors of my *houſe*, Judg. xi. 31.

אֶל בֵּיתוֹ El *beathoe*. To *his houſe*, ibid. verſe, 34.

כִּי שָׁחָה אֶל מָוֶת בֵּיתָהּ Kee ſhacha el maveth *beathah*. For *her houſe* inclineth unto death, Prov. ii. 18.

And Aben Ezra obſerves, that it is the houſe of the ſtrange woman which is called death; ſo that he that inclineth unto the ſtrange woman, inclineth unto death, which is her houſe.

Plural.

וַיַּעַשׂ לָהֶם בָּתִּים Vayaangs lahem *bateem*. That he made them *houſes*, Exod. i. 21.

Conſtruc.

תָּבִיא בֵּית ה' אֱלֹהֶיךָ Tavee *beath* adonay eloehecha. Thou ſhalt bring *(into) the houſe of* the Lord thy God, Deut. xxiii. 19.

וַיִּפְתַּח אֶת דַּלְתוֹת בֵּית ה' Vayiphtach eth dalthoeth *beath* adonay. And he opened the

the door of *the houſe of* the Lord. I. Sam. iii. 15.

2d. Within.

מִבַּיִת וּמִחוּץ *Mibbayith* umeechuts. *Within* and without, ibid xxv. 11.

It is uſed figuratively, to denote the dimenſions of any thing.

כְּבֵית סָאתַיִם זֶרַע *Keveath* ſathayim zerang. *As great as* would contain two meaſures of ſeed, I. Kings xviii. 32.

Its dimenſions were equal to a ſpot of ground capable of having two meaſures of ſeed ſown thereon: and which ſay the commentators, is fifty ſquare cubits. See Kimchi, Abarbanal, &c. on Kings.

3d. A palace.

בַּחֲצַר גִּנַּת בִּיתַן הַמֶּלֶךְ Bachetſar ginnath *beethan* hamelech. In the court of the garden of the King's *palace*. Eſth. i. 5.

בית Beath. *Cha.* A houſe, the ſame as in the Hebrew: but with א *aleph* poſtfixed.

מַן גַּבְרָא דִּי בְנָא בֵיתָא חַדְתָּא Man gavra dee vena *veatha* chadta. What man (is there) that hath built a new *houſe*. Targ. Onk. Deut. xx. 5.

It is the ſame in conſtruc.

It alſo denotes place; as will be ſeen in the following examples:

בֵּית אַבְדָנָא *Beath avdana. The houſe of perdition*, i. e. the grave. Targ. Jona. Iſai. xiv. 15.

בֵּית אִדְרֵי *Beath idrea. A threſhing floor*. Targ. Jona. Judg. vi. 37.

בֵּית אוּלְפָנָא *Beath ulephana. A houſe of learning*, i. e. a ſchool, or college. Targ. Onk. Exod. xxxiii. 7.

בֵּית אֲסִירֵי *Beath eſeerea. The priſon houſe*.. Targ. Onk. ibid. xii. 29.

בֵּית אַפֵּי *Beath appee. A houſe face*, i. e. *a veil*. Targ. Onk. ibid. xxxiv. 33.

בֵּית בַּהַתְתֵּיה. See in בהת.

There are a number of others, all of which ſee under their proper roots.

It is of the ſame ſignification in *Rab.* Hebrew, as בית אחיזה Beath echeezah. A handle, or any thing by which

which a-thing may be laid hold on.

בית אונקלי Beath unkelea. A glove.

As to the reſt, ſee the proper articles.

ביתי Baythee. *Talm.* Domeſtic, applied to tame cattle, as oxen, ſheep, &c. Betſa. fol. xl. 1.

ביתוס Baythoes. The ſcholar of Anteegenoes. See in צדק, and in אנט.

בכא Becha. A mulberry tree.

וִידִי בְּשָׁמְעֲךָ אֶת קוֹל צְעָדָה בְּרָאשֵׁי הַבָּכָאִים Veehee beſhamengcha eth koel tſeangdah beraſhea *habchaeem*. And let it be when thou heareſt the ſound of a going in the tops of the *mulberry trees*, II. Sam. v. 24.

And, concerning the word in Pſalm.

עֵבְרֵי ו בְּעֵמֶק הַבָּכָא Oeverea beeamek *habbacha*. There are various opinions; ſome contending, that it is the name of a place, and ſo ſignifies the valley of *Becha*; and others ſay, the valley of *mul-*

berry-trees. See Aben Ezra, and Kimchi, on Pſalms.

And Jarchi thinks it ſignifies the depth of *wailing*. See ibid.

בכה Bacha. To weep, lament. &c.

Preter.

בָּכָה וַיִּתְחַנֶּן לוֹ *Bachah* vayithchananen loe. *He wept*, and made ſupplication to him, Hoſea xii. 5.

Participi.

וַיִּסֹּב מֵעֲלֵיהֶם וַיֵּבְךְּ Vayiſoev meaengleahem *vyeavc*. And he turned himſelf about from them, *and wept*, Gen. xxii. 24.

בָּכוֹ בְכִי גָדוֹל מְאֹד *Bachu bechee* gadael meod. *Wept* very ſore, or *wept* a very great *weeping*, II. Sam. xiii. 36.

This reading is more conſonant to the idiom of the Hebrew, eſpecially, as בְּכִי bechee, is reckoned the ſubſtantive.

Future.

וּבָכוּ אֵלַיִךְ בְּמַר נֶפֶשׁ *Uvachu* ealayich bemar nepheſh. *And they ſhall weep* for thee with bitterneſs

בכה

bitterneſs of heart, Ezek. xxvii. 31.

Hiph.

רָחֵל מְבַכָּה עַל בָּנֶיהָ Racheal *mevaccah* al baneha. Rachel *weeping* for her children, Jerm. xxxi. 15.

Plural.

וְהִנֵּה שָׁם הַנָּשִׁים יֹשְׁבוֹת מְבַכּוֹת אֶת הַתַּמּוּז Vehinnea ſham hannaſheem yoeſhevoeth *mevaccoeth* eth hattamuz. And behold, there ſat the women *weeping* for Tammuz, Ezek. viii. 14.

The noun.

עַל הֶהָרִים אֶשָּׂא בְכִי Al hehareem eſa *vechee*. For the mountain will I take up *a weeping*, Jerm. ix. 10.

Fem.

בָּכוּת *Bachuth*. *Weeping*, Gen. xxxv. 8.

וַיַּעַבְרוּ יְמֵי בְכִיתוֹ Vayangavru yemea *becheethoe*. And when the days of *his weeping* were paſt, ibid. l. 4.

It alſo denotes depth.

Niph.

הֲבָאתָ עַד נִבְכֵי יָם Hevatha ad *nivkea* yam. Haſt thou entered into *the depths* of the ſea, or *the ſprings*, Job, xxxviii. 16.

And the word הַבּוֹכִים *Habboecheem*, mentioned in Judges ii. 1. was the name of a place, which was ſo called on account of the great weeping and mourning which the children of Iſrael made there.

בכה Bacha. *Cha.* To weep, &c. the ſame as in the Hebrew.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew. It likewiſe denotes a field or place, where they carried the dead to: and is called in the *Gem.* שדה בוכים Seadeah boecheem. The field of weeping. And which, according to Gloſſ. was a certain place between two cities or towns; and to which it was cuſtomary for the inhabitants of one diſtrict to convey their dead, where they were met by the inhabitants of the other, who conveyed it to burial. Oehaloeth. fol. lxix. and Moeead Katoen, fol. v. 2.

בוכיא Bucheya. *Talm. Rab.*

Rab. A cobweb; and is uſed to denote a very fine ſlender thread; Succa. fol. lii. 1. San. fol. lii. 2. and Bereſheeth Rabba. ſect. 22.

בוכיאר Buchyar. *Talm.* A weaver's ſhuttle, where to the woof is faſtened. Shab. fol. xcvi. 2.

בוכנא Buchna. *Talm.* A peſtle: an inſtrument uſed to pound in a mortar. Chulleen. fol. xxxvi. 2. Betſa. fol. xiv. 1.

בכין. See in כון.

בכר Bechoer.

1ſt. Firſt-born, primary, &c.

בְּכוֹר יַעֲקֹב רְאוּבֵן *Bechoer* yaengkoev reuvean. Reuben Jacob's *firſt-born*, Gen. xxxv. 23.

Plural, according to the fem. form.

וְאֶת בְּכֹרוֹת בָּנֵינוּ Veeth *bechoeroeth* baneanu. Alſo *the firſt-born* of our ſons, Nehem. x. 36.

Affix.

אֶת צִידֹן בְּכֹרוֹ Eth tſeedoen *bechoeroe*. Sidon *his firſt born*, Gen. x. 15.

Plural. Affix.

לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם Lemaccea mitſrayim *bivchoereahem*. To him that ſmote Egypt *in their firſt-born*, Pſalm cxxxvi. 10.

Conſtruc.

שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם Shehiccah *bechoereay* mitſrayim. Who ſmote *the firſt-born of* Egypt, ibid. cxx xv. 8.

Piengl.

פִּרְיוֹ לְחָדָשָׁיו יְבַכֵּר Piryoe lachedaſhav *yevackear*. It ſhall bring *forth new* fruits according to his months. i. e. every month the fruits ſhall ripen: i. e. a continual ſucceſſion of *new* fruits, Ezek. xlvii. 12.

Plural. Maſc. as applied to fruit.

בִּכּוּרִים לַיהוָה *Biccureem* laadonay. *The firſt fruits* unto the Lord, Levit. xxiii. 17.

Conſtruc.

בִּכּוּרֵי מַעֲשֶׂיךָ *Biccurea* maengſecha. *The firſt-fruits of* thy labours, Exod. xxiii. 16.

Another form with ה fem.

כְּבִכּוּרָה בְתְאֵנָה *Keviccurah* vitheanah. *As the firſt ripe* in the fig-tree, Hoſea, ix. 10.

There is another form, with mappik in the ה. See Iſai. xxviii. 4.

And the Plural is בַּכְּרוֹת Baccuroeth. See Jerm. xxiv. 2.

Hiph.

צָרָה כְּמַבְכִּירָה Tſarah *kemavkeerah.* The anguiſh *as of her that bringeth forth her firſt child*, Jerm. iv. 31.

2d. A dromedary: and is ſuppoſed to be ſo called from its great ſpeed, as being *firſt* in ſpeed or travelling; as it is reported to travel a hundred miles a day.

Fem.

בִּכְרָה קַלָּה *Bichra* kallah. A ſwift *dromedary*, Jerm. ii. 23.

Conſtruc.

בִּכְרֵי מִדְיָן וְעֵיפָה *Bichrea* midyan veeangpha. The *dromedaries* of Midian and Ephah, Iſai. lx. 6.

בכר Bachar. *Cha.* Firſtborn, &c. the ſame as in the Hebrew: and has generally א *aleph* poſtfixed.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew.

בוכרא Buchra in *Talm* Hebrew, denotes a kind of bank raiſed by means of different layers of earth one above another. Bavra Metſa. fol. ciii. 2.

בוכריא *Talm.* A kind of herb, whoſe root hath an aromatic ſcent like cinnamon, of which they made a kind of ſweet ſcented oil; Sheveengeeth. fol. xlii.

And according to the Aruch, it is called בנגר in Arabic.

בל Bal.

1ſt. An adverb, not.

וְלִבּוֹ בַּל עִמָּךְ Velibboe *bal* immach. But his heart (is) *not* with thee, Prov. xxiii. 7.

הִכּוּנִי בַל חָלִיתִי Hiccunee *val* chaleethee. They have ſtricken me, (ſhalt thou ſay) I was *not* ſick, ibid. verſe, 35.

And with י *yod* poſtfixed.

מֻרְדָּף בְּלִי חָשָׂךְ Murdaph *belee* chaſach. Perſecuted *without* hindrance, Iſai. xiv. 6.

מָגֵן שָׁאוּל בְּלִי מָשִׁיחַ בַּשָּׁמֶן Magean ſhaul *belee* maſheeach baſhemen. The ſhield of

of Saul, (as though it had) *not* (been) anointed with oil, II. Sam. i. 21.

הֲמִבְּלִי אֵין קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לָמוּת בַּמִּדְבָּר *Hemiblee* ean kevareem bemitſrayim lekatchtanu lamuth bamidbar. *Becauſe* (there were) *no* graves in Egypt, haſt thou taken us away to die in the wilderneſs? Exod. xiv. 11.

עָרוֹם יָלִינוּ מִבְּלִי לְבוּשׁ Aroem yaleenu *miblee* levuſh. They cauſe the naked to lodge *without* clothing, Job xxiv. 7. And as Kimchi obſerves, when יעל is added to בלי, it forms בְּלִיַּעַל Beliyyangal, and which ſignifies worthleſs, or wicked perſons; from the root יָעַל, which ſignifies worth, &c. and בלי not; i. e. of no worth.

וְהוּא בֶּן בְּלִיַּעַל מִדַּבֵּר אֵלָיו Vehu ben *beliyyangal* middabbear ealav. For he (is ſuch) a ſon *of Belial*, that a (man) cannot ſpeak to him; i. e. ſo *worthleſs a fellow*, I. Sam. xxv. 17.

הִשָּׁמֶר לְךָ פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְּלִיַּעַל Hiſhamer lecha pen yeeheyeh davar im levavecha *beliyyangal*. Beware that there be not *a worthleſs* or *wicked* thought in thy heart, Deut. xv. 9.

בֵּל *Beal*. An idol which the Babylonians worſhipped.

כָּרַע בֵּל *Karang beal*. *Bel* boweth down. Iſai. xlvi. 1.

This is ſuppoſed to be an Image made by Nimrod in his own likeneſs, and which the Babylonians worſhipped for ſo many ages after: and which ſome think to be the ſame with Belus. See Abarbanal, on Iſai.

This, according to Elias ſeems to be a Chaldee word. See Methurgaman.

בָּל Bal. *Cha*. Heart: by an exchange of letters. See לב.

וַעַל דַּנִיֵּאל שָׂם בָּל לְשֵׁיזָבוּתֵהּ Veangl daniyeal ſam *bal* leſheazavutheah. And ſet (his) *heart* on Daniel to deliver him, Dan. vi. 15.

בלל Balal.

1ſt. To confound or mingle.

כִּי שָׁם בָּלַל יְהוָה שְׂפַת כָּל הָאָרֶץ Kee ſham *balal* adonay ſephath

phath cal haarets. Becauſe the Lord *did* there *confound* the language of all the earth, Gen. xi. 9.

וְעִשָּׂרוֹן סֹלֶת בָּלוּל בַּשֶּׁמֶן כָּתִית רֶבַע הַהִין Veingſaroen ſoeleth *balul* beſhemen catheeth revang haheen. And a tenth-deal of fine flour *mingled* with the fourth part of an hin of beaten oil, Exod. xxix. 40.

Hith.

אֶפְרַיִם בָּעַמִּים הוּא יִתְבּוֹלָל Ephrayim beangmeem hu *yithboelal*. Ephraim he *hath mixed himſelf* among the people, Hoſea vii. 8.

And of the ſame root is תֵּבֶל. *Tevel*, confuſion.

תֵּבֶל הוּא *Tevel* hu. It (is) *confuſion*; i. e. a confuſed and unnatural *mixture*, Levit. xviii. 23.

2d. A ſpec or ſpot in the eye, which cauſes a confuſion, or blemiſh in the ſight.

אוֹ תְּבַלֻּל בְּעֵינוֹ Oe *tevallul* beeangnoe. Or that hath a blemiſh in his eye, Levit. xxi. 20.

3d. Provender, Fodder.

בְּלִיל חָמִיץ יֹאכָלוּ *Beleel* chameets yoechelu. Shall eat clean *provender*, Iſai. xxx. 24.

Affix.

אִם יִגְעֶה שׁוֹר עַל בְּלִילוֹ Im yigeng ſhoer al *beleeloe*. Or loweth the ox over *his fodder*, Job, vi. 5.

And the following *verb* is of the ſame root.

וַיָּבָל לַחֲמוֹרִים *Vayaval* lachemoereem. *And he gave provender* to the aſſes, Judg. xix. 21.

בלבל Bilbeal. *Cha.* To confound, break, &c.

Preter.

אֲרֵי תַמָּן בְּלְבֵל יְיָ לִישָׁן כָּל אַרְעָא Erea thamman *bilbeal* adonay leeſhan cal arang. For there the Lord *did confound* the language of all the earth, Targ. Onk. Gen. xi. 9.

Participi.

וּמְבַלְבֵל בְּגַלְגְּלֵי עֶגְלָתֵיהּ *Umevalbeal* begilgelea eglatheah. *And break* (*it*) with the wheels of his cart. Targ. Jona. Iſai. xxviii. 28.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew,

brew, viz. To confound, mix, &c. Menachoeth. chap. iii. and Culleen fol. lxxxiii. 2.

בלבטין. See in בול.

בלג Balag. To ſtrengthen. Hiph.

הַמַּבְלִיג שֹׁד עַל עָז *Hammavleeg* ſhoed al az. Who *ſtrengtheneth* the ſpoiled againſt the ſtrong, Amos v. 9.

And with paragogic י *yod.*

מַבְלִיגִיתִי עֲלַי יָגוֹן *Mavleegeethee* ealea yagoen. (When) *I would ſtrengthen*, or *comfort myſelf* againſt ſorrow, Jer. viii. 18.

Future.

וְאַבְלִיגָה מְעָט *Veavleegah* meangt. *That I may take comfort* a little, Job x. 20. or, *that I may ſtrengthen me* a little. See Kimchi in Sepher Haſharaſheem.

בלגה Bilgah. *Talm.* The name of one of the orders of the prieſthood. Miſhna in Succa. fol. iv. 27.

בלדר Bildar. *Rab.* A meſſenger; one that rides poſt; alſo letters, records, &c. Medraſh Koeheleth. chap. v. 8. and chap. ix. Bereſheeth Rabba, ſect. x. and lxxviii. and Medraſh. Eſt. chap i. 8.

And the Aruch writes בלדד; and which is explained to denote a prince alſo.

בלה Balah.

1ſt. To wear out, waſte, &c. alſo to wax old.

Preter.

לֹא בָלוּ שַׂלְמֹתֵיכֶם מֵעֲלֵיכֶם Loe *valu* ſalmoetheachem meaengleachem. Your cloaths *have* not waxed old upon you: or *have* not *waſted* from off you, Deut. xxix. 5.

Participi.

אַחֲרֵי בלֹתִי Acherea *veloethee.* After *I am waxed old*, Gen. xviii. 12.

Pieng.

בִּלָּה בְשָׂרִי וְעוֹרִי *Billah* veſaree veoengree. My fleſh and my ſkin *hath he made old*, Lament. iii. 4.

וּמַעֲשֵׂה יְדֵיהֶם יְבַלּוּ בְחִירָי Umaengſeah yedeahem *yevallu* vecheeray. And the work of their hands mine elect *ſhall wear out*; i. e. They themſelves ſhall enjoy the

the work of their hands, Iſai. lxv. 22.

Another form.

בְּלוֹיֵ סְחָבוֹת וּבְלוֹיֵ מַלָּחִים *Beloeyea* ſechavoeth *uveloeyea* mealacheem. *Old caſt* clouts, *and old rotten* rags, Jer. xxxviii. 11.

Theſe as Kimchi obſerves are both written with one י *yod* only; which *yod*, ſays he, is the radical *lamed hapangal*: and the י *yod* which ſhould form the plural is deficient. See Sepher Haſharaſheem.

Another form with א *aleph*.

שִׂים נָא בְּלוֹאֵי הַסְּחָבוֹת Seem na *beloeeay* haſchavoeth. Put now (theſe) *old caſt* clouts, ibid. verſe, xii.

The noun.

מִשְׁחַת בְּלִי Miſhſhachath *belee*. From the pit of *corruption*, Iſai. xxxviii. 17.

This is according to the form of דְּלִי. Kimchi on the roots. fol. xvii. 1.

וָאֹמַר לַבָּלָה נְאָפִים Vaoemar *labbalah* neeupheem. Then I ſaid *unto* (her that was) *waxed old* in adulteries, Ezek. xxiii. 43.

Plural.

וַיִּקְחוּ שַׂקִּים בָּלִים Vayikchu ſakkeem *baleem*. And they took *old* ſacks Joſh. ix. 4.

Plural Fem.

וּנְעָלוֹת בָּלוֹת Uneangloeth *baloeth*. And *old* ſhoes, ibid. verſe, v.

2d. Terror, &c.

לְעֵת עֶרֶב וְהִנֵּה בַלָּהָה Leeangth erev vehinneah *velaha*. And behold, at evening-tide, *terror*, or *trouble*, Iſai. xvii. 14.

Plural.

סָפוּ תַמּוּ מִן בַּלָּהוֹת Saphu thammu min *ballahoeth*. They are utterly conſumed with, or of *terrors*, Pſal. lxxiii. 19.

Conſtruc. in which the ל *lamed* is with *ſheva*.

כִּי יַכִּיר בַּלְהוֹת צַלְמָוֶת Kee yackeer *balhoeth* tſalmaveth. If (one know them) they are in *the terrors of* the ſhadow of death, Job xxiv. 17.

בלה Balah. *Cha.* To wax old, wear out, &c. the ſame as in the Hebrew; with ſome little variation in the form, ſuch as א *aleph* ſuffixed; and

and in what is called the plural, final נ *nun* poſtfixed &c.

It is of the ſame ſignification in *Talm.* Hebrew. Chulleen. fol. cvii. 2.

בלוזמא Beluzma. *Rab.* Mirth, Joy: a company of perſons making merry.

אותו הלילה שתה יין והיו שם שתי בלוזמאות Oethoe halaylah ſhatha yayin vehayu ſham ſhetea *beluzmaoeth.* On that very night he drank wine, and there were two *rejoicings* there. Vayikra Rabba. ſect. xii.

בלט Balat. *Cha.* An oak.

תְּחוֹת בְּלוּטָא Techoeth *beluta.* Under an oak. Targ. Jeruſ. Gen. xxxv. 8.

בלט Belat. *Talm.* prominent.

פניה מוריקות ועיניה בולטות Paneha moereekoeth veeangneha *boeletoeth.* Her face groweth yellow, and her eyes *prominent.* Miſhna in Soeta. chap. ii. fol. xx. and in Gitteen. fol. xx. 1. Roeſh Haſhana. fol. xxiv. 2. Eruveen. fol. v. 1. and Yoema. fol. liv. 1, and lxxiij. 2.

בליוט. See in בול.

בלם Balam. To hold in, or reſtrain.

Infin.

בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם Bemetheg varethen edyoe *livloem.* Whoſe mouth *muſt be held in* with bit and bridle, Pſalm xxxii. 9.

תֹּלֶה אֶרֶץ עַל בְּלִימָה Toele erets al *beleemah.* He hangeth the earth upon nothing, Job xxvi. 7.

This is generally allowed to be a compound word, from בְּלִי and מַה; i. e. without any thing; or not on any thing. R. Levi. Ben Gerſhoem on Job.

בלם Balam. *Cha.* To bind, or cloſe up, &c.

וְלִישָׁנְהוֹן דַּהֲוָה בְּלִים Veeleeſhanhoen dahevah *beleem.* And the tongues that were *cloſed* or *bound.* Targ. Jona. Iſai. xxxii. 4.

In *Talm.* Hebrew it denotes reſtraint: alſo to obſtruct, ſhut up, &c.

Chulleen. fol. lxxxix. 1. Gitteen. fol. lxvii. 1. and Metſia. fol. ciii. 1.

בולמוס Bulmoes *Talm. Rab.* An inſatiable appetite: whether it be for food, or an inordinate deſire after any thing elſe. Yoema. fol lxxxiii. 1. and Bereſheeth Rabba. Sect. li.

לבלן Lavlan. *Talm.* The maſter of a bath: a bath keeper. Sheveengeeth. chap. viii. fol. xliii.

בלניות Balaneeyoeth. *Talm.* Denotes the veſtments, or clothes, uſed at the baths, Miſhna. Bava Bathra. fol. lxvii. 2.

בילן. See in כיל.

בילני Beelanee. *Talm.* A ſpecie of a herb. Talm. Jeruſ. chap. fol. x. 3.

בילוניא Beelunaya. *Talm.* The ſeal of a ring. Gitteen. in Hagada Dehanazakeen. fol. lvii.

בלנטיא. Seee in לנט.

בלנרי. See in בלר.

בלס Balas. To gather; and as ſome think, to mix.

ובולס שקמים *Uvoeleas* ſhikmeem. *And a gatherer* of ſycamore trees, Amos vii. 14.

And Jarchi, is of opinion, that it ſignifies, to ſearch.

And R. David Kimchi thinks it ſignifies to mix, as in *Talm.* and *Rab.* Hebrew.

See Shab. chap. vii. fol. 76.

And Bereſheeth Rabb. Sect xxviii. &c.

בלוסא Beluſa, or בולסא Bulſa. *Talm.* A large piece of glaſs. Shab. fol. cliv.

And ſome read כולסא. See in כלס

בולוס Boeloes, *Rab.* A looking glaſs. Medraſh Teheeleem. fol. lv. Bereſheeth Rabba. Sect. xii.

And, ſome think it likewiſe denotes a plummet, which Mariners uſe to ſound with.

בליסטרא Baliſtera, *Rab.* A croſs bow.

ולקבל חצים ובליסטראת של מצרים Ulekabeal chitſeem *uveliſtaraoeth* ſhell mitſrayim. And to receive the arrows *(and ſtone)* out of *the croſs bow* of the Egyptians, R. Solom. Jarchi. Exod. xiv. 19. and Yalkut. Ibid.

It is of the ſame ſignification

tion in *Talm.* Hebrew: and alſo denotes a bowman. Chulleen fol. lx. 2. and Yalkut. fol. clxviii. 4.

בַּלְסָמוֹן Balſemoen. *Cha.* Balm, or balſam.

כְּרֵיחַ בַּלְסָמוֹן Kereaach *balſemoen.* As the ſmell of *balm.* Targ. Jeruſ. Solom. Song. vii. 13.

בלוספיין. See in לבס, and לפס.

בלספימיא Belaſpheemeyya. *Rab.* Blaſphemy. Yelamdenu, on I. Kings xxi. 13.

בלע Balang. To ſwallow up, devour; to deſtroy.

חַיִל בָּלַע וַיְקִאֶנּוּ Chayil *balang* vaykeeennu. *He hath ſwallowed (down)* riches, and he ſhall vomit them up again, Job xx. 15.

בְּלָעַנִי כַּתַּנִּין *Belaangnee* cattaneen. *He hath ſwallowed me up* like a dragon, Jer. li. 34.

The noun.

אָהַבְתָּ כָּל דִּבְרֵי בָלַע Ahavta cal divrea *valang.* Thou loveſt all *devouring* words, Pſalm lii. 6.

Piengl.

בלע

בִּלַּע הַמָּוֶת לָנֶצַח *Billang* hammavath lanetſach. *He will ſwallow up* death for ever, Iſai. xxv. 8.

בִּלַּע אֲדֹנָי וְלֹא חָמַל *Billang* adonay veloe chamal. The Lord *hath ſwallowed up,* and hath not pitied, Lament. ii. 2.

Puang.

וּמְאֻשָּׁרָיו מְבֻלָּעִים Umeuſharav *mevullangeem.* And (they that are) led of them, (are) *deſtroyed,* Iſai. ix. 15.

Hith.

וְכָל חָכְמָתָם תִּתְבַּלָּע Vechal chachmatham *tithballang.* And all their wiſdom is *ſwallowed up,* Pſal. cvii. 27.

Niph.

נִבְלַע יִשְׂרָאֵל *Nivlang* yiſraeal. Iſrael *is ſwallowed up.* Hoſea viii. 8.

וְלֹא יָבֹאוּ לִרְאוֹת כְּבַלַּע אֶת הַקֹּדֶשׁ Veloe yavoeu liroeth *kevallang* eth hakkoedeſh. But they ſhall not go in to ſee when the holy things are *covered,* Numb. iv. 20.

בלע Balang. *Cha.* To ſwallow up, devour, &c. the ſame as in the Hebrew.

בולרא Bulra in *Talm.* Hebrew denotes a kind of tribute paid from the crops of their fields. Bava Kama Perek Hagoezeal. fol. cxiii. 2.

בולרין Bulreen, or בלורין Belureen. *Rab.* A ſmall tile: or as ſome expreſs it, a broken one. Bereſheeth Rabba. Sect. viii.

בילרין Bilreen. *Rab.* Which according to the Gloſſ. is ſome kind of ornament. See Medraſh Sheer haſheereem Rabba fol. iii. col. 2.

בלורית Belureeth in *Talm.* and *Rab.* Hebrew, denotes a lock or buſh of hair. Avoedang Zara. fol. xi. San. fol. xxi. 1. and Vayikra Rabba, Sect. xxiii.

בלש Balaſh *Cha.* To ſearch, examine, &c.

וּבַלָּשׁ וְלֹא אַשְׁכַּח *Uvelaſh* veloe aſhcach. *And he ſearched* but found not. Targ. Onk. Gen. xxxi. 35.

וּבְלַשׁ בְּסִפְרֵי חוּכְמְתָא *Uvelaſh* beſiphrea chuchmetha. *And he ſearched* in books of wiſdom. Targ. Jeruſ. Eccle. xii. 10.

ויבלשון

In *Talm.* and *Rab.* Hebrew it denotes, the gullet, or wind pipe: alſo to ſwallow or devour greedily. *Talm.* Jeruſ. Shab. fol. xiv. 4. and Medraſh. fol. cx. 3.

מבלעתא Mavlangta *Talm.* The gullet, Chulleen. fol. xliii. 2.

And in the Gloſſ. it is called בית הבליעה. And which is the ſame.

בלען Balangn. *Rab.* Voracious. Reſheeth Chachma. chap. xv.

בלף. See in לבס and לפס.

בלק Balak. To make waſte: i. e. without inhabitants.

הִנֵּה ה׳ בּוֹקֵק הָאָרֶץ וּבוֹלְקָהּ Hinneah adonay boekeak haarets *uvoelekah.* Behold the Lord maketh the earth empty, *and maketh it waſte,* Iſai. xxiv. 1.

Piengl.

Partici. Fem.

וּמְבֻלָּקָה *Umevullakah. And ſhe is waſte,* Nahum. ii. 10.

בלרי Bilree. *Talm.* Linen uſed by the women at the baths. Shab. fol. cxlvii. 2.

וְיִבַלְשׁוּן אֵת יְרוּשָׁלֶם *Veyivleſhun* yath yeruſhelem. *And they ſhall ſearch* Jeruſalem. Targ. Jona. Zephan. i. 12.

Infin.

וּלְמִבְלוֹשׁ אֵת כָּל דֵּין *Ulemivloeſh* yath cal dean. *And to ſearch* all this. Targ. Jeruſ. Eccle. ix. 1.

Imperative.

בְּלוּשׁוּ וַחֲזוּ *Beluſhu* vachezoe. *Search* and look. Targ. Jona. II. Kings. x. 23.

It is of the ſame ſignification in *Talm.* Hebrew, and alſo denotes ſearchers; alſo an hoſt or army. Keleem. chap. xv. Avoedang Zara chap. v. fol. 11. Betſa. fol. xxi. 1. and Kethub. fol. xxvii. 1.

בלת Balath. Whence בִּלְתִּי Biltee: A declinable adverb; ſave, beſide, not, &c.

בִּלְתִּי כָּלֵב בֶּן יְפֻנֶּה הַקְּנִזִּי *Biltee* caleav ben yephunneh hakkenizzee. *Save* Caleb the ſon of Jephunneh the Kenazite, Numb. xxxii 12.

וּמוֹשִׁיעַ אַיִן בִּלְתִּי Umoeſheeang ayin *biltee*. And (there is) no ſaviour *beſide me*, Hoſea xiii. 4.

In this example the י forms the pronoun: and in the former it is additional; though ſome reckon it radical: and according to which, this ought to have two *yods*, but one is dropt, in order to lighten the pronunciation. See Kimchi in Sepher Haſharaſheem.

בִּלְתִּי טָהוֹר הוּא *Biltee* tahoer hu. He (is) *not* clean, I. Sam. xx. 26.

Or more properly, *Save* he is not clean; i. e. no other accident hath happened to him, *except* his not being clean.

עַד בִּלְתִּי הִשְׁאִיר לוֹ שָׂרִיד Ad *biltee* hiſheer loe ſared. Until there was *none* left him alive Numb. xxi. 35.

And with מ *mem* prefixed.

מִבִּלְתִּי יְכֹלֶת יי *Mibbiltee* yechoeleth adonay. *Becauſe* the Lord *was not* able, ibid. xiv. 16.

And with ל lamed prefixed.

לְבִלְתִּי רוּם לְבָבוֹ מֵאֶחָיו *Leviltee* rum levavoe meaechav. *That* his heart *be not* lifted up above his brethren, Deut. xvii. 20.

Zara Perek cal Hatſlameem. fol. xlvii. 2. Bereſheeth Rabba. Sect. liv.

בנגרי Bangaree *Talm.* A ſpecie of herb, from which was made a decoction, ſaid to be good againſt the ſtroke of a ſerpent, &c. Shab. fol. cix. 2.

בנה Banah.

1ſt. To build.

וּבָנָה עָלֶיהָ מְצוֹדִים גְּדוֹלִים *Uvanah* aleha metſoedeem gedoeleem. *And he built* great bulwarks againſt it, Eccle. ix. 14.

אָז יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ Az *yivneh* yehoeſhuang mizbeaach. Then Joſhua *built* an altar, Joſh. viii. 29.

Niph.

כִּי לֹא נִבְנָה בַּיִת לְשֵׁם ה׳ Kee loe *nivnah* vayith leſheam adonay. Becauſe *there was* no houſe *built* unto the name of the Lord, I. Kings iii. 2.

מֻסָּע נִבְנָה Maſang *nivnah*. *Made ready* before it was brought there, ibid. vi. 7.

לַבַּיִת הַנִּבְנֶה לְשֵׁם ה׳ Labbayith *hannivneh* leſheam adonay. Into the houſe *that is*

במה Bamah. A high place for idol worſhip. Alſo height.

אָז יִבְנֶה שְׁלֹמֹה בָּמָה Az yivneh ſheloemoeh *bamah*. Then did Solomon build *an high place*, I. Kings xi. 7.

Plural.

רַק הַבָּמוֹת לֹא סָרוּ Rak *habbamoeth* loe ſaru. But *the high places* were not taken away, II. Kings xii. 4.

אֶעֱלֶה עַל בָּמֳתֵי עָב Eengleh al *bametheay* av. I will aſcend above *the heights of* the clouds, Iſai. xiv. 14.

במה Bamah. *Cha.* A high place, the ſame as in the Hebrew: and which in the ſingular is, בָּמְתָא. And in the plural בָּמָן.

It ſignifies the ſame in *Talm.* Hebrew: and is written במה. Megillah. fol. vi. 1. and Zevacheem. fol. cxx.

בימה. See in בים.

במס Bamas. *Cha.* An altar erected for idol worſhip. In the Targ. called Jona. Numb. xxxi. 10.

And in *Talm.* Hebrew it is בימוס Beemoes. Avoedang

to be built to the name of the Lord, I. Chron. xxii. 19.

וְנִבְנְתָה עִיר עַל תִּלָּהּ *Venivnethah* eer al teelah. And the city *ſhall be builded* upon her own heap, Jerm. xxx. 18.

The noun.

וְהַבִּנְיָן *Vehabbinyan. And the building*, Ezek. xli. 12.

2d. בֵּן *Bean. A ſon.* בַּת *Bath. A daughter.*

And which as Kimchi obſerves, are very properly derived from this root to *build*: as the children may be reckoned the parents buildings: agreeable to which we find.

כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר לֹא יִבְנֶה אֶת בֵּית אָחִיו Cacha yeaangſeh laeeſh eſher loe *yivneh* eth beath acheev. So ſhall it be done unto that man that *will* not *build* up his brother's houſe; i. e. he will not raiſe up ſeed unto him, Deut. xxv. 9.

And the Plural. maſc. is בָּנִים. And the fem. בָּנוֹת with נ *nun*; and which is dropt in the fem. ſingular: but in the affixes, the ת *thau* is with *dagaſh* to compenſate for the deficiency of the ſecond radical נ, as בִּתּוֹ Bittoe his daughter, &c.

בַּת Bath. Is uſed figuratively to denote a congregation of people; a nation, &c.

עַל שֶׁבֶר בַּת עַמִּי Al ſhever *bath* ammee. For the deſtruction of *the daughter* of my people; i. e. the congregation of my people, Lam. ii. 11.

הַבַּת יְרוּשָׁלָיִם *Habath* yeruſhalem. *O daughter* of Jeruſalem, ibid verſe 13. With a number of like inſtances.

And בנות is uſed figuratively to denote villages, as being the daughters of the metropolis.

בְּחֶשְׁבּוֹן וּבְכָל בְּנֹתֶיהָ Becheſhboen uvechal *benoetheha*. In Heſhbon, and in all *the villages thereof*, Numb. xxi. 25.

קְנָת וְאֶת בְּנֹתֶיהָ Kenath veeth *benoetheha*. Kenath and the *villages thereof*, ibid xxxii. 42.

And בֵּן is uſed metaphorically, to denote an arrow.

לֹא יַבְרִיחֶנּוּ בֶן קָשֶׁת Loe yavreechennu

yavreechennu *ven* kaſheth. *The arrow* cannot make him flee, Job xli. 19. And which in Hebrew, is *the ſon* of the bow.

It is in the ſame manner uſed to denote a bough, or branch of a tree.

בֵּן פֹּרָת יוֹסֵף *Bean* poerath yoeſeaph. Joſeph (is) a fruitful *bough*, Gen. xlix. 22.

וְעַל בֵּן אִמַּצְתָּ לָךְ Veangl *bean* immatſta lach. And *the branch* (that) thou madeſt ſtrong for thyſelf, Pſal. lxxx. 16.

And בָּנוֹת is uſed in the ſame ſenſe.

בָּנוֹת צָעֲדָה עַל שׁוּר *Banoeth* tſaengdah elea ſhur. Whoſe *branches* run over the wall, Gen. xlix. 22.

בֵּן Is alſo uſed figuratively to denote a diſciple.

בְּנֵי הַנְּבִיאִים *Benea* hanneveeeem. *The ſons* of the prophets; i. e. *the diſciples* of the prophets, II. Kings ii. 3.

And when בן, or בת, are abſolute without relation to parents, it is to be underſtood, as ſpeaking of a young perſon; a child.

אוֹ בֵן יְנַגַּח אוֹ־בַת יְנַגַּח Oe *vean* yiggach, oe *vath* yiggach. Whether he have gored *a ſon*, or have gored *a daughter*; i. e. a male, or female child, Exod. xxi. 31.

It is uſed in divers other ſenſes; as may be perceived by the context.

3d. The form, or pattern of a building.

אֵת תַּבְנִית הַמִּשְׁכָּן Eath *tavneeth* hammiſhcan. The *pattern* of the tabernacle, Exod. xxv. 9.

תַּבְנִית זָכָר אוֹ נְקֵבָה *Tavneeth* zachar oe nekeavah. *The likeneſs* of male or female, Deut. iv. 16.

כָּל מַלְאֲכוֹת הַתַּבְנִית Cal malechoeth *hattavneeth*. All the works of *this pattern*, I. Chron. xxviii. 19.

בנה Banah. *Cha.* To build; alſo the building itſelf. The ſame as in the Hebrew, with ſome trifling variation in the form of the letters.

And in *Talm.* and *Rab.* Hebrew, it is of the ſame ſignification as in all the three forms in the Hebrew.

And

בנה

And בן alſo denotes the age of the perſon, as

בן חמש שנים למקרא *Ben* chameaſh ſhaneem lamikra. At five years *of age* for the ſtudy of the Bible. Pirke Avoeth. chap. v.

And in the ſame ſenſe, is it to be underſtood in ſcripture, as

וַיְהִי עֵשָׂו בֶּן אַרְבָּעִים שָׁנָה Vayhee eaſav *ben* arbangeem ſhanah. And Eſau was forty years *old*, Gen. xxvi. 34.

Beſides a nnmber of others, too numerous to be all noticed; but which may be eaſily perceived by means of the context.

And בת denotes the ſame in a female, Gen. xvii. 17.

And wherever בֶּן Ben, occurs in the Hebrew, in the ſingular, it is in *Cha.* בר with ר *reſh*. And alſo in the affix pronoun, except one, viz. Deut. xxi. 20. But in the plural they are with נ *nun* as in the Hebrew.

And, as to the fem. בת, it is to be met with in the ſingular in both forms, viz. בת, or ברתא. But the affixes are always with ר, *reſh*, as will be ſhewn in the radix בר.

And the plural fem. is generally with נ *nun*.

And בת קול Bath keol, among the Talmudical, and Rabbinical writers, denotes a voice from heaven below the degree of the ſpirit of prophecy; and as ſome think, is preparatory to it: and is therefore called בת קול; i. e. a daughter voice. See Maimonides in Moereh Nevucheem. part. ii. chap. xlii.

בת ארעא Bath arang. *Talm.* is uſed to denote what is called in the Gemara צינית; and ſignifies, according to the Gloſſ. a wound, or ſwelling on the ſole of the foot, Shab. chap. vi. fol. lxv. 1.

בת בירתא Bath bearta *Talm.* A ſmall fountain, or well. Chulleen. fol. cvi. 1.

בנאי Banay. *Talm.* An architect, a builder, &c. Bava Kama. chap, ix. Shab. fol. cxiv. 1.

בנין Binyan in Hebrew grammar, denotes conjugation

בנכי Banchea. *Talm.* A ditch, or trench. Moed Katoen. fol. iv. 2.

בנס Benas. *Cha.* Wrath, anger, &c.

בְּנַס וְקִצְף שַׂגִּיא *Benas* uketsaph ſaggee. *Angry* and very furious, Dan. ii. 12.

It alſo occurs in the Targ. which paſſes for Jonathan's, Gen. xl. 2. And the Jeruſ. Targ. on Eſth. &c.

בנריות Banrayoeth. *Rab.* Linens, or veſtments uſed at the baths; alſo veſſels. Bereſheeth *Rab.* ſect. xlv. and Yalkut fol. xxiv. 1.

בנרסאי Benarſay. *Talm.* A ſpecie of rich garments. *Talm.* Jeruſ. chap. the laſt.

And in Medraſh Rabba, it is דרדסאי. See Moeſaph Haangruch. fol. xxix. 1.

בונתא or בינתא. See in בין

ביסא Beeſa. *Talm.* A veſſel uſed in the temple ſervice, wherein they ſanctified, or received the meat offering. Perek Kama, in Menachoeth fol. vii. 1.

ביסי Beeſee. *Talm.* A ſpecie of plant on which camels feed, ſaid to be ſo thorny, as not to be laid hold on. Shab. fol. lxxvii.

And ſome read כיסי, with כ.

בסיא Baſya. *Talm.* A ſtep, or degree. Bava Kama, Perek Hagoezeal. fol. xiii. and *Talm.* Jeruſ. Bava Metſia, fol. x. 2.

בסטיא Baſtiya. *Rab.* A ſpecie of garment. Bamidbar Rabba. ſect. vii.

בסיליאוס Baſeleeyoes. *Tal. Rab.* A king or govenor.

בסיליאוס קיסר אגוסטוס *Baſceleeoeth* keſer aguſtoes. The King Cæſar Aguſtus. *Talm.* Jeruſ. Berachoeth. chap. ix. and Bereſheeth Rabba. Sect. viii.

And בסיליון Baſeeleyoen. Alſo denotes King, kingly, &c. *Talm.* Jeruſ. Peah. fol. xx. 20. and Bereeſheeth Rabba. Sect. xciii.

בסלקי Baſilkea. *Talm. Rab.* A royal palace. Succah. fol. li. 1. Miſhna Perek. Kama. in Avoedang Zara. fol. x. Yoema. fol. xxiv. and Teharoeth. chap. vi. fol. cxvii.

בסם Baſam. *Cha.*

1ſt. A reed or ſweet ſcented wood, the ſcent of which

is

is perceived on entering the marſhes where it grows ; and is tranſlated in Engliſh "ſweet calamus." And in Hebrew it is בשם: and which includes ſpices, or any fragrant, or high-taſted body.

וְקִנְּה בוֹסְמָא *Ukeneah vuſma. Sweet ſcented* Calamus. Targ. Onk. Exod. xxx. 23.

Plural.

סַב לָךְ בוֹסְמִין Sav lach *buſcmeen.* Take unto thee *ſpices.* Targ. Onk. Ibid.

2d. Sweet, pleaſant, &c.

Puang.

וּבַסִּימוּ מַיָּא *Uvaſeemu* mayya. *And* the waters *were made ſweet* Targ. Onk. Exod. xv. 25.

Participi.

הֵיכְנָא גַּבְרָא דְּמְבַסֵּם לְחַבְרֵיהּ Heachna gavra *dimvaſſeem* lechavrea. So (doth) *the ſweetneſs* of a man to his friend. Targ. Jeruſ. Prov. xxvii. 9.

Hith.

אִתְבַּסִּימוּ לֵרַחֲשָׁא *Ithbaſſeemu* lerachſha. The worm *ſhall feed ſweetly on him*, or *he ſhall be ſweetneſs* to the worm. Targ. Jeruſ. Job. xxiv. 12.

Participi.

אַף מִתְבַּסְמָא בְּפוּמֵיהּ בִּשְׁתָּא Een *mithbaſſma* vephumeah biſhta. Though wickedneſs *be ſweet* in his mouth. Targ. Jeruſ. ibidi xx. 12.

And in the Targ. which paſſes for Jonathan's on the Pentateuch, it alſo denotes *to embalm*, or ſeaſon, &c. Gen. l. 2.

And in *Talm.* Hebrew, it denotes, joy, hilarity, &c. alſo inebriation. Megillah. fol. vii. 2.

And in the Zoehar, it is uſed to denote conjunction. Zoehar. col. 93.

And in the Jeruſ. Targ. on Prov. xxi. 17. it is uſed to denote *oil.*

And it is ſometimes uſed by the Talmudiſts to denote *vinegar.* See *Talm.* Jeruſ. in Maangſer ſheenee. chap. iv. and Gloſſ. and Peſacheem. chap. 3.

בסס Baſſas. *Cha.* The foot, or baſe of a pillar : The ground work of any thing.

וְיַת בְּסִיסֵיהּ Veyath *beſeeſcah.*

אָבוֹת אָכְלוּ בֹסֶר Avoeth achelu *voeſer*. The fathers have eaten *a ſour grape*, Jerm. xxxi. 29.

וּבֹסֶר גֹּמֵל יִהְיֶה נִצָּה *Uvoeſar* goemeal yeeheyeh nitſa. And the *unripe ſour grape* is ripening in the flower, Iſai. xviii. 5.

Affix.

יַחְמֹס בַּנָּפָן בִּסְרוֹ Yachmoes caggephen *biſroe*. He ſhall ſhake off *his unripe grape* as the vine, Job. xv. 33.

בסר Bſar. *Cha.*

1ſt. Fleſh.

וּמְלִי בִסְרָא תְּחוֹתָהּ Umelea *viſra* techoetha. And cloſed up *fleſh* inſtead thereof. Targ. Onk. Gen. ii. 21.

דְּיָהַב מְזוֹנֵיהּ לְכָל בִּסְרָא Deahav mezoenea lechal *biſra*. Who giveth food to all *fleſh*. Targ. Jeruſ. Pſalm. cxxxvi. 25.

Affix.

מִבִּסְרִי *Mibbiſree*. *Of my fleſh*. Targ. Onk. Gen. ii. 23.

And thus, is it written for the moſt part with ס ſamech: eſpecially in Pſal. Prov. and Job.

And *his ſoot*. Targ. Onk. Gen. xxxi. 9.

Plural.

בְּסִיסֵי אַרְעָא *Veſeeſea* arang. *The foundations* of the earth. Targ. Jeruſ. Pſalm lxxxii. 5.

Emphat.

וַעֲבַד יַת בְּסִיסַיָּא עַסְרָא דִנְחָשָׁא Vaengvad yath *beſeeſaya* aſra dinchaſha. And he made ten *baſes* of braſs. Targ. Jona. I. Kings. vii. 27.

דִּי עֲלַוֵיהוֹן אִתְבַּסַּס עָלְמָא Dee elavveahoen *ithbaſſeas* alma. Upon which the world *hath been founded*. Targ. Jeruſ. Solom. Song. ii. 5.

And in *Talm.* Hebrew, בסס ſignifies to threſh. Succah. chap. i. fol. xiv. 1.

בְּסִיסְטִיאוֹת Baſſeeſteoeth *Rab*. A meaſure: and which ſome take to be a cubit. Yalkut. fol. iii. col. 3. Bereſheeth Rabba ſect.

And ſome write it with כ *kaph*, and *take* it to be a liquid meaſure; and which contained a *hin*. See in כסס.

בסר Baeſar. A ſour grape unripe.

Job. And ſome few are written with ש *ſin*, for which ſee בשר.

2d. To bring or declare news or tidings: alſo a meſſenger, or bringer of good tidings.

וּתְבַסַּר בְּיוֹם אוֹחֳרָן וְיוֹמָא הָדֵין לָא תְבַסַּר *Uthevaſſar* beyoem oecheran veyoema hadean la *thevaſſear*. *And thou ſhalt bear tidings* another day: but this day *thou ſhalt bear* no *tidings*. Targ. Jona. II. Sam. xviii. 22.

Imperativ.

בַּסְּרוּ עֲלָהּ *Baſſaru* elah. *Declare* againſt her. Targ. Jona. Jerm. li. 27.

The noun.

וְלָךְ לֵית בְּסוֹרָא Velach leath *beſoera*. And thou haſt no *tidings*, II. Sam. xviii. 22.

רִגְלֵי מְבַסַּר Riglea *mevaſſar*. The feet *of him that bringeth good tidings*. Targ. Jona. Iſai. lii. 7.

Plural.

עַל טוּר רָם סַקּוּ לְכוֹן נְבִיֵּיא דִּי מְבַסְּרִין לְצִיּוֹן Al tur ram ſakku lechoen neviyyaya dee *mevaſreen* letſeeyoen. Get ye up into a high mountain, O ye prophets, which *bring good tidings* to Zion. Targ. Jona. ibid. xl. 9.

Note, in ſome parts of ſcripture, it is written with ש *ſin*, and is different, in different editions: the ſame as the preceding form.

It is of the ſame ſignification in both forms, in *Talm.* and *Rab*; and are both written alternately with ס *ſamech*, and ש *ſin*.

3d. To deſpiſe, contemn: alſo contempt, &c.

Preter.

אֲרֵי־פִּתְגָמָא דַּה"בְּסַר Erea pithgama deadonay *beſar*. Becauſe *he hath deſpiſed* the word of the Lord. Targ. Onk. Numb. xv. 31.

מָאֲדֵין בְּסַרְתָּא עַל פִּתְגָמָא דַּה" Ma dean *beſarta* al pithgama deadonay. Wherefore *haſt thou deſpiſed* the word of the Lord? Targ. Jona. II. Sam. xii. 9.

Adj.

בְּסִיר בִּבְנֵי אֱנָשָׁא *Beſeer* bivnea enaſha. *Contemptiable* a-

בסת Baſath. *Cha.* whence

בוסתנא Buſetana. A garden.

נפקין לבוסתנא Naphkeen *levuſtenana.* We will go forth *to our garden.* Targ. Shenee. Eſth. ii. 8.

It is of the ſame ſignification in *Talm.* Hebrew. Shab. fol. xxxvi. 2. Bava Bathra, fol. vi. 1. 2. and Eruveen. fol. xxv. 2.

בסתקא Biſteka. *Talm.* A veſſel.

בסתקא דדובשא *Biſteka* deduvſha, is, according to the Gloſſ. *A veſſel* of honey. Chulleen fol. xlix. 2.

בסתרקי Biſtarkea, *in Talm.* Hebrew, denotes houſhold ſtuff; alſo a coverlet; alſo pillows &c. Taangneeth. fol. xxi. 2. Bava Bathra Perek Chezkath Habbateem fol. lviii. 1. And Yevamoeth, Perek Haboe al Yevimtoe. fol. lxiii. 2.

בע Bang. *Cha.*

1ſt. To ſeek, implore, require, &c.

Preter.

אריבעא לאטעויתך מדחלתא דה Earea *veang* leatangyuthach

mong men. Targ. Jona. Jerm. xlix. 15.

בסיר אתת לחדא *Beſeer* at lacheda. Thou art greatly *deſpiſed.* Targ. Jona. Obad. i. 2.

Plural.

ואף אנא יהבית יתכון בסירין Veaph ena yehaveeth yathchoen *beſeereen.* Therefore have I alſo made you *contemptible.* Targ. Jona. Malach. ii. 9.

The noun.

ארום סגי שבענא בסירותא Eram ſaggee ſevaengna *veſeerutha.* For we are exceedingly filled with *contempt.* Targ. Jeruſ. Pſalm cxxiii. 3.

Plural. Emphat.

מבסרניא וניותנייא *Mevaſranaya* vegeavethanaya. And with *the contempt* of the proud. Targ. Jeruſ. ibid. verſe, iv.

3d. Sour or unripe grapes: the ſame as in the Hebrew: but with א *aleph* poſtfixed.

And the affix.

יתבר דיוך גופנא בוסריה Yattear heach guphena *vuſreah.* He ſhall ſhake off *his unripe grapes* as the vine. Targ. Jeruſ. Job xv. 33.

thach middechalta deadonay. Bacauſe *he hath ſought* to ſeduce thee from the fear of the Lord. Targ. Onk. Deut. xiii. 10.

Partici.

וַאֲמַר יַת אַחַי אֲנָא בָעֵי Vaemar yath achay ena *vangeay*. And he ſaid I *ſeek* my brethren. Targ. Onk. Gen. xxxvii. 16.

Plural.

וְיַת דַּאֲבַדוּ לָא בְעִיתוּן Veyath daevaddu la *vengeethun*. And that which was loſt, have ye not *ſought*. Targ. Jona. Ezek. xxxiv. 4.

Imperat.

בְּעֵי שְׁלָמָא וּרְדַף בַּתְרוֹהִי *Bengeay* ſhelama uredaph bathroehee. *Seek* peace, and purſue after it. Targ. Jeruſ. Pſalm. xxxiv. 15.

And, בָּעוּ בָּעוּת and בָּעוּתָא Bayung, Banguth, and Baungtha. Denotes Prayer, ſupplication, &c.

כָּל צְלוֹתָא כָּל בָּעוּתָא Cal tſeloetha cal *baungtha*. Whatſoever prayer and *ſupplication*. Targ. Jona. I. Kings. viii. 38.

Conſtruc.

וּתְקַבֵּל בָּעוּת עַבְדָּךְ Uthekabbeal *baungth* avdach. And hearken thou (to) *the ſupplicatian of* thy ſervant. Targ. Jona. ibid. verſe, 30.

Affix.

וְתִתְפְּנֵי לְצְלוֹתָא דְעַבְדָּךְ וּלְבָעוּתֵיהּ Vethithpenea litsloetha deangvdach *ulevaungtheah*. And have thou reſpect unto the prayer of thy ſervvant *and to his ſupplication*. Targ. Jona, ibid. verſe 28.

בְּבָעוּ בְרַחֲמִין מִן קֳדָמוֹהִי ה׳ *Bevaung* verachmeen min kedamach adonay. (Let us *entreat* in mercy before thy preſence, O Lord. Targ. Jeruſ. Gen. iii. 18.

And in *Talm.* Hebrew it ſignifies to enquire; ſearch after, &c. Kethub. fol. lxix. 1. Tangneeth. fol. xxiii. 1. &c.

2d. To be glad, or to cry out, or ſhout for joy.

בּוּעִי וְחֶדִי *Bungee* vachedee. *Be glad* and rejoice. Targ. Jona. Joel ii. 21.

בּוּעִי וְשַׁבְּחִי *Bungee* veſhabchee. *Cry out* and ſhout. Iſai xii. 6.

The noun.

וְתִתְכְּנֵשׁ בִּיעַ וְחֶדְוָה מִן כַּרְמְלָא Vethithkeneaſh

Vethithkeneaſh *beeang* vechedva min carmela. *And gladneſs*, and joy is taken away out of the plentiful field. Targ. Jona. ibid. xvi. 10.

בִּיעַ וְחֶדְוָא יִשְׁכְּחוּן *Beeang* vechadva yiſhkechun. They ſhall find (or obtain) *joy* and gladneſs, ibid. xxxv. 10.

3d. To haſten, &c.

וַהֲוָה דָוִד מִתְבְּעֵי לְמֵיזַל מִן קֳדָם שָׁאוּל Vahevah david *mitbbengeay* lemeazal min kedam ſhaul. And David *made haſte* to get away from before Saul. Targ. Jona. I. Sam. xxiii. 16.

This is the participi. of Hith.

Infinit.

וַאֲנָא אֲמַרִית בְּאִתְבָּעוּתִי Vaena emareath *beithbanguthee*. For I ſaid *in my haſte*. Targ. Jeruſ. Pſal. xxxi. 23.

לָא תִתְבְּעִיתוּ לְנַחֲמוּתִי La *thithbeeengthu* lenachemuthee. *Haſten* not to comfort me, or (labour not). Targ. Jona. Iſai. xxii. 4.

And בָּעָא in *Cha.* ſignifies a bubbling &c. Targ. Jeruſ. Pſal. xlv. 2.

The Hebrew word from whence it is tranſlated is רחש.

בעד Bangad *Cha.* Whence בּוֹעֲדָא Boeengda, A beacon; or as ſome think, a maſt of a ſhip. Targ Jona. Iſai. xxx. 16.

And Elias ſays, that he really does not know what it ſignifies: and adds, the Bangal Haangruch, hath noticed it, but not explained it. See Methurgaman. fol. xv. 1.

Note. In Targ. in the Baſil and Venice editions, it is בּוֹעֲרָא, with ר inſtead of ד.

בעה Baang.

1. To ſearch, enquire, &c. Alſo to boil or bubble.

אִם תִּבְעָיוּן בְּעָיוּ Im *tivangyun beangyu*. If *ye will enquire, enquire ye*, Iſai. xxi. 12.

Niph.

נִבְעוּ מַצְפֻּנָיו *Nivung* matſpunav. His hidden things are *ſought up*, Obad. i. 6.

And, Kimchi is of opinion, that the following in Iſai. xxx. 13. is of theſame ſignification. viz. נִבְעָה בְּחוֹמָה נִשְׂגָּבָה *Niveng* bechoemah niſgavah. And which he tranſlates

ſtates thus. *Sought out* in a high wall. See Sepher haſharaſheem. And Abarbanal, ſeems to be of the ſame opinion. See his comment on Iſai.

But R. Jonah is of opinion that it denotes a *ſwelling* or burſting out: And which is the opinion of Aben Ezra alſo. See on Iſai.

And Kimchi in his comment on Iſai. explains in this manner alſo.

מַיִם תִּבְעֶה אֵשׁ Mayim *tiveng* eaſh. The fire *cauſeth* the waters *to boil*, Iſai. lxiv. 1.

And בעי. See in עיה.

2d. A puſtule; and which is tranſlated, *blains*.

לְשְׁחִין פֹּרֵחַ אֲבַעְבֻּעֹת Liſhcheen poereach *evangbungoeth*. A boil breaking out in *blains*, or puſtules, Exod. ix. 9.

In this example, the א *aleph* is additional; and the firſt and ſecond radicals are doubled; and the third radical, called *lamed hapangul*, is dropt. Kimchi, in Sepher Haſharaſheem. fol. xviii. 1.

בעבוע Bangbuang, in *Talm.* Hebrew, denotes to *bubble*; i. e. to riſe in bubbles, applied to water. Mikvaoeth. chap. laſt. fol. 134. and Tevul yoem. chap. ii. fol. 151.

And בועתא Buangtha in *Talm.* Hebrew, denotes a *puſtule*, or *tumor*. Maccoeth. chap. iii.

בעט Bangat. To kick; naturally to beat with the foot in contempt.

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט Vayiſhman yeſhurun *vayivangt*. And Jeſhurun waxed fat, *and kicked*, Deut. xxxii. 15.

לָמָּה תִבְעֲטוּ בְּזִבְחִי Lammah *thivengtu* bezivchee. Wherefore *kick ye* at my ſacrifice, I. Sam. ii. 29.

בעט Bangat. *Cha.* To kick. The ſame as in the Hebrew.

And בעט Bangat, in *Talm.* Hebrew, ſignifies (when applied to man) to ſtamp or tread. Minachoeth. fol. 76.

And when applied to beaſt, it denotes, to kick, or be unruly. Metſia. fol. lxxx. 1.

It alſo denotes declination. Middoeth. chap. iii. fol. 36.

בעל Bangal.

1ſt. A Lord, maſter, or poſſeſſor, &c.

בַּעַל הַבּוֹר יְשַׁלֵּם *Bangal* habboer yeſhalleam. *The owner* of the pit ſhall make it good, Exod. xxi. 34.

וַיֵּצֵא אֲלֵיהֶם הָאִישׁ בַּעַל הַבַּיִת Vayeetſea eleahem haeeſh *bangal* habbayith. And the man, *the maſter of the houſe*, went out to them, Judg. xix. 23.

And hence, it is uſed to denote marriage, or the taking of a woman to wife; for he then becomes poſſeſt of her, as her lord and maſter.

Preter.

וּבָעַל בַּת אֵל נֵכָר *Uvangal* bath eal neachar. *And hath married* the daughter of a ſtrange God. Malach. ii. 11.

כִּי יִקַּח אִישׁ אִשָּׁה וּבְעָלָהּ Chee yikkach eeſh iſhſhah *uveanglah*. When a man hath taken a wife, *and married her*. Deut. xxiv. 1.

וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבְעַלְתָּהּ Veachar kean tavoe ealeha *uveangltah*. And after that, thou ſhalt go in unto her, *and be her huſband*, ibid. xxi. 13.

And is uſed figuratively, to denote the land being again ſettled after its deſolation.

Niph. Future.

וְאַרְצֵךְ תִּבָּעֵל Veartſeach *tibbangeal*. And thy land *ſhall be married*, Iſai. lxii. 4.

Fem.

בַּעֲלַת הַבָּיִת *Baenglath* habbayith. *The miſtreſs* of the houſe, I. Kings xvii. 17.

And the idols are called בעל Bangal; i. e. *Lord*, as being thought ſo by their worſhippers.

And, concerning the idol worſhipped under the denomination of בעל Bangal, Baal, by the apoſtate Jews, ſo frequently mentioned in ſcripture; but eſpecially, in I. Kings chap xviii. it may be proper to obſerve, that R. Levi Ben Gerſhoem ſuppoſes, "That it was the planet *Mars*, in the ſign of Aries (and which is called his houſe by the aſtrologers); which they worſhipped under the denomination of Baal; and which (ſays he) being one of the fiery planets, they therefore, were

were willing to ſubmit to the trial being made by fire, as being of his element: and as a proof of what he hath advanced concerning its being Mars, he obſerves, that it was for that reaſon, that they cut themſelves after their manner, with knives and lances till the blood guſhed out; as thinking it would be acceptable to him. But the learned Abarbanal obſerves, that it was the *ſun* which was worſhipped by them under that denomination; and which, being the greateſt luminary, was by them called, by way of eminence, בעל Bangal; i. e. *Lord*; and being the fountain of light, and heat, they thought they were almoſt ſure of the victory, in having the trial made by fire." He adds, "that as the relation between the two great lights (Gen. i. 16) i. e. the *Sun* and the *Moon* in a great meaſure reſembles that between huſband and wife; the former being active as the male, and the latter paſſive, as the female; i. e. receiving her light from the ſun: it is with propriety, that the ſun is called in Hebrew בעל Bangal, *Huſband*; and agreeable to which, the ſun is compared to a bridegroom, Pſalm xix. 6. And therefore; "It came to paſs at noon, that Elijah mocked them;" and which is to be underſtood, after the noon-tide; i. e. when the ſun began to decline from its meridian altitude: for, as they had not obtained fire, while the ſun was in his height, it was not probable that they would obtain it in the decline, when he was going to ſet; and therefore, he bid them to call aloud, as perſons that were in haſte, that their God might ſend fire, before the time of his going down.

See Abarbanal on I. Kings xviii. &c.

בעל Bangal. *Cha.* A huſband and lord, as applied to the idols; alſo marriage: the ſame as in the Hebrew, ex-

cept ſome ſmall difference in the form.

And it is of the ſame ſignification in *Talm.* Hebrew. Becharoeth. chap. vii. fol. xliv. col. 2. Chulleen. fol. lxi. and Menachoeth. fol. lxvii. 1.

And בעילה Beeenglah in *Talm.* and *Rab.* Hebrew, denotes coition. Eruveen. fol. c. 2. Soetah. fol. xxviii. &c.

בעץ Bangats. *Cha.* Tin. In the *Targ.* of Jona. Ezek. xxii. 18. and 20. it is written, וּבְעִין. And ibid. xxvii. 12. עֲבַן.

And Onk,on Numb. xxxi. 22. writes אַבְצָא.

But in *Talm.* Hebrew it is written בעץ Baangts. Roeſh Haſhana. fol. xxiv. 2. Avoedang Zara. fol. xliii. 2. Menachoeth. fol. xxviii. 2. Bava Bathra. fol. lxxxix. 2. and Soeph Keleem. fol. xxviii. 1.

בער Bangar.

1ſt. To burn, kindle, &c. Alſo to feed: to take or put away; alſo to waſte, &c.

כִּי בָעֲרָה בָם אֵשׁ ה׳ Kee *vaengrah* vam eaſh adonay. Becauſe the fire of the Lord *burnt* among them, Numb. xi. 3.

וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ Vehinneah haſneh *boengear* baeaſh. And behold, the buſh *burned* with fire, Exod. iii. 2.

Pieng.

בְּעֵר מִן הָאָרֶץ *Beengear* min haarets. *He took out* of the land, I. Kings xxii. 46.

וּבְעֵר בִּשְׂדֵה אַחֵר *Uveengear* biſdeah achear. *And ſhall feed* in another man's field, Exod. xxii. 5.

וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר *Uveengear* aleha haccoehean eatſeem babboeker babboeker. And the prieſt *ſhall burn* wood on it every morning; or morning (and) morning, Levit. vi. 5.

Hiph.

וְהִבְעַרְתִּי בָעֲשָׁן רִכְבָּהּ *Vehivangrtee* veangſhan richbah. *And I will* burn her chariots in the ſmoke, Nahum. ii. 13.

The noun.

שַׁלֵּם יְשַׁלֵּם הַמַּבְעִר אֶת הַבְּעֵרָה Shalleam yeſhalleam hammaveengr eth *habbeeangrah.* He that

that kindled *the fire*, ſhall ſurely make reſtitution, Exod. xxii. 6.

And Kimchi obſerves, that the following is alſo a noun, though of another form.

וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא תַּבְעֵרָה Vayikra ſheam hammakoem hahu *taveangra*. And he called the name of the place *burning*, Numb. xi. 3.

This is tranſlated in Engliſh, as a proper name. *Taberah.*

Pieng.

וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ *Uveeangrta* harang mikkirbecha. *And thou ſhalt put away* the evil from the midſt of thee, Deut. xiii. 5.

בִּעַרְתִּי הַקֹּדֶשׁ מִן הַבַּיִת *Beeangrtee* hakkoedeſh min habbayith. *I have put away* the hallowed things out of (mine) houſe, ibid. xxvi. 13.

וְלֹא בִעַרְתִּי מִמֶּנּוּ בְּטָמֵא Veloe *veeangrtee* mimmennu betamea. Neither *have I taken* (ought) thereof unclean, ibid. verſe 14.

כִּי אִם יִהְיֶה לְבָעֵר קָיִן Kee im yeeheyeh *levaeangr* kayin. Nevertheleſs the Kenite *ſhall be waſted*, Numb. xxiv. 22.

Hiph.

הִנְנִי מַבְעִיר אַחֲרֵי בַעְשָׁא Hinnee *maveengr* acherea vangſha. Behold, *I will take away* the poſterity of Baaſha, I. Kings xvi. 3.

Another form of the noun.

וּבְרוּחַ בָּעֵר Uveruach *baeangr*. And by the ſpirit of *burning*, Iſai. iv. 4.

וְהָיְתָה לְבָעֵר Vehayetha *levaeangr*. And ſhall be *eaten*, ibid. vi. 13.

2d. A beaſt; alſo cattle.

טַעֲנוּ אֶת בְּעִירְכֶם Taengnu eth *beeengrchem*. Lade *your beaſts*, Gen. xlv. 17.

וְיִשְׁלַח אֶת בְּעִירוֹ Veſheelach eth *beeengroe*. And ſhall put in *his beaſt*, Exod. xxii. 4.

לָמוּת שָׁם אֲנַחְנוּ וּבְעִירֵנוּ Lamuth ſham enachnu *uveeengreanu*. That we and *our cattle* ſhould die there, Numb. xx. 4.

3d. A brutiſh or ſtupid perſon.

וּנְתַתִּיךְ בְּיַד אֲנָשִׁים בְּעָרִים Unethateecha beyad enaſheem *boeengreem*. And I will deli-

(was) *fooliſh*, and ignorant, ibid. lxxiii. 22.

בער Bangar. *Cha.* To burn; alſo to feed, to take, or remove away, &c. the ſame as in the Hebrew: with a ſmall variation in the form of the letters and pointing; but not ſufficient to make the producing of examples neceſſary.

And in *Talm.* Hebrew **ביער** Beeungr, ſignifies to remove, &c. Maangſer Shenee. fol. lxxi. Miſhna in Sheveengeeth chap. vii. ſect. and in Menachoeth Perek Boe Siman, &c. fol. li.

And **בערה** Beangra. In *Talm.* Hebrew, denotes burning; alſo to enflame, kindle, &c. Bava Kama. chap. vi. in Miſhna.

בעש Bangaſh. Evil diſpleaſing, &c. and which in the Jeruſ. Targ. in Deut. xv. 10. and xxvii. 54. is written with ע *ain*; but in the Targums of Onk. and Jona. it is with א *aleph*. See **ביש**.

בעת Bangath. To affright, put into diſorder; alſo terror, &c.

ver thee into the hand of *bruti∫h* men, Ezek. xxi. 31.

בְּינוּ בְּעֲרִים בָּעָם Beenu *boeengreem* bangam. Underſtand *ye brutiſh* among the people, Pſalm xciv. 8.

וּבְאַחַת יִבְעָרוּ Uveachath *yivengru*. But *they are* altogether *brutiſh*, Jerm. x. 8.

Niph.

נִבְעַר כָּל אָדָם מִדַּעַת *Nivangr* cal adam middangath. Every man *is brutiſh* in (his) knowledge, ibid. verſe, 14.

כִּי נִבְעֲרוּ הָרֹעִים Kee *nivengru* haroengeem. For the paſtors *are become brutiſh*, ibid. verſe 21.

חַכְמֵי יֹעֲצֵי פַּרְעֹה עֵצָה נִבְעָרָה Chachmea yoeengtſeay pharoeng eatſah *nivangrah*. The counſel of the wiſe counſellors of Pharaoh *is become brutiſh*, Iſai. xix. 11.

Adj.

אִישׁ בַּעַר לֹא יֵדָע Eeſh *bangar* loe yeadang. *A brutiſh* man knoweth not, Pſalm xcii. 7.

וַאֲנִי בַעַר וְלֹא אֵדָע Vaenee *vangar* veloe eadang. And I

Pieng. Preter.

פַּלָּצוּת בִּעָתָתְנִי Pallatſuth *beeengthathenee.* Fearfulneſs *affrighted me,* Iſai. 21. 4.

וּבִעָתַתּוּ רוּחַ רָעָה מֵאֵת ה׳ *Uveeengthattu* ruach raang meaeath adonay. And an evil ſpirit from the Lord *troubled him,* I. Sam. xvi. 14.

Participi.

הִנֵּה נָא רוּחַ אֱלֹהִים רָעָה מְבַעֶתֶךָּ Hinnea na ruach eloeheem raang *mevaingttecha.* Behold now, an evil ſpirit from the Lord *troubleth thee,* ibid. verſe, 15.

וְהָמָן נִבְעַת מִלִּפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה Vehaman *nivangth* milliphnea hammelech vehammalcah. Then Haman *was afraid* before the king and the queen, Eſt. vii. 6.

וּבְבֹאוֹ נִבְעַתִּי Uvevoeae *nivangttee.* And when he came, (or at his coming,) *I was afraid,* Dan. viii. 17.

In this example, the ת *thau* lamed hapangul, i. e. the third radical is deficient, and which is compenſated by the dageſh.

The noun, and which is Fem.

לְעֵת מַרְפֵּא וְהִנֵּה בְעָתָה Leeangth marpeah vehinnea *veangthah.* For a time of health, and behold *trouble,* Jer. viii. 15.

Plural conſtruc.

בִּעוּתֵי אֱלוֹהַּ יַעַרְכוּנִי *Beeungthea* eloeha yaangrchunee. *The terrors* of God do ſet themſelves in array againſt me, Job vi. 4.

Affix.

בִּעוּתֶיךָ צִמְּתוּנִי *Beeungthecha* tſimthuthunee. *Thy terrors* have cut me off, Pſal. lxxxviii. 17.

בעת Bangath. *Cha.* To affright; alſo terror, trouble, &c. the ſame as in the Hebrew.

בצץ Batſats. Mire.

הָטְבְּעוּ בַבִּצ רַגְלֶךָ Hatbeung *vaboets* raglecha. Thy feet are ſunk *in the mire,* Jer. xxxviii. 22.

This is after the form of חק, from חקק. And עז, from עזז.

הֲיִגְאֶה־גֹּמֶא בְּלֹא בִצָּה Hayeegeeh goeme beloe *vitſah,* Can the ruſh grow up without *mire,* Job viii. 11.

בְּסֹתֶר קָנֶה וּבְצָה Beſeather kaneh *uvitſah.* In the covert of the reed *and mire,* ibid. xl. 16.

In the mire where the reed (under whoſe covert he lay) grew: and according to the Engliſh tranſlation, it is *fens.* And not as *Bate* hath erroneouſly explained it, בצה a plant; for that is contrary to the opinion of all the commentators and lexicographers. See Aben Ezra. Kimchi, R. Levi Ben Gerſhoem, &c.

Plural.

בְּצֹאתָיו *Bitſoethav. In the miry places thereof,* Ezek. xlvii. 11.

בצא Betſa. *Cha.* To ſearch, &c.

Participi.

וְקָרָא דְמַלְכֵי מַן דְבָצֵי מִלְתָא Veekdra demalchea man *devatſea* miltha. And the honour of Kings (is) *to ſearch out* the matter. Targ. Jeruſ. Prov. xxv. 2.

וּבָצְיָא כֻלְהוֹן גַוְיָא דְכַרְסָא *Uvatſya* chulhoen gavvaya dichreaſa. And ſearcheth all the inward part of the belly. Targ. Jeruſ. ibid. xx. 27.

בצא *Cha.* See in בצן.

בצל Batſal. Occurs but once in ſcripture, and is tranſlated, *onion.*

וְאֶת הַבְּצָלִים Veeth habbetſaleem. And *the onions* Num. xi. 5.

It is of the ſame ſignification in the *Cha.* And is written in the Targ. of Onk. וּבוּצְלֵי, but in the Jeruſ. and that which paſſes for Jonathan's, it is בצליא.

And בצלים Betſaleem. In *Talm.* Hebrew, denotes the ſame. Sheveengeeth, chap. ii. fol. 36. and Roeſh Haſhana, fol. xiv. 1.

And בצלצול Betſaltſal. In *Talm.* Hebrew, denotes a ſmall onion; or as ſome explain it, a wild onion that grows in the wood. *Talm.* Jeruſ. Keleem. chap. iii.

בצן Batſan. *Cha.*

1ſt. A candle, or lamp.

בְּנֶהוֹר בוּצִין Beneahoer *boetſeen.* By the light of *the candle.* Targ. Jona. Jer. xxv. 10.

וּבוֹצִין בֵּית מַקְדָּשָׁא דַה"עַד לָא טְפָא *Uvoetſeen* beath makdeſha daadonay ad la tepha. And ere *the lamp* of the houſe of the ſanctuary of God went out. Targ. Jona. I. Sam. iii. 3.

Plural. Emphat.

בְּאֵתָקָנוּתֵיהּ יַת בּוֹצִינַיָּא Beathkanutheah yats *boetſeenaya*. When he dreſſeth *the lamps*. Targ. Onk. Exod. xxx. 7. and 8.

And בוצינא Boetſeena. In *Talm.* and *Rab.* Hebrew, denotes the ſame. Kethub. fol. xvii. 1. And by R. Simeon, Ben. Jochai author of the Zoehar, it is uſed to denote radiation, ſplendor, &c. Zoehar. col. 1.

2d. A cucumber.

Plural.

יַת בּוֹצִינַיָּא Yath *boetſeenaya*. The *cucumbers* Targ. Onk. Numb. xi. 5.

It is of the ſame ſignification in *Talm.* Hebrew. Berachoeth. fol. xlviii. 1.

3d. בּוֹצִנִין Butſeneen. And which may be tranſlated the members, or branches of his

ſkin; or as ſome think, the ſtrength of his ſkin, as it anſwers to both ſenſes in the Hebrew. Targ. Jeruſ. Job. xviii. 13.

It denotes the ſame in *Talm.* Hebrew. Peſacheem. fol. xcii. 4.

בֶּצַע Batſang. Covetouſneſs, or a greedy deſire of gain: lucre, profit, &c.

כֻּלּוֹ בוֹצֵעַ בָּצַע Culloe *boetſeaang batſang*. Every one is *covetous* (of) *lucre*, Jerm. vi. 13.

שֹׂנְאֵי בָצַע Soeneea *vatſang*. Hating *covetouſneſs*, Exod. xviii. 21.

כִּי מַה תִּקְוַת חָנֵף כִּי יִבְצָע Kee mah tikvath chaneaph kee *yivtſang*. For what is the hope of the hypocrite, though *he hath gained?* i. e. though he hath got gain by indirect means, Job xxvii. 8.

מַה־בֶּצַע כִּי נַהֲרֹג אֶת אָחִינוּ Ma *betſang* kee naheroeg eth acheenu. What *profit* (is it) if we ſlay our brother? Gen. xxxvii. 26.

וְאִם בֶּצַע כִּי תַתֵּם דְּרָכֶיךָ Veim *betſang* kee thateam derachecha

echecha. Or (is it) *gain* (to him), that thou makeſt thy ways perfect? Job xxii 3.

בֶּצַע כֶּסֶף לֹא לָקָחוּ *Betſang* keſeph loe lakachu. They took no *gain* of money, Judg. v. 19.

Theſe three examples are with ſegol

אִישׁ לְבִצְעוֹ מִקָּצֵהוּ Eeſh *levitſoeng* mikkatſehu. Every one *for his lucre* from his quarter, Iſai lvi. 11.

בָּא קִצֵּךְ אַמַּת בִּצְעֵךְ Ba kitſeach ammath *bitſeangch*. Thine end is come, (and) the meaſure of *thy covetouſneſs*, Jerm. li. 13.

וְהַחֲרַמְתִּי לַיהוָה בִּצְעָם Vehacheramtee laadonay *bitſangm*. And I will conſecrate *their gain* unto the Lord, Micah iv. 13.

וַתְּבַצְּעִי רָעַיִךְ בַּעֹשֶׁק *Vattevatſeeng* reangyich baoengſhek. *And thou haſt greedily gained* of thy neighbours by extortion, Ezek. xxii. 12.

2d. To finiſh, or fulfil: alſo to wound, break in pieces: alſo a piece.

Kal.

לֹא יִבְצָעוּ Loe *yivtſaung*. *They ſhall* not *be wounded*, Joel. ii. 8.

Pieng.

בִּצַּע אִמְרָתוֹ *Bitſang* emrathoe. *He hath fulfilled* his word, Lament. ii. 17.

וְהָיָה כִּי יְבַצַּע אֲדֹנָי אֶת כָּל מַעֲשֵׂהוּ בְּהַר צִיּוֹן Vehayah kee *yevatſang* adonay eth cal maengſeahu behar tſiyyoen. Wherefore it ſhall come to paſs, (that) when the Lord *hath perfected* his whole work upon Moun Zion, Iſai x. 12.

וְיָדָיו תְּבַצַּעְנָה Veyadav *tevatſaengna*. And his hands *ſhall finiſh it*, Zech. iv. 9.

מִדַּלָּה יְבַצְּעֵנִי Middallah *yevatſeangnee*. *He will cut me off* with pining ſickneſs, Iſai. xxxviii. 12.

יַתֵּר יָדוֹ וִיבַצְּעֵנִי Yattear yadoe *vevatſeangnee*. That he would let looſe his hand, *and cut me off*, Job vi. 9.

And ſome are of opinion, that, בֶּצַע in Judges v. 19. does not ſignify gain but *a piece* and ſo tranſlate it, They took not *a piece* of money; i. e. a ſpecie of money.

וּבְצַע בְּרֹאשׁ כֻּלָּם *Uvetſa-*

angm

angm beroeſh cullum. *And cut them* in the heads of all of them, Amos ix. 1.

בצע Batſang. *Cha.*

1ſt. To part, or break in pieces.

בְּצַע יָתָה בְּצוּעִין *Betſang* yatha *bitſungeen. Thou ſhalt part* or *divide* it *in pieces.* Targ. Onk. Levit. ii. 6.

בוצע Beotſeang. *Talm.* To divide. Berachoeth. fol. lxvi. 1. and xlvii. 1. and Gitteen. fol. lix. 2.

It alſo denotes arbitration, San. fol. vi. 2.

בצעים and בצעי Bitſeang, and Betſangeem. In *Talm.* and *Rab.* Heb. denote pools, or ponds of ſtanding water. San. fol. xcvi. 1. Shevungoeth. fol. xvi. 1. and Kimchi, on Judg. iv. 11.

בִּיצָא Batſats, whence בִּצָּא Bitſa. *Cha.* Mire. The ſame as בצה in Hebrew.

And ביצת. Beatſath In *Talm.* Hebrew, denotes loom, clay, &c. And likewiſe eggs; or more properly, any thing made in the form thereof. Betſa. fol. xv. 1. Shab. fol. lxxx. 2. Keleem. fol. xxviii. 8. and Parah. chap. v. fol. 58. &c.

בצבץ Bitſbeats. *Talm.* To go forth; alſo to ſpring out of the ground; alſo to break off, &c. Perek Kama in Soeta. fol. xi. 2. Chulleen. fol. xlvi. 2. Kethub. fol. cxi. 2.

בצבוץ Bitſbuts. *Talm.* Hemp or linen made of hemp. Avoedang. Zara. fol. lxxv. 1. and Niddah. fol. lxv. 2.

ביצית Beetſeeth. In *Talm.* Hebrew denotes a boat or ſkiff. Shab. fol. ci. 1. and Bava Bathra. fol. lxxiii. 1.

בצק Batſak.

1ſt. Dough.

וְהַנָּשִׁים לָשׁוֹת בָּצֵק Vehannaſheem laſhoeth *batſeak.* And the women knead their dough, Jerm. vii. 18.

Affix.

וַיִּשָּׂא הָעָם אֶת בְּצֵקוֹ טֶרֶם יֶחְמָץ Vayiſſa hangam eth *betſekoe* terem yechemats. And the people took, (or carried) *their dough* before it was leavened, Exod. xii. 34.

2d. To ſwell.

וְרַגְלֵךְ לֹא בָצֵקָה Veraglecha

loe *vatſekah*. Neither did thy feet *ſwell*, Deut. viii. 4.

וְרַגְלֵיהֶם לֹא בָצֵקוּ Veragleahem loe *vatſeku*. And their feet *ſwelled* not, Nehem. ix. 21.

בצק Batſak in *Talm*. Hebrew denotes *dough*. Miſhna in Peſacheem. chap. fol. xlv.

And is uſed to denote the excrement under the nails, between the nails and the fleſh. Mikvaoeth. chap. ix. fol. 133.

בצר Batſeer.

1ſt. Vintage; alſo a grape gatherer.

כְּבוֹצֵר עַל סַלְסִלוֹת *Kevoetſear* al ſalſeeloeth. *As a grape gatherer* into the baſkets, Jerm vi. 9.

כִּי תְבְצֹר כַּרְמְךָ Kee *thivtſoer* carmecha. When *thou gathereſt the grapes* of thy vineyard, Deut. xxiv. 21.

The noun.

וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת בָּצִיר Vehiſſeeg lachem dayiſh eth *batſeer*. And your threſhing ſhall reach unto *the vintage*, Levit. xxvi. 5.

Conſtruc.

מִבְצִיר אֲבִיעֶזֶר *Mivtſeer* eveengzer. Than *the vintage of* Abeezer, Judg. viii. 2.

In this example the ב is *rapha*, but ought to be with *dageſh*. Kimchi on the roots.

And Kimchi and Aben Ezra think the following is of the ſame ſignification; i. e. to cut off, or pluck.

יִבְצֹר רוּחַ נְגִידִים *Yivtſoer* ruach negeedeem. *He ſhall cut off* the ſpirit of the princes, Pſalm. lxxvi. 13.

2d. Strong, mighty, fenced, &c.

וְהֶעָרִים בְּצֻרוֹת Veheangreem *betſuroeth*. And the cities (are) *walled*, Numb. xiii. 28.

לְחוֹמַת נחשֶׁת בְּצוּרָה Lechoemath nechoeſhath *betſurah*. *A fenced* braſen wall, Jerm. xv. 20.

וְאַגִּידָה לְךָ גְּדֹלוֹת וּבְצֻרוֹת Veaggeedah lecha gedoeloeth *uvetſuroeth*. And I will ſhew thee great *and mighty* (things) ibid. xxxiii. 3.

Piengl.

לְבַצֵּר הַחוֹמָה *Levatſtſear* hachoemah. *To fortify* the wall, Iſai. xxii. 10.

וְכִי תְבַצֵּר מְרוֹם עֻזָּהּ Vechee *thevatſtſear* meroem uzzah. And though *they ſhould fortify* the height of her ſtrength, Jerm. li. 53.

The noun.

שׁוּבוּ לְבִצָּרוֹן אֲסִירֵי הַתִּקְוָה Shuvu *leveetſaroen* eſerea hattikvah. Turn ye *to the ſtrong hold*, ye priſoners of hope, Zech. ix. 12.

Another form.

עָרֵי מִבְצָר Area *mivtſar*. *Fenced* cities, Numb. xxxi. 36.

Plural.

הַבִּמַּחֲנִים אִם בְּמִבְצָרִים Habbemacheneem im *bemivtſareem*. Whether in tents, or *in ſtrong holds*, ibid. xiii. 19.

Plural Fem.

וְלָכַד עִיר מִבְצָרוֹת Velachad eengr *mivtſaroeth*. And he ſhall take *the fenced* cities, Dan. xi. 15.

And the following is of the ſame ſignification:

כִּי יָרַד יַעַר הַבָּצִיר Kee yarad *yangar habbatſeer*. For the foreſt of *the ſtrong hold* is come down, Zech. xi. 2. See Jarchi, Kimchi, and Abarbanal, on Zech. alſo the Targ. of Jona.

3d. To reſtrain, withhold; alſo dearth, drought.

Niph.

וְעַתָּה לֹא יִבָּצֵר מֵהֶם Veangttah loe *yibbatſear* meahem. And now nothing *will be reſtrained* from them, Gen. xi. 6.

וְלֹא יִבָּצֵר מִמְּךָ מְזִמָּה Veloe *yibbatſear* mimmecha mezimmah. And (that) no thought can be *withholden* from thee, Job xlii. 2.

וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג Uviſhnath *batſoereth* loe yidag. And he ſhall not be careful in he year *of drought*, Jer. xvii. 8.

Another form.

עַל דִּבְרֵי הַבַּצָּרוֹת Al divrea *habbatſtſaroeth*. Concerning the *dearth*, Jer. 14. 1. or more properly, concerning *the reſtraints*: for when the rains are reſtrained, or withholden, a dearth is generally the conſequence. See Abarbanal, and Kimchi, on Jer.

And ſome think the following of the ſame ſignifica-

tion; and ſo take the ב *Beth* to be radical.

תַּעְלִים לְעִתּוֹת בַּצָּרָה Tangleem leingttoeth *batſtſarah*. (Why) hideſt thou thyſelf in times *of reſtraint*, Pſal. x. 1.

4th. Gold.

וְשִׁית עַל עָפָר בָּצָר Veſheeth al aphar *batſer*. Then ſhalt thou lay up *gold* as duſt, Job xxii. 24.

וְהָיָה שַׁדַּי בְּצָרֶיךָ Vehaya ſhadday *betſarecha*. Yea, the almighty ſhall be *thy gold*, ibid. verſe 25. Kimchi in Sepher Haſharaſheem, and Aben Ezra, on Job.

And R. Levi Ben Gerſhoem in his comment on Job, obſerves, that it is to form the ſuperlative degree; to ſhew the abundance of gold.

בָּצַר Batſar. *Cha*, To cut off, diminiſh, take away, &c.

וְתִבְצוֹר מִלְתָא *Vethivtſoer* miltha. *And diminiſheſt* ſpeech, or prayer, Targ. Jeruſ. Job xv. 4.

וּמְנַיְהּ לֵית רְשׁוּ לְנִבְרָ לְבַצָּרָא Umenneah leath reſhu ligvar *levatſara*. Neither hath man power *to diminiſh*, or *take from* it. *Talm.* Jeruſ. Eccle. iii. 14.

And in *Talm.* Hebrew, it denotes, to cut off, divide, &c. Minachoeth. fol. xxxvii. 2.

It alſo denotes a ſtrong or fortified place. Negangeem. chap. i. fol. 73. and chap. x. fol. 83.

And בְּצוּרְתָּא Betſurta. In *Cha.* ſignifies drought, famine. Targ. Jona Jer. xvii. 8. Hoſea ii. 3. &c.

And in Targ. of Jona. on Ezek. xli. 12. and 13, בְּצוּרְתָּא Betſurta, denotes the ſeparate place; or as the commentators think, the upper rooms, or chamber.

בָּקַק Bakak. To empty, make void, &c.

וּבַקֹּתִי אֶת עֲצַת יְהוּדָה *Uvakkoethee* eth etſath yehudah. *And I will make void* the counſel of Judah, Jer. xix. 7.

כִּי בָקְקוּם בּוֹקְקִים Kee *vekakum boekekeem*. For *the emptiers have emptied them out*, Nahum. ii. 2.

The firſt in this example is the plural.

Niph.

Niph.

הִבּוֹק תִּבּוֹק הָאָרֶץ *Hibboek tibboek* haarets. The land *ſhall be utterly emptied:* or according to the idiom of the Hebrew, emptied it ſhall be emptied, Iſai. xxiv. 3.

וְנִבְקָה רוּחַ מִצְרַיִם *Venavkah* ruach mitſrayim. And the ſpirit of Egypt *ſhall be void*, ibid. xix. 3.

Pieng.

וְיִבְקְקוּ אֶת אַרְצָהּ *Veevoekeku* eth artſah. *And they ſhall empty* her land, Jer. li. 2.

בקא Baka. *Talm.* A ſpecie of ſmall flie; a gnat. Shab. fol. lxxvii. 2. Succah. fol. xxvi. 1. and in Chulleen. fol. lviii. 2. in which it is בקתא.

בקי Bakee. In *Talm.* Hebrew, denotes a perſon that is experienced, or expert in any art or ſcience. San. chap. vii.

בוקיא Bukya. *Talm.* The name of a place. Yevamoeth. fol. lxxxiv. 2.

בקיון Bakeyoen. Is uſed by the Talmudiſts to denote a place ſet apart for play, ſport, &c. Avoedang Zara. fol. xviii.

בוקינוס. See in בוק.

בקלסה Bakalſah. *Rab.* A cudgel, or ſtaff. Bereſheeth Rabba. ſect. xxxviii.

בקע Bakang.

1ſt. To cleave, break through, divide, &c.

Preter.

בָּקַע יָם וַיַּעֲבִירֵם *Bakang* yam vayyaengveeream. *He divided* the ſea, and cauſed them to paſs over, Pſal. lxxviii. 13.

וּבָקַעְתָּ לָהֶם כָּל כָּתֵף *Uvakangta* lahem cal katheaph. *And thou didſt rend* all their ſhoulder, Ezek. xxix. 7.

וַיִּבְקַע אֱלֹהִים אֶת הַמַּכְתֵּשׁ אֲשֶׁר בַּלֶּחְיִ *Vayivkang* eloeheem eth hammachteaſh eſher ballechee. *And* God *clave* an hollow place that (was) in the jaw, Judg. xv. 19.

וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבֹּרִים בְּמַחֲנֵה פְלִשְׁתִּים *Vayivkcung* ſheloeſheth haggibboereem bemacheneah peliſhteem. And the three mighty men *brake through* the hoſt of the Philiſtines, II. Sam. xxiii. 16.

עַל בְּקָעָם הָרוֹת הַגִּלְעָד Al *bikangm* haroeth hagillangd. Becauſe *they have ript up* the women with child of Gilead, Amos. i. 13.

Pieng.

נִבְקְעוּ כָּל־מַעְיְנוֹת תְּהוֹם רַבָּה *Nivkeung* cal mangyenoeth tehoem rabba. *Were* all the fountains of the great deep *broken up*, Gen. vii. 11.

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ Az *yibbakang* kaſhachar oerecha. Then *ſhall* thy light *break forth* as the morning, Iſai. lviii. 8.

Hith.

וְהִנֵּה הִתְבַּקָּעוּ Vehinneah *hithbakkaung*. And behold, *they be rent*, Joſh. ix. 13.

וְהָעֲמָקִים יִתְבַּקָּעוּ Vehaengmakeem *yithbakkaung*. And the vallies *ſhall be cleft*, Micah i. 4.

The noun.

וְהַבַּיִת הַקָּטֹן בְּקָעִים Vehabbayith hakkatoen *bekeeeengm*. And the little houſe *with clefts*, Amos vi. 11.

וְאֶת בְּקִיעֵי עִיר דָּוִד Veath bekeeeang eer david. And *the breaches* of the city of David, Iſai. xxii. 9.

And from hence is,

2d. בֶּקַע Bekang. A piece of money, in value half a ſhekel; as being ſplit, or cleft in two.

Pieng.

בְּצוּרוֹת יְאֹרִים בְּקֵעַ Batſuroeth yeoereem *bikkeaang*. *He cleaveth out* rivers among the rocks, Job. xxviii. 10.

וְרוּחַ סְעָרוֹת תְּבַקְּעֵנָּה Veruaeh ſeangroeth *tevakkeaang*. And a ſtormy wind *ſhall rent* (it) Ezek. xiii. 11.

Puang.

כִּמְבוּאֵי עִיר מְבֻקָּעָה Kimvoea eer *mevukkangah*. As they enter into a city, where in *is made a breach*, ibid. xxvi. 10.

Hiph.

לְהַבְקִיעַ אֶל מֶלֶךְ אֱדוֹם *Lehavkeeang* el melech edoem. *To break through* unto the king of Edom, II. Kings iii. 26.

Huph.

הָבְקְעָה הָעִיר *Havkeang* hangeer. The city *was broke up*, Jer. xxxix. 2.

Niph.

וְנִבְקַע הַר הַזֵּיתִים מֵחֲצְיוֹ מִזְרָחָה וְיָמָּה *Venivkang* har hazzetheem meachetſyoe mizracha veyammah. And the Mount of Olives *ſhall cleave* in the midſt thereof towards the eaſt and towards the weſt, Zech. xiv. 4.

וַיִּקַּח הָאִישׁ נֶזֶם זָהָב בֶּקַע מִשְׁקָלוֹ Vayyikkach haeeſh nezem zahav *bekang* miſhkaloe. And the man took a golden ear-ring, of *half a ſhekel* weight, Gen. xxiv. 22.

בֶּקַע לַגֻּלְגֹּלֶת מַחֲצִית הַשֶּׁקֶל *Bekang* laggulgoeleth machetſeeth haſhekel. *A bekah* for every man, (that is) half a ſhekel, Exod. xxxviii. 26.

3d. A valley, or plain.

וַיִּמְצְאוּ בִקְעָה בְּאֶרֶץ שִׁנְעָר Vayimtſeu *vikang* beerets ſhinangr. And they found *a plain* in the land of Shinar, Gen. xi. 2.

יֹצְאִים בַּבִּקְעָה וּבָהָר Yoetſeeem *babikang* uvahar. That ſpring out *of the valley* and the hill, Deut. viii. 7.

וְהָרְכָסִים לְבִקְעָה Veharchaſeem *levikang*. And the rough (or high) places *be a plain*, Iſai. xl. 4.

בקע Bekang. *Cha.*

1ſt. To ſplit, or cleave as in the Hebrew. Targ. Jona. I. Sam. ii. 14. And Targ. Jeruſ. Lament. i. 16.

It is of the ſame ſignification in *Talm.* Hebrew. Moed. Katoen. fol. viii. 2. And Keleem. chap. xiii. and 29.

2d. A valley, or plain, as in the Hebrew; but with ת *thau* and א *aleph* poſtfixed to the three radicals.

It is of the ſame ſignification in *Talm.* Hebrew: In which it is generally written בקעה as in the Hebrew. Taharoeth. chap. vi. fol. cxvii. Peſacheem. fol. x. 1. Bava Bathra. fol. lxi. 2. and Shab. fol. 14.

בקר Bakar.

1ſt. To ſearch, ſeek, &c. Pieng.

וְדָרַשְׁתִּי אֵת צֹאנִי וּבִקַּרְתִּים Vedaraſhtee eth tſoenee *uvikkarteem*. And I will ſearch my ſheep *and ſeek them out*, Ezek xxxiv. 11.

לֹא יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר הַצָּהֹב Loe *yevakkear* haccoehean laſeangar hatſahoev. The prieſt *ſhall not ſeek* for yellow hair, Levit. xiii. 36.

וּלְבַקֵּר בְּהֵיכָלוֹ *Ulevakkear* beheachaloe. *And to enquire* in his temple, Pſalm. xxvii. 4.

The noun.

כְּבַקֶּרֶת רֹעֶה עֶדְרוֹ *Kevakkarath* roengeh edroe. *As* a ſhepherd *ſeeketh out* his flock, Ezek. xxxiv. 12.

2d. Morning: for then, as Kimchi obſerves, we have light, to enquire or ſearch, after any thing.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד Vayehee erev vayehee *voeker* yoem echad. And it was evening, and it was *morning* one day, Gen. i. 5.

הַמִּימֶיךָ צִוִּיתָ בֹקֶר Hammiymecha tſevvetha *boeker*. Haſt thou commanded *the morning* ſince thy days? Job. xxxviii. 12.

3d. An ox; a general name for black cattle.

חֲמִשָּׁה בָקָר יְשַׁלֵּם Chemiſhah *vakar* yeſhalleam. He ſhall reſtore five *oxen*, Exod. xxii. 1.

This, though plural in the Engliſh, is ſingular in the Hebrew.

Plural.

אִם יַחֲרוֹשׁ בַּבְּקָרִים Im yacheroeſh *babbekareem*. Will (one) plow (there) *with oxen*, Amos vi. 12.

כִּי בוֹקֵר אָנֹכִי Kee *voekear* anoechee. But I (was) *an herdman*.

And hence,

4th. A ſcourging.

בִּקֹּרֶת תִּהְיֶה *Bikhoereth* teeheyeh. She ſhall be *ſcourged*, Levit. xix. 20.

The ſcourging was called בקרת from בקר, becauſe, it was inflicted with a bull's pizzle. See Aben Ezra, Kimchi, Abarbanal, &c.

But Jarchi is of opinion, that it alſo ſignifies to enquire, examine, &c. i. e. the Judges ſhall examine whether her freedom hath been given her, (in which caſe they would have incurred the puniſhment of death) and if not, then ſhe is to be ſcourged.

בקר Bakar. *Cha.* To enquire, ſeek, ſearch, &c. the ſame as in the Hebrew.

And in *Talm.* and *Rab.* Hebrew it alſo denotes to viſit. Chulleen. fol. ix. 1.

It alſo denotes oxen in the *Cha.* the ſame as in the Hebrew. And is of the ſame ſignification in *Talm.* Hebrew in

בקש

in which. בקרות Bakruth, denotes, a ſtall, or ſtable for cattle. Moed Katoen. fol. xii. 1.

And בקורת Bikkoereth. In *Talm.* Hebrew denotes ſcourging. Kereethuth. fol. xi. 1.

הבקר Hevkear. *Talm.* A freedom, or communion of goods, &c. *Talm.* Jeruſ. Shekalleem. chap. 1.

בִּקָּרוּת Bikkaruth. *Cha.* Lightneſs, pride, &c.

בְּשִׁקְרֵיהוֹן וּבְבַקָּרוּתְהוֹן Beſhikreahoen *uvevakkaruthhoen.* By their lyes, *and by their lightneſs.* Targ. Jona. Jerm. xxiii. 32.

אֲנָא יָדַעְנָא יַת בַּקְרָנוּתָךְ Ena yadangna yath *bakranuthach.* I know *thy pride.* Targ. Jona. I. Sam. xvii. 28.

בקש Bakaſh. To ſeek, require, deſire, &c.

Piengl.

כִּי בִקֵּשׁ לְהַדִּיחֲךָ מֵעַל ה׳ אֱלֹהֶיךָ Kee *bikkeaſh* lehaddeechecha meeangl adonay eloehecha. Becauſe *he hath ſought* to thruſt thee away from the Lord thy God. Deut. xiii. 10.

בִּקֵּשׁ ה׳ לוֹ אִישׁ כִּלְבָבוֹ *Bikkeaſh* adonay loe eeſh kilvavoe. The Lord *hath ſought* him a man after his own heart I. Sam. xiii. 14.

בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ *Bikkaſhteehu* veloe metfatheehu. *I ſought him*, but could not find him, Solom. Song. v. 6.

And in *Kal.* the ק, is generally with *ſheva.*

מִיָּדִי תְּבַקְשֶׁנָּה Miyyadee *tevakſhenna.* Of my hand *didſt thou require it*, Gen. xxxi. 39.

Puang.

וַיְבֻקַּשׁ הַדָּבָר *Vayvukkaſh* haddavar. *And inquiſition was made* of the matter, Eſth. ii. 23.

וּתְבֻקְשִׁי וְלֹא תִמָּצְאִי עוֹד לְעוֹלָם *Uthevukſhee* veloe thimmatſeee oed leoenglam. *And* (though) *thou be ſought* for, yet ſhalt thou never be found again, Ezek. xxvi. 21.

The noun.

וְלַעֲשׂוֹת אֶת בַּקָּשָׁתִי Velaengſoeth eth *bakkaſhathee.* And to perform *my requeſt*, Eſth. v. 8.

It is of the ſame ſignification in *Rab.* Hebrew: i e.

a requeſt or petition. Jarchi. Iſai. xxvi. 19. &c.

בקתא Bakta. *Talm.* A cottage, or little houſe: generally applied to a narrow, or confined place adjoining to another. Yevamoeth. fol. lxxxiv 1. Menachoeth. fol. xxiv. 2. and Kethub. fol. liv. 1. and fol. ciii. 1.

This is the contracted form, from בי עקתא Be akta Shab. fol. lxxvi. 2. And which ſignifies, according to the Gloſſ. a ſmall room, of not more than four cubits ſquare, and three high; and alſo denotes a narrow place in the vicinity of a greater.

בר Bar.

1ſt. A ſon.

מַה־בְּרִי וּמַה־בַּר בִּטְנִי Mah-*beree* umah-*bar* bitnee. What, *my ſon?* and what *the ſon* of my womb. Prov. xxxi. 2.

2d. Corn.

נְשֹׂאת בָּר וָלֶחֶם וּמָזוֹן Noeſoeth *bar* velechem umazoen. Laden with *corn* and bread, and meat, Gen. xlv. 13.

יְהִי פִּסַּת בַּר בָּאָרֶץ Yehee phiſſath *bar* baarets. There ſhall be an handful *of corn* in the earth, Pſal. lxxii. 16.

And Kimchi obſerves, that it was his father's opinion, that the following is of the ſame ſignification.

בְּאֵין אֲלָפִים אֵבוּס בָּר Beean elapheem eavus *bar*. Where no oxen (are) no *corn* is in the crib, Prov. xiv. 4. Kimchi in Sepher Haſharaſheem. Although it is the general opinion, that it ſignifies *clean*. See in ברר.

יִרְבּוּ בַבָּר Yirbu *vabbar*. They grow up *with corn*, Job xxxix. 4.

And ſome think, it denotes *without*; i. e. they grow up *without*, or *abroad*: and which ſeems to agree with the latter part of the verſe. Kimchi in Sepher Haſharaſheem, and R. Levi Ben Gerſheom on Job.

בר Bar. *Cha.*

1ſt. A ſon, and which anſwers to בר and ברי in the Hebrew. And wherever בן occurs in the Hebrew, it is בר in *Cha.* See in radix בן.

2d.

2d. Beſides, &c.

בַּר מִטַּפְלָא *Bar* mittaphla *Beſides* (the) children. Targ. Onk. Exod. xii. 37.

אֲרֵי לֵית בַּר מִנָּךְ Erea leath *bar* minnach. For (there is) none *beſide* thee. Targ. Jona. I. Sam. ii. 2.

It alſo denotes *more*, in the *Cha.* though the Hebrew word from whence it is tranſlated, does not in a ſtrict ſenſe, ſignify the ſame.

בַּר מִנִּי *Var* minnee. *More than* me. Targ. Jeruſ. Eccle. ii. 25.

3d. Without, abroad, &c. alſo to go forth.

וְאַפֵּיק יָתֵיהּ לְבָרָא Veappeak yathea *levara*. And he brought him forth *abroad*, or *without*. Targ. Onk. Gen. xv. 5.

לְמָה אַתְּ קָאֵים בְּבָרָא Lemah att kaem *bevara*. Wherefore ſtandeſt thou *without*. Targ. Onk. ibid. xxiv. 31.

וְאַתַר מְתַקַּן יְהֵי לָךְ מִבָּרָא לְמַשְׁרְיָתָי Vaethar methakkan yeheay lach *mibbara* lemaſhreetha. And thou ſhalt have a place prepared *without* the camp. Targ. Onk. Deut. xxiii. 12.

וְיְהִי בְּמֵיתְבָךְ לְבָרָא Vehee bemeathevach *levara*. And it ſhall be when thou wilt eaſe thyſelf *abroad*. Targ. Onk. ibid. verſe, 13.

It is of the ſame ſignification in *Talm.* Hebrew, Yoema. fol. lxxii. 2.

4th. A field, or wood, &c.

חֵיוַת בָּרָא Cheavath *bara*, The beaſts of *the field*, Dan. ii. 38.

בְּדִתָּאָא דִּי בָרָא Beditha dee *vara*. In the tender graſs of *the field*. ibid. iv. 12.

וְתוֹר בָּר Vethoer *bar*. And the ox of *the wood*. Targ. Jeruſ. Pſal. l. 10.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew. Peah. chap. viii. and Jarchi. Pſal. l. 10.

Note. Wherever the Hebrew word for field occurs in ſcripture, i. e. שָׂדֶה. It is for the moſt part tranſlated, in the *Cha.* חקלא, for which ſee the radix חקל.

בירתא Beretha. *Talm.*

בִּי *Uvaroethee* mickem ham-moeredeem vehappoeſheng-eem bee. *And I will purge out* from among you the re-bels, and them that trangreſs againſt me, Ezek. xx. 38.

וְלָבוּר אֶת כָּל זֶה *Velavur* eth cal zeh. *And to declare* all this. Eccle. ix. 1.

Pieng.

וּלְבָרֵר וְלַלְבֵּן *Ulevarear* ve-lalbean. *And to purge*, and to make (them) white, Dan. xi. 35.

Hiph.

לוֹא לְזָרוֹת וְלוֹא לְהָבַר Loe lizroeth veloe *lehavar*. Not to fan, nor *to cleanſe*, Jer. iv. 11.

Hith.

יִתְבָּרְרוּ וְיִתְלַבְּנוּ *Yithbareru* veyithlabnu. *They ſhall be purified*, and ſhall be made white, Dan. xii. 10.

עִם נָבָר תִּתָּבָר Im navar *tittavar*. With the pure, *thou wilt ſhew thyſelf pure*. II. Sam. xxii. 27.

The true form of this. is תִּתְבָּרָר, as in Pſal. xviii. 27.

And niph. is נבר, ibid.

Without, alſo a ſtreet. Bava. Bathra. fol. xl. 2.

בריתא Beraytha. In *Talm.* Hebrew, denotes a doctrine, or tradition, conſtant and in-diſputable.

ברותא Berutha. *Talm.* Strange, foreign, &c. It alſo ſometimes denotes error. Bava Bathra. fol. ci. 2. Me-nachoeth. fol. lxviii. 2. and Bava Metſia. fol. ix. 1. and lxxii. 2.

בריוני Baryoenea. In *Talm.* and *Rab.* Hebrew, denotes a lewd and knaviſh perſon. Gitteen. fol. lvi. 1. San. fol. xxxvii. 1. Vayikra Rabba. ſect. xxx. and Yalkut. fol. xxxiv. 1.

ברר Barar. To purify, make elean, ſelect, chuſe, &c.

וּשְׁאָר הַבְּרוּרִים Uſhear *hab-berureem*. And the reſt (that were) *choſen*. I. Chron. xvi. 41.

וְדַעַת שְׂפָתַי בָּרוּר מִלֶּלוּ Ve-dangath ſephathay *barur* mil-lealu. And my lips ſhall utter knowledge *clearly*, Job xxxiii. 3.

וּבָרוֹתִי מִכֶּם הַמֹּרְדִים וְהַפֹּשְׁעִים

הִבָּרוּ

הִבָּרוּ נֹשְׂאֵי כְּלֵי ה׳ *Hibbaru* noeſeea kelea adonay. *Be ye clean* that bear the veſſels of the Lord, Iſai. lii. 11.

Adj.

וּבַר הָיִיתִי בְּעֵינֶיךָ *Uvar* hayeethee veeangnecha. And I was *clean* in thine eyes, Job xi. 4.

וּבַר לֵבָב *Uvar* leavav. *And a pure* heart, Pſal. xxiv. 4.

לְבָרֵי לֵבָב *Levarea* leavav. *To ſuch as are of a clean* heart, ibid. lxxiii. 1.

And the following when clearly underſtood, will appear to be of the ſame ſignification.

נַשְּׁקוּ בַר פֶּן יֶאֱנַף Naſhku *var* pen yeenaph. Arm yourſelves with *a pure* heart, leſt he be angry; i. e. the armour with which ye ought to arm yourſelves, is a pure heart, leſt he be angry, and ye periſh from the way; i. e. the way of repentance. This agrees with the preceding verſe: nay, I may ſay with the whole Pſalm. Note, נשקו is from the root נשק. which ſee.

בָּרָה כַּחַמָּה *Barah* cachammah. *Clear* as the ſun, Solom. Song. vi. 10.

The noun,

כְּבֹר יָדַי יָשִׁיב לִי *Kevoer* yaday yaſheev lee. *According to the cleanneſs* of my hands hath he recompenſed me, II. Sam. xxii. 21.

And hence, בֹּרִית Boereeth. Soap: becauſe, it is uſed to waſh and cleanſe with.

וְתַרְבִּי לָךְ בֹּרִית Vetharbee lach *boereeth*. And take thee much *ſoap*. Jerm. ii. 22.

וּכְבֹרִית מְכַבְּסִים *Uchevoereeth* mechabſeem. *And like* fuller's *ſoap*, Malach. iii. 2.

בראּ Bara.

1ſt. To create.

בְּרֵאשִׁית בָּרָא אֱלֹהִים Bereaſheeth *Bara* eloheem. In the beginning God *created*, Gen. i. 1.

בְּיוֹם בְּרֹא אֱלֹהִים אָדָם Beyoem *beroe* eloheem adam. In the day *that* God *created* man, Gen. v. 1.

Niph.

וְעַם נִבְרָא יְהַלֶּל־יָהּ Veangm *nivra* yahallel yah. And the people *which ſhall be created*, ſhall

ו. וּבָרֵא אוֹתָהֶן בְּחַרְבוֹתָם *varea* oethehean becharvoetham. And *ſhall cut* them *down* with their ſwords, Ezek. xxiii. 47.

2d. To chooſe.

וְיָד בָּרֵא בְּרֹאשׁ הֶרֶךְ עִיר בָּרֵא Veyad *barea* beroeſh derech eengr *barea*. And *chooſe* thou a place, at the head of the way to the city *chooſe* (it). ibid. xxi. 19.

3d. Fat, plentuous, &c.

וְעֶגְלוֹן אִישׁ בָּרִיא מְאֹד Veegloen eeſh *baree* meoed. And Eglon (was) *a* very *fat* man, Judg. iii. 17.

עֲשָׂרָה בָקָר בְּרִאִים Eſarah vakar *vereeeem*. Ten *fat* oxen, I. Kings iv. 21.

וּבְשַׂר הַבְּרִיאָה יֹאכַל Uveſar *habbereeah* yoechal. But he ſhall eat the fleſh of *the fat*, Zech. xi. 16.

וּבְרִיאֹת בָּשָׂר *Uvereeoeth* baſar. *And fat* fleſhed, Gen. xli. 2.

וְשָׁפַטְתִּי בֵּין שֶׂה בְרִיָּה וּבֵין שֶׂה רָזֶה Veſhaphattee bean ſeh *viryah* uvean ſeh razah. And I will judge between *the fat* lamb,

ſhall praiſe the Lord, Pſalm. cii. 18.

בְּיוֹם הִבָּרְאָם Beyoem *hibbaream*. In the day *when they were created*, Gen. v. 2.

מִיּוֹם הִבָּרְאָךְ Miyyoem *hibbareach*. From the day *that thou waſt created*, Ezek xxviii. 15.

Note. The word ברא in its primary ſenſe, ſignifies, *a creation*; i. e. the act of giving exiſtence to a thing which had no pre-exiſtent matter. Or as the Rabbins expreſs it, a producing of ſomething from nothing; i. e. which had no pre-exiſtence. In which ſenſe it ſtands contradiſtinguiſhed from יצירה Yetſeerah, which ſignifies to form one thing out of another. Maimonides, Kimchi, and Abarbanal.

It is uſed figuratively to denote,

1ſt. To cut down.

Pieng.

וּבְרֵאת לְךָ שָׁם בְּאֶרֶץ הַפְּרִזִּי *Uvereatha* lecha ſham beerets happerezzee. *And cut down* for thyſelf there in the land of the Perizzites, Joſh. xvii. 15.

lamb, and between the lean lamb. Ezek. xxxiv. 20.

This ought to be written בריאה with א (the ſame as the other examples); but being formed after the manner of thoſe whoſe third radical is ה, in which, it is common to exchange the third radicals, (called *lamed hapangul,*) for each other.

וּמַאֲכָלוֹ בְּרִאָה Umaechaloe *bereeah.* And his or their meat *plenteous*, Habak. i. 16.

Hiph.

לְהַבְרִיאֲכֶם מֵרֵאשִׁית כָּל מִנְחַת יִשְׂרָאֵל לְעַמִּי *Lehavreeechem* meareaſheeth cal minchath yiſraeal leangmee. *To make yourſelves fat* with the chiefeſt of all the offerings of Iſrael my people, I. Sam. ii. 29.

ברא Bara. *Cha.* To create, the ſame as in the Hebrew.

It alſo denotes to cut down. Targ. Jona. Iſai. xl. 20.

In *Talm.* and *Rab.* Hebrew it ſignifies *to create: alſo* to cut down, &c. Chulleen. fol xliii. 2. and Succa, fol. xliv. 2.

בִּרְיָא Birya. And בִּרְיָתָא Baryatha. Is uſed in the Targ. of Jona. on Ezek. to denote the *living creatures.*

בריא Baree, and בריאות Bereeeuth. In *Talm.* Hebrew denotes health, force, ſtrength, &c. alſo fat. Kethub fol. lx. 2. Niddah. fol. xlvii. 2.

It alſo occurs in the Jeruſ. Targ. on Eccle. x. 6. where it denotes healthy, or ſtrong, &c.

בריה Biryah. in *Talm.* and *Rab.* Hebrew denotes a creature: alſo creation. Mikvaoeth. chap. vii. and Medraſh. in Pſalm. x. 2.

ברג Barag. In *Talm.* Hebrew denotes fame, praiſe, commendation, &c. San. chap. xi. fol. xcviii. 1. And the Moeſaph Huangreech reads ברקא. See in ברק.

ברגן Bargan. *Talm. Rab.* A cottage, or lodge; an arbour, &c. Eruveem fol. xxi. 1. Vayikra Rabbaa. ſect. vii.

בורגר Burgar. *Rab.* A huſbandman. Bereſheeth Rabba. ſect. xxxvi. and Yalkut Gen. ix. 20.

ברד

ברד Barad.

1ſt. Hail.

Kal.

וּבָרַד בְּרֶדֶת הַיָּעַר *Uvarad* beredeth hayangar. *When it ſhall hail*, coming down the foreſt Iſai. xxxii. 19. i. e. When it hails it ſhall come down in the foreſt, ſo as not to hurt the fruits of the earth, Aben Ezra. Though Jarchi is of a different opinion.

בָּרָד כָּבֵד מְאֹד *Barad.* eavead meoed. A very grievous *hail*, Exod. ix. 18.

2d. Griſled.

וּבְרֻדִּים *Uveruddeem. And griſled.* Gen. xxxi. 10.

סוּסִים בְּרֻדִּים אֲמֻצִּים Suſeem *beruddeem* emutſeem. *Griſled* and bay horſes. Zech. vi. 3.

Theſe, as ſome think, were ſpotted with red; and others take it to be an aſh colour. See אמץ.

ברך Barad. *Cha.* Hail. The ſame as in the Hebrew.

ברדל Bardal. In *Rab.* Hebrew, denotes a ſtaff, or cudgel; alſo blows: though ſome think it denotes a brothel.

ברדלס Bardeleas. A baſiliſk. Metſia. fol. xv. 2. Perek Kama Denazeekeen, fol. xvi. and Bava Metſia. Perek Haſaechear. fol, xciii.

And, according to the Gloſſ. It is the firſt ſeven years maſculine: and is then called צבוע Tſevuang; at which time it becomes feminine, and is then called נפרוא Niphreza: and is alſo more dangerous, than in its former ſtate.

ברדניקוס Bardeneekoes in *Talm.* Hebrew, denotes a perſon of a higher ſtature than the reſt of mankind. Berachoeth. fol. lviii. 2. See farther in דרן.

בורדס Burdas in *Talm.* Hebrew, denotes the dyſentry, Nedareem. fol. xli.

And, according to the Gloſſ. it is a diſorder in the bowels, accompanied with a looſeneſs wherein very ill humours are diſcharged, attended with blood.

ברדוק Bardoek. To ſhoot through, ſtretch forward. Targ. Jeruſ. Exod. xxxvi. 33.

ברדיקט Bardaykat. *Talm.* A ſpecie of money, or coin. Menachoeth. fol. xxix. 1.

בורדקאי Burdekaey. In *Talm.* Hebrew, according to Jarchi, denotes a baker. Peſacheem. fol. xl. 2.

ברה Barah. Meat, food; alſo to eat bread; i. e. to take a ſmall matter of food, not a regular meal.

וְלֹא בָרָה אִתָּם לָחֶם Veleoe *varah* ittam lachem. Neither *did he eat bread* with them, II. Sam. xii. 17.

וְאֶבְרָה מִיָּדָהּ *Veevreh* miyyadah. *That I may eat* at her hand, ibid. xiii. 6.

The noun.

וַיִּתְּנוּ בְּבָרוּתִי רֹאשׁ Vayitnu *bevaruthee* roeſh. And they gave me gall *in my meat*, Pſal. lxix. 22.

Another form of the noun.

וַעֲשִׂי לוֹ הַבְּרִיָּה Vaengſe loe *habbiryah*. And dreſs him *meat*, II. Sam. xiii. 7.

Hiph.

וַיָּבֹא כָל הָעָם לְהַבְרוֹת אֶת דָּוִד Vayyavoe chal hangam *lehavroeth* eth David. And when all the people came to *cauſe* David *to eat meat*, ibid. iii. 35.

2d. A little way; a ſmall piece of ground.

וַיְהִי עוֹד כִּבְרַת הָאָרֶץ לָבוֹא אֶפְרָתָה Vayehee oed *kivrath* haarets lavoe ephratha. And there was but *a little* way to come to Ephrath, Gen. xxxv. 16. This explanation agrees with that of Jarchi. But Kimchi obſerves, that the כ is not radical, but is uſed by way of ſimilitude; and explains it to ſignify, as much ground *as* a perſon may go over from morning till meal time. See Kimchi in Sepher Haſharaſheem.

And Kimchi has alſo arranged the following under this root, and which ſignifies to chooſe.

בְּרוּ לָכֶם אִישׁ *Beru* lachem eeſh. *Chooſe* you a man for you, I. Sam. xvii. 8.

For בְּרִי, ſee in רוה.

ברה Barah. *Cha.* Meat. To eat bread, &c. the ſame as in the Hebrew, but with ſome ſmall variation in the form of the letters.

It is of the ſame ſignification in *Talm.* Hebrew. Moed Katoen, chap. iii.

ברז Bereaz. *Cha.* A bed, i. e. a plat of ground ſo called in gardening.

וְהָא בְרֵיז דּוּבְשָׁא Veha *vereaz* duveſha. And there was *a bed* of honey. Targ. Jona. I. Sam. xiv. 25.

It alſo ſignifies to fix, thruſt through, pierce, &c. and has then generally א *aleph* prefixed to it, except the infinitive, which has מ *mem.* See Targ. Jona. Numb. xxv. viii. and I. Sam. xviii. 11. xix. 10. & xxvi. 8.

In *Talm.* Hebrew, it denotes, a ſticking, or pricking. San. fol. lxxvi. 2.

ברזיה Birzeah, or ברזי Birzea. In *Talm.* Hebrew denotes, a hole, or hollow; alſo to perforate. Bava Bathra. fol. xcviii. 1. Shab. fol. cxxxix. 2. Avoedang Zara fol. lix. 2. and Metſia. fol. xl. 2.

ברזא Barza. In *Talm.* and *Rab.* Hebrew denotes the rein of a bridle. Hence that

Proverb among the ancient Jews.

נאה עניותא ליהודאי כברזא סומקא לסוסיא חיוורא Naeh eneeyutha leehudaeay *chevarza* ſumeka leſuſeya chivvara. Adverſity is as comely to a Jew, as a red *rein* to a white horſe. Chagiga. fol. ix. 2.

ברזינא Barzeana. *Talm.* The name of a ſmall liquid meaſure. And according to the Gloſſ. it was a very ſmall cup which contained the eighth part of a reveengeth. Shab. fol. cix. 2.

בַּרְזְלָא Barzela. *Cha* Iron.

אַרְעָא דִּי אַבְנָהָא בַרְזְלָא Arang dee avnaha *varzela.* A land whoſe ſtones (are) *iron.* Targ. Onk. Deut. viii. 9.

וּמָנֵי נְחָשָׁא וּבַרְזְלָא Umanea nechaſha *uvarzela.* And veſſels of braſs *and iron.* Targ. Jona. Joſh. vi. 19.

And Elias obſerves, that it is thus written in the Targums of Onk. and Jona. on the Pentateuch, and the Prophets. But in the Jeruſ. Targ. on on the Hagiographa: i. e. Pſalm. Prov. and Job; as alſo

in Dan. it is פרזלא with פ *pe* inſtead of ב *beth*. See in פרז.

On this obſervation of Elias, I muſt remark, that in the Targ. of Onk. Gen. iv. 22. and Lev. xxvi. 19. it is written with פ *pe*. And which I opine to be an error in the copy; for I have not the leaſt doubt but that Elias was right in his remark.

More eſpecially, as in the Targum of Onk. on Deut. iii. 11. the word is with ב. And which is allowed by all ought to be ſo; yet have I ſeen ſome editions (and they accounted pretty correct too) where it is with פ.

בַּרְזִלָּאָ Barzeelaha. *Cha.* Governors, directors, &c.

עַל פּוּם בַּרְזִלָּאָ Al pum barzeelaha. According to the ſentence, or order of *their governors*. Targ. Jeruſ. Solom. Song. i. 8.

וּמְמַנָּן בַּרְזֵלֵיהוֹן Umemannan *barzeleahoen*. And appoint *their governors*. Targ. Jeruſ. Eccle. x. 10.

ברזיליה Barzeeleah. In *Talm.* Hebrew, denotes, to remove, ſtir, ſhake, &c. R. Solom. Jarchi. in Shab. fol. lxvi. 2.

There is another word of nearly the like form, for which ſee in ברז.

ברח Barach.

1ſt. To flee, run away, &c.

וְדָוִד בָּרַח וַיִּמָּלֵט Vedavid *barach* vayyimmaleat. So david *fled* and eſcaped, I. Sam. xix. 18.

כִּי בֹרֵחַ הוּא Kee voereach hu. That he *fled* (or was fleeing,) Gen. xxxi. 20.

וַיִּבְרַח יַעֲקֹב שְׂדֵה אֲרָם *Vayyevrach* yaengkoev ſedeah eram. And Jacob *fled* into the country of Syria, Hoſea xii. 12.

Hiph.

Preter.

הֵמָּה הִבְרִיחוּ אֶת יוֹשְׁבֵי גַּת Heama *hivreechu* eth yoſheveay gath. Who made the inhabitants of Gath *to flee away:* or according to the Engliſh tranſlation, who drove away the inhabitants of Gath, I. Chron. viii. 13.

וַאֲבַרְיחֵהוּ מֵעָלַי *Vaavreecheahu* meaanglay. *I therefore*

chaſed him from me, Nehem. xiii. 28.

וַיְבְרִיחוּ אֶת כָּל הָעֲמָקִים *Vayavreechu* eth cal haengmakeem *And they put to flight* all them of the valleys, I. Chron. xii. 15.

Adj.

בְּרִיחָיהָ עַד צוֹעַר *Bereecheha* ad tſoeangr. *Her fugitives* (ſhall flee) unto Zoar, Iſai. xv. 5.

Another form.

וְהוֹרַדְתִּי בְרִיחִים כֻּלָּם Vehoeradtee *vareecheem* cullam. And I have brought them all down *fugitives*; I have brought down all their nobles to become fugitives, ibid. xliii. 14. Kimchi. in Sepher Haſharaſheem, and on Iſai.

But Aben Ezra, and Abarbanal are of opinion, that it denotes *bars*, (as will be ſhewn in the ſecond ſignification) and explain it, I have brought down all their *bars*; i. e have made their gates and *bars* to give way before the conqueror Cyrus.

See Aben Ezra, and Abarbanal on Iſai.

ברח

Another form of the adj.

וְאֵת כָּל מְבֻרָחָיו בְּכָל אֲגַפָּיו Veeath cal *mivrachav* becha egappav. And all *his fugitives* with all his bands, Ezek. xvii. 21.

2d. A bar: alſo to ſhoot through.

לְבָרֵחַ בָּתָּוךְ הַקְּרָשִׁים *Livroeach* bethoech hakkaraſheem, *To ſhoot through* the boards, Exod. xxxvi. 33.

Hiph. Participi.

מַבְרֵחַ מִן הַקָּצֶה אֶל הַקָּצֶה *Mavreeach* min hakkatſſeh el hakkatſeh. *Shall ſhoot* from end to end, ibid. xxvi. 28.

The noun.

וְהַבְּרִיחַ הַתִּיכֹן *Vehabbereeach* hatteechoen. *And the* middle *bar*. ibid.

Plural,

וְעָשִׂיתָ בְרִיחִם Veangſeetha *vereecheem*. And thou ſhalt make *bars*, ibid. verſe, xxvi.

עַל לִוְיָתָן נָחָשׁ בָּרִחַ Al livyathan nachaſh *bareeach*. On Leviathan the *ſhoating* ſerpent, Iſai. xxvii. 1.

It is called ברח becauſe it ſhoots or extends in the ſea from end to end, as the commentators

mentators expreſs themſelves, and is uſed metaphorically to denote the great and powerful kings. See Aben Ezra and Abarbanal on Iſai. And Kimchi in Sepher Haſharaſheem.

See farther in radix נחש.

ברח Barach. *Cha.* A goat.

Plur.

עִם בַּרְחַיָּא Im *barchaya.* With *goats.* Targ. Jeruſ. Pſalm. lxvi. 15.

וּדְמָא דְבַרְחֵי Udema *devarchea.* And the blood of *goats* Targ. Jeruſ. ibid. l. 13.

מִן עֶדְרָךְ בַּרְחֵי Min edrach *barchea.* Out of thy folds *he-goats.* Targ. Jeruſ. ibid. verſe, 9.

Theſe and ſome few in the Targ. which paſſes for Jonathan's on the Pentateuch, are thus tranſlated, for the Hebrew word עתודים: but all the others of the ſame ſignification, are tranſlated in *Chaldee*, תישא or גדיין, גדיא; for which ſee גדה and תיש.

It is of the ſame ſignification in *Talm.* Hebrew. Soeph

Gem. Perek. Shoel Adam. fol. clii. 1.

אתא ברחא דמרי ביתא ואכלה לישא Atha *varcha* demarea veatha veachlah leeſha. *The goat* (belonging to) the maſter of the houſe, came and eat up the paſtry. Bava Kama. fol. xlviii. 1.

It alſo denotes in *Cha.* to drive away; in which ſenſe it occurs once in Hith.

וְחוּכְמְתָא אִתְבְּרַחַת מִנִּי Vechuchemetha *ithberachath* minnee. And is wiſdom *driven quite*, or, fled from me? Targ. Jeruſ. Job. vi. 13.

This anſwers to the Hebrew word נדחה.

ברטיא Birteya. In *Talm.* Hebrew, denotes a ſpear, or lance; or as ſome ſay, a wimble. Shab. fol. cxlvi. 2. and San. fol. xxvii. ii.

ברך Berach.

1ſt. To bleſs.

וַיֹּאמֶר בּוֹא בְרוּךְ ה׳ Vayoemer boe *beruch* Adonay. And he ſaid, come in *thou bleſſed of* the Lord, Gen. xxiv. 31.

בָּרוּךְ בְּנֵי לַה׳ *Baruch* benee laadonay,

יהוה בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל Vaadonay *berach* eth avraham baccoel. And the Lord *had bleſſed* Abraham in all things, ibid xxiv. 1.

וּבֹצֵעַ בֵּרַךְ נִאֵץ יהוה Uvoetſeang *beareach* neeeats adonay. *And hath bleſſed* the covetous, (who) provoke the Lord, Pſalm. x. 3.

וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה *Venivrechu* vecha cal miſhpechoeth haedamah. And in thee all the families of the earth *ſhall be bleſſed*, Gen. xxviii. 14.

Hith.

וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ *Vehithbarechu* vezarengchacoel goeyeay haarets. And in thy ſeed all the nations of the earth *ſhall be bleſſed*, ibid. xxii. 18.

It is uſed to denote blaſphemy, a curſe, &c.

בֵּרַךְ נָבוֹת אֱלֹהִים וָמֶלֶךְ *Berach* navoeth eloeheem vamelech. Naboth *did blaſpheme* God and the King, I. Kings xxi. 13.

It is uſed figuratively to denote a preſent.

Jaadonay. *Bleſſed* (be thou) of the Lord my ſon, Judg. xvii. 2.

The noun.

בְּרָכָה בְּקֶרֶב הָאָרֶץ *Beracha* bekerev haarats. *A bleſſing* in the midſt of the land, Iſai. xix. 24.

Conſtruc.

בִּרְכַּת יהוה הִיא תַּעֲשִׁיר *Bircath* Adonay hee taengſheer. *The bleſſing of* the Lord, it maketh rich, Prov. x. 22.

וְיִתֶּן לְךָ אֶת בִּרְכַּת אַבְרָהָם Veyitten lecha eth *bircath* avraham. And give thee *the bleſſing of* Abraham, Gen. xxviii. 4.

Plural.

בְּרָכוֹת לְרֹאשׁ צַדִּיק *Berachoeth* leroeſh tſaddeek. *Bleſſings* (are) upon the head of the juſt, Prov. x. 6.

Plu. Conſtruc.

בִּרְכֹת שָׁמַיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת *Birchoeth* ſhamayim meaangl *birchoeth* tehoem roevetſeth tachath. *The bleſſings of* heaven above, (the) *bleſſings of* the deep that lieth under, Gen. xlix. 25.

Pieng. Preter.

קַח־נָא אֶת בִּרְכָתִי אֲשֶׁר הֻבָאת לָךְ K ach na eth *birchathee* eſher huvath lach. Take, I pray thee, *my bleſſing*, that is brought to thee, Gen. xxxi. 11.

It alſo denotes an agreement, &c.

עֲשׂוּ אִתִּי בְרָכָה Eſu ittee *veracha*. Make *an agreement* with me, Iſai. xxxvi. 16.

i. e. If ye make *an agreement* with me, it will be *a bleſſing* to you; as it will be the means of ſaving you and your families from deſtruction. See Abarbanal on Iſai.

It is alſo uſed to denote a greeting, &c.

כִּי תִמְצָא אִישׁ לֹא תְבָרְכֶנּוּ Kee thimtſa eeſh loe *thevarechennu*. If thou meet any man *ſalute him* not, II. Kings iv. 29.

It alſo denotes praiſe.

בָּרְכוּ יְהוָה מַלְאָכָיו *Barechu* adonay malachav. *Bleſs* the Lord, ye his angels; i. e. Praiſe the Lord, Pſalm ciii. 20.

And ſo of a number of others.

2d. The knee: alſo to kneel.

וַיִּבְרַךְ עַל בִּרְכָּיו *Vayivrach* al *bircav*. *And kneeled down* upon his knees, II. Chron. vi. 13.

נִבְרְכָה לִפְנֵי יְהוָה עוֹשֵׂנוּ *Nivrecha* liphnea adonay oeſeanu. *Let us kneel* before the Lord our maker. Pſalm ix. 5, 6.

Hiph.

וַיַּבְרֵךְ הַגְּמַלִּים *Vayavreach* haggemalleem. *And he made* the camels *to kneel down*, Gen. xxiv. 11.

The noun.

כִּי לִי תִּכְרַע כָּל בֶּרֶךְ Kee lee tichrang cal *berech*. That unto me every *knee* ſhall bow, Iſai. xlv. 23.

Dual.

וְעַל בִּרְכַּיִם Veangl *bircayim*. And on *the knees*, ibid. lxvi. 12.

Affix.

מִכְרַע עַל בִּרְכָּיו Micheroeang al *bircav*. From kneeling on *his kneels*, I. Kings viii. 54.

בָּרְעוּ עַל בִּרְכֵיהֶם Careung al *bircheahem*. Bowed down upon *their knees*, Judg. vii. 6.

In

In this example, the כ *caph*, is *rapha* according to the Maſorah; alſo in Dan. vi. 11.

3d. A pool, or collection of water.

Fem.

הַבְּרֵכָה הָעֶלְיוֹנָה *Havreacha* haenglyoenah. The upper *pool*, Iſai. vii. 3.

Conſtruc.

וְאֶל בְּרֵכַת הַמֶּלֶךְ Veel *bereachath* hammelech. And to the king's *pool*, Nehem. ii. 14.

Plural.

עָשִׂיתִי לִי בְּרֵכוֹת מָיִם Aſeethee lee *bercachoeth* mayim. I made me *pools* of water, Eccle. ii. 6.

ברך Barach. *Cha.*

1ſt. To bleſs, the ſame as in the Hebrew, but with ſome ſmall variation in the form.

2d. The knee, as in the Hebrew, in which the plu. affix, has ו *vau*, and final ן *nun* poſtfixed.

In *Talm.* Hebrew, it denotes, to bleſs. Peſacheem. fol. cv. 1. Succa. fol. xlvi. and Meggillah. fol. xxv. 1. &c. &c.

It alſo in *Rab.* Hebrew, denotes blaſphemy. R. David Kimchi. II. Kings xviii. 37.

And בְּרֵיכְתָּא Bereachta, in *Cha.* denotes *a pool*, or fiſh pond. Targ. Jona. II. Kings xviii. 17. and xx. 20. and Targ. Jona. Iſai. xxii. 9. 11.

ברך Barach. In *Talm.* Hebrew, denotes,

1ſt. To plant young vines.

המבריך את הגפן בארץ *Hammivreech* eth haggephen baarets. *He that planteth* the vine in the earth, Kelayim. chap. vii. fol. 30.

2d. A coulter.

רבי מאיר אומר כמלא ברך המחרישה *Rebbee* meayer oemer kimloe *veorach* hammachereeſhah. R. Meyer ſays, as the depth, (or thickneſs) of *the coulter* in the plowſhare. Taangneeth. fol. xxvi. alſo in Oehaloeth. chap. xvii. &c.

בריכה Berechah. In *Talm.* Hebrew, denotes a brood of chickens or other fowl. Perek Kama, in Betſa. fol. x. and Roeſh Haſhana. fol. xv. 2.

בורכא Burcha, and בורכתא Burcha

Burcha. In *Talm.* Hebrew, denotes fooliſh, dull; alſo a fooliſh, falſe, or witleſs expreſſion. Kethub. fol. lxiii. 2. Perek Kama, in Shevungoeth, fol. xiv. 2. and Chulleen. fol. lxxxviii. 2.

מברכתא Mevarechta. *Talm.* The name of a place. fol. Eruveen. fol. xlvii. 2.

And ſome think it denotes a company, or troop.

מברכתא היתה עברת בבאר שבע *Mevarechta* hayethe oevereth bivear ſhevang. A *company of merchants* were paſſing Beerſheba. Bereſheeth Rabba. ſect. lxxxv. Gloſſ.

בורכיר Burchayar. *Talm.* The ſkin or hide of a beaſt; or as ſome ſay, an apron uſed by handicraftſmen. Keleem. chap. xxvi.

And ברוכה Berecha, and נברכת. Nivrecheth. In *Talm.* Hebrew, denotes *a pool*, or pond. Moed Katoen fol. viii. 2. and Bava Bathra. chap. 2.

ברל. בורלא Burla. *Cha.* An onyx.

וְתִסַּב יַת תַּרְתֵּין אַבְנֵי בוּרְלָא Vethiſſav yath tartean avnea *vurla.* And thou ſhall take two *onyx* ſtones. Targ. Onk. Exod. xxviii. 9.

It is thus, wherever it occurs in all the Targums, except in the Jeruſ. on Solom. Song. v. 14. where it is written, בִּרְלָא.

ברלד Burlad. *Rab.* A cudgelling. Yalkut. Exod. xiii.

ברם Baram, whence

וּבִגְנָזֵי בְּרוֹמִים Uveginzea *beroemeem.* And in cheſts of *rich apparel*, Exek. xxvii. 24. And is not to be met with any more in ſcripture.

ברם Beram. *Cha.* But, nevertheleſs, yet, in truth, only, &c.

בְּרַם אִיתַי אֱלָהּ בִּשְׁמַיָּא *Beram* eethay *elah* biſhmaya. *But* there is a God in heaven, Dan. ii. 28.

בְּרַם עִקַּר שָׁרְשׁוֹהִי בְּאַרְעָא שְׁבָקוּ *Beram* ikkar ſharſhoehee bearang ſhevuku. *Nevertheleſs* leave the ſtump of his root in the earth, ibid. iv. 12.

בְּרַם כְּתָבָא אֶקְרֵא לְמַלְכָּא *Beram* kethava ekrea lemalca. *Yet* I will read the writing to the king. ibid. v. 17.

It is to be met with in the

Targums of Onk. Jona. and Jeruſ. where it is uſed in the various ſenſes above mentioned.

ברמא Barma. *Rab.* Is ſuppoſed to denote a kind of ſhield. Medraſh Eacha. chap. iii. 12.

ברן Baran. *Cha.* whence בִּירַנְתָּא Beeranta. A palace.

בְּשׁוּשַׁן בִּירַנְתָּא Beſhuſhan *beeranta.* In ſhuſhan *the palace.* Targ. Jeruſ. Eſth. i. 2.

Plural. Conſt.

וּתְשֵׁיצֵי בִּירְנַיָּת יְרוּשְׁלֶם U*the*ſheatſea *veerneyath* yeruſheleam. And ſhall devour or deſtroy *the palaces of* Jeruſalem. Targ. Jona. Jerm. xvii. 27.

Affix.

עַל בְּבִרְנַיָּתָנָא Al *bevirneyathana.* Is entered into *our palaces.* Targ. Jona. ibid. ix. 21.

שַׁלְוְתָא בְּבִרְנַיָּתֵיךְ Shalvetha *beverneyathach.* Tranquillity *in thy palaces.* Targ. Jeruſ. Pſalm. cxxii. 7.

בּוּרְנֵי Burnea. *Cha.* A gallant ſhip.

וּבוּרְנֵי רַבְּתָא לָא תִּגּוֹזִנֵּיהּ U*vurenea* rabtha la thegoezinneah. Neither ſhall a great *ſhip* paſs thereby. Targ. Jona. Iſai. xxxiii. 21.

It denotes the ſame in *Talm.* Hebrew. Yoema. fol. lxxvii. 2. and Reaſh. Gem. Deroeſh. Haſhana. fol. xxiii. 1.

ברנטין Beranteen. *Rab.* A kettle. Megilath Eacha. chap. i. 9. and Yalkut. fol vii. 1.

ברנקיא Barnakaya. See in לבר.

ברס Beras. *Cha.* To bray, and occurs but once, and that in Job.

הַאֶפְשַׁר דְּמַבְרִיס מָרוֹדָא עֲלֵוֵי דִתְאָה Haephſhar *demavrees* maroeda elavvea dithah. Is it poſſible the wild aſs *ſhould bray* when he hath graſs, Targ. Jeruſ. Job vi. 5.

בורסי Burſee. *Talm.* A tanner. Kethub. lxxvii. 1.

And בורסקי Burſeka. In *Talm.* Hebrew, denotes a tanner's workſhop, or tanyard.

לא למרחץ ולא לבורסקי Loe lemarchats, veloe *leburſeka.* Not into a bath, nor into a *tanner's ſhop*, or *yard.* Miſhna Shab. chap. i. fol. 9. alſo

alſo in Bava Bathra. fol. xxv. 1.

ברסם. See in כרס.

ברסין Barſeen. *Talm.* A kind of linnen veſtment. Kelayim. chap. laſt.

בורסיף Burſeeph. In *Talm.* Hebrew, denotes the name of a place near Babylon; and ſome ſay a tower: and ſome ſay it denotes Babylon itſelf: and ſome think it is compounded of two words, and ſignifies a ciſtern or well void of water. San. fol. cix. 1. Gloſſ. Succa. fol. xxxiv. 1. and Bereſheeth Rabba. ſect. xxxviii. fol. 44. where it ſays read not בורסיף, but בולסיף; as being nearer בלל the etymon.

מבורץ Mevoerats. In *Talm.* Hebrew, denotes to heap up, &c. Menachoeth. fol. xi. and Yoemoe. fol. xlvii. 1.

And בירציה Birtſeah, denotes the inclining of a hogſhead (or other veſſel) on one ſide, ſo that the liquor may run out. Avoedang Zara. fol. lix. 2.

And with א *aleph* prefixed, it denotes the bottom, &c. Avoedang Zara. fol. lxxiv. 2.

ברק Barak,

1ſt. Lightning; alſo the glittering, or flaſhing of light from any bright body, &c.

בָּרָק וַיָּהֹם *Barak* vayahoem. *Lightning*, and diſcomfitted them, II. Sam. xxii. 15.

וּמִן הָאֵשׁ יוֹצֵא בָּרָק Umin haeaſh yoetſea *varak*. And out of the fire went forth *lightning*, Ezek. i. 15.

Plural.

הֵאִירוּ בְרָקִים תֵּבֵל Heaeeru *verakeem* teaveal. *The lightnings* lightned the world, Pſalm. lxxvii. 19.

לְמַעַן הֱיֵה לָהּ בָּרָק מֹרָטָה Lemangan heyeah lah *barak* moeratah. It is furbiſhed that it may *glitter*, Ezek. xxi. 10.

אִם שַׁנּוֹתִי בְּרַק חַרְבִּי Im ſhanoethee *berak* charbee. When I whet my *glittering* ſword, Deut. xxxii. 41.

לְנֹגַהּ בְּרַק חֲנִיתֶךָ Lenoegah *berak* cheneethecha. At the ſhining of *thy glittering* ſword, Habak. iii. 11.

2d. A carbuncle: a precious ſtone of the ruby kind, of a rich blood red colour.

פִּטְדָה וּבָרֶקֶת Pitda *uvareketh*.

keth. A topaz *and a carbuncle,* Exod. xxviii. 17.

3d. Briers.

וְאֶת הַבַּרְקָנִים Veeth *hab-barkaneem.* And with *the briers,* Judg. viii. 7.

ברק Barak. *Cha.*

1ſt. Lightning: alſo a glittering: as in the Hebrew.

2d. A carbuncle. And,

3d. Briers.

And in *Talm.* Hebrew, ברק Barak, And ברקאי Barkea, denote glittering, &c. Menachoeth. fol. 9. and Yoema. chap. 3.

בורק Boereak. *Talm.* White.

יין כושי יין בורק Yayeen kuſhee yayeen *boereak.* Æthiopic wine, and *white* wine. Baya Bathra. fol. xcvii. 1.

And ſome read בודק Boedeak with ד *daleth,* and which ſignifies to *ſearch,* on account of the ſtrength of its quality, ſay they, in *ſearching* every part of the body.

בורקא Burka, and ברקית Barkeeth, in *Talm.* Hebrew, denote a diſtemper in the eyes, wherein the blood veſſels appear of a bloody colour, or as if *ſprinkled* with blood, called in Engliſh, blood ſhot, or blood ſhotten. Shab. fol. lxxviii. 1. Gitteen. fol. lxix. 1. and Bava. Metſia. fol. lxxviii. 2.

ברקא Barka. *Talm.* denotes,

1ſt. Hair. Gitteen. fol. lxix 1. and Avoedang. Zara. xxviii. 2.

2d. Brave, fine, commendable, &c. San. in Chelek. fol. xcv. and ſome read באדג.

And ברקום Barkum, in *Talm.* Hebrew, denotes an aſs colt. Bereſheeth Rabba. ſect. xcviii. fol. cx. 3.

ברקין Barkeen. *Rab.* Breeches or drawers. Yelamdenu, Gen. iii. 22.

And the Jeruſ. Targ. on Levit. vi. 3. reads, אברסקין Avraſkeem. And that which paſſes for Jona, אברקסין Avarkeſeen.

ברר Barar. *Cha.* Pure. clear, the ſame as in the Hebrew: which ſee.

And in *Talm.* Hebrew, it denotes, clear, perſpicuous, manifeſt, &c. alſo to clear, or purge, &c. San. fol. vii. 2. Soeta. fol. vii. 2.

בּוֹרִיתָא *Boereetha. Cha.* *Soap.* Targ. Jona. Jerm. ii. 22.

It is of the ſame ſignification in *Talm.* Hebrew. Niddah. chap. ix.

בַּרְבִּרְיָאָה Barbereeah. *Cha.* Barbary. Targ. Jeruſ. Gen. x. 3.

ברירי Bareeree, Cabbaliſtical, from whence

שבריריי Shavreerees. A device uſed by the Cabbaliſts, in order to prevent, or cure the virtago, or ſore eyes; and which ſeems to be grounded on the Chaldee paraphraſt having tranſlated blindneſs, שַׁבְרִירַיָּא. See Targ. Onk. Gen. xix. 11. And which ſay the Cabbaliſts is the name of the devil that preſides over vertigos, or ſore eyes; and which being written in the manner above ſhewn, the diſtemper is ſaid to decreaſe, as the form of the name does.

It is noticed in the *Talm.* Gem Perek Ervea Peſacheem, fol. cxii. and Perek Kama in Avoedang Zara. fol. xii.

בּרשׁ Baraſh. The fir.

בְּרוֹשׁ תִּדְהָר *Beroeſh* tidhar. *The fir tree*, (and) the pine, Iſai. xli. 19.

תַּחַת הַנַּעֲצוּץ יַעֲלֶה בְרוֹשׁ Tachath hanaengtſuts yaengleh *veroeſh.* Inſtead of the thorn, ſhall come up the *fir-tree*, ibid. lv. 13.

Plu.

גַּם בְּרוֹשִׁים שָׂמְחוּ לָךְ Gam *beroeſheem* ſamechu lach. Yea, *the fir trees* rejoice at thee, ibid. xiv. 8.

Affix.

וְאָכְרֹת קוֹמַת אַרְזָיו מִבְחַר בְּרוֹשָׁיו Veechroeth koemath erazav mivchar *beroeſhav.* And I will cut down his tall cedars, (and) *his* choice *fir trees.* ibid, xxxvii. 24.

ברת Barath, from whence, בְּרִית Bereeth. A covenant.

וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת הַבְּרִית Vayoemer eloeheem zoeth oeth *habbereeth.* And God ſaid this (is) the token of *the covenant*, Gen. ix. 12.

לָכָה נִכְרָתָה בְּרִית Lecha nichretha

nichretha *vereeth*. Come let us make a *covenant*, ibid. xxxi. 44.

וּבְרִית שְׁלוֹמִי לֹא תָמוּט *Uvereeth* ſheloemee loe thamut. Neither ſhall *the covenant* of my peace be removed, Iſai. liv. 10.

And ſome think that the ת *thau*, is ſubſtituted for ה *he*, which is the third radical; as שבית, from שבה: and that it properly ſignifies to cut, or divide; becauſe they cut or divided ſomething through which they paſſed; as we find in Jer. xxxiv. 18. "Which have not performed the words of the covenant which they had made before me, the calf which they *cut* in twain, and paſſed between the parts thereof." Intimating thereby, that whoever did not ſtand to the agreement, ſhould be ſo cut in pieces.

2d. Fir-tree, as in the preceding root, and occurs but once.

רַהִיטֵנוּ בְּרוֹתִים Raheetenu *beroetheem*. Our rafters of *fir*, or *fir-tree*, Solom. Song i. 17.

ברת Barath. *Cha*. The fir-tree. And which anſwers to the Hebrew word, whether it be written with שׁ *ſhin*, or ת *thau*.

בְּרָאתֵי בֵּית מְדוֹרָה *Veratheah* veath medoerah. *The fir-trees* (are) her dwelling-houſe. Targ. Jeruſ. Pſal. civ. 17.

And in the Jeruſ. Targ. on Solom. Song. i. 17. it is בְּרָתֵי. And in the Targ of Jona. on I. Kings vi. 5. בִּירָן. And in Targ. Jona. Iſai. xli. 19. בְּרָן.

It is of the ſame ſignification in *Talm*. Hebrew. Roeſh. Haſhanah. fol. xxiii. 1. and Bava Bathra Perek Hamoechear eth Haſpheenah. fol. lxxx.

בורתידא Burtida. *Rab*. A ſpecie of chair, a light vehicle ſomewhat like a horſe litter. Medraſh Sheer Haſhereem. chap. iv. 8.

בשל Baſhal. To dreſs, or cook meat; it alſo denotes, the ripening of fruits, as being then dreſſed and fit for eating. It is alſo uſed to de-

note

note roaſting as well as boiling; but the proper meaning of the word as uſed in the Hebrew, denotes any thing boiled or ſodden in water.

Adj.

וְלָקַח הַכֹּהֵן אֶת הַזְּרֹעַ בְּשֵׁלָה Velakach haccoehean eth hazzeroeang *beſhealah*. And the prieſt ſhall take *the ſodden* ſhoulder, Numb. vi. 29.

Pieng.

וּבִכְלֵי הַבָּקָר בִּשְׁלָם הַבָּשָׂר Uvichlee habbakar *biſhlam* habbaſar. And with the inſtruments of the oxen *he boiled them* the fleſh, I. Kings xix. 21.

וּבִשַּׁלְתָּ אֶת בְּשָׂרוֹ בְּמָקוֹם קָדֹשׁ *Uviſhalta* eth beſaroe bemakoem kadoeſh. *And thou ſhalt ſeeth* his fleſh in the holy place, Exod. xxix. 31.

וּבִשַּׁלְתָּ וְאָכַלְתָּ *Uviſhalte* veachalta. *And thou ſhalt roaſt* and eat (it.) Deut. xvi. 7.

Puangl.

אֲשֶׁר תְּבֻשַּׁל בּוֹ יִשָּׁבֵר Eſher *tevuſhal* boe yiſhavear. Wherein *it is ſodden*, ſhall be broken, Levit. vi. 21.

וְאִם בִּכְלִי נְחֹשֶׁת בְּשֵׁלָה Veim bichlee nechoeſh *buſhalah*. And if it be ſodden in a brazen pot. ibid.

Plural. Fem.

וּמְבַשְּׁלוֹת עָשׂוּי מִתַּחַת הַמַּדְרֵגוֹת סָבִיב *Umevaſhloeth* aſuy mittachoeth hatteeroeth ſaveev. *And boiling places* were made under the rows round about, Ezek. xlvi. 23.

שִׁלְחוּ מַגָּל כִּי בָשַׁל קָצִיר Shilchu magaal kee *vaſhal* katſeer Put ye in the ſickle, for the harveſt *is ripe*, Joel. iii. 13.

Hiph.

הֶבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים *Hivſheelu* aſhkeloetheha enaveem. The cluſters thereof *brought forth ripe* grapes, Gen. xl. 10.

בשל Baſhal. *Cha.* To boil or dreſs meat; alſo the ripening of fruit, the ſame as in the Hebrew.

It is of the ſame ſignification in *Talm.* and *Rab.* Hebrew; in the latter of which, it alſo denotes digeſtion. R. David Kimchi. I. Kings xix. 8.

בושלא Buſhla. In *Talm.* Hebrew, denotes a hide, or ſkin

ſkin not properly impregnated with bark; i. e. imperfectly wrought. Shab. fol. lxxix. 1.

בשם Boeſam. Spice. And is uſed as a general term to denote the rich aromatic herbs, plants, and gums, uſed in the compound of the anointing oil; alſo uſed as a term for ſpice in general.

וּקְנֵה בֹשֶׂם Ukeneah *voeſem*. And of *ſweet* calamus, or *ſpice* reed. Exod. xxx. 23.

See in בסם.

לֹא בָא עוֹד כַּבֹּשֶׂם הַהוּא לָרֹב Loe va *cabboeſem* hahu oed laroev. There came no more ſuch abundance of ſpice as theſe, I. Kings x. 10.

Affix.

אָרִיתִי מוֹרִי עִם בָּשְׂמִי Areethee moeree im *beſamee*. I have gathered my myrrh with *my ſpice*, Solom. Song. v. 1.

Plural.

בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה *Beſameem* leſhemen hammiſhcha. *Spices* for (the) anointing oil, Exod. xxv. 6.

It is of the ſame ſignification in *Talm.* Hebrew. Menachoeth. fol. lxxxvii. 1.

בשן Baſhan or בית שאן Beth ſheoen. The name of a place, Megillah. fol. xxiv. 2.

בשס Baſhas. To tread, or preſs upon, and occurs but once in ſcripture.

לָכֵן יַעַן בּוֹשַׁסְכֶם עַל דָּל Lachean yangan *boeſhaſchem* al dal. Foraſmuch therefore as *your treading* (is) *upon* the poor. Amos v. 11.

בָּשְׂקַר Baſhkar. *Cha.* To enquire, ſearch, &c.

הֲלָא אֱלָהָא יְבַשְׂקַר דָּא Hela elaha *yevaſhkar* da. Shall not God *ſearch* this *out*. Targ. Jeruſ. Pſalm. xliv. 22.

It alſo denotes inveſtigation.

Plural.

מְבַשְׂקְרָנֵי עֲבָא *Mevaſhkeranea* ava. *The inveſtigations* of the clouds. Targ. Jeruſ. Job. xxxvii. 16.

בשקר Baſhkar. In *Talm.* Hebrew, denotes not known; not enquired into, or examined. Eruveen. fol. xix. 1. and Yevamoeth. fol. i. 122.

בשר Baſar.

1ſt. Fleſh: and is uſed to denote mankind in general.

כִּי הִשְׁחִית כָּל בָּשָׂר Kee hiſhcheeth cal *baſar*. For all *fleſh* hath corrupted, Gen. vi. 12.

וִיבָרֵךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ Vevareach cal *baſar* ſheam kadſhoe. And let all *fleſh* bleſs his holy name, Pſal. cxlv. 21.

Theſe, beſides a number of others, are uſed in a general ſenſe, to denote all mankind.

בֵּין הָעַרְבַּיִם תֹּאכְלוּ בָשָׂר Bean haangrbayim toechelu *vaſar*. At even ye ſhall eat *fleſh*, Exod. xvi. 12.

כִּי תְאַוֶּה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר Kee theavah naphſhecha leechoel *baſar*. Becauſe thy ſoul longeth to eat *fleſh*, Deut. xii. 20.

Conſtr.

בְּשַׂר בָּנֶיךָ *Beſar* banecha. *The fleſh of* thy ſons, ibid. xxviii. 53.

Plural.

חַיֵּי בְשָׂרִים לֵב מַרְפֵּא Chayyeay *veſareem* leav marpea. A ſo und heart (is) the life of *the fleſh*, Prov. xiv. 30.

It is uſed figuratively to denote perſons of the ſame family or kindred.

אַךְ עַצְמִי וּבְשָׂרִי אָתָּה Ach atſmee *uveſaree* attah. Surely thou (art) my bone, *and my fleſh*, Gen. xxix. 14.

וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם *Umibſarecha* loe ththanglam. And that thou hide not thyſelf from *thine own fleſh*, Iſai. lviii. 7.

It is alſo uſed figuratively to denote the privy parts.

Maſc.

גִּדְלֵי בָשָׂר Gidlea *vaſar*. Great of *fleſh*, Ezek. xvi. 26.

אֲשֶׁר בְּשַׂר חֲמוֹרִים בְּשָׂרָם E-ſher *beſar* chemoereem *beſaram*. *Whoſe fleſh* (is as) *the fleſh* of aſſes, ibid. xxiii. 20.

אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ Eeſh kee yeheyeh zav *mibſaroe*. When a man hath a running iſſue *out of his fleſh*, Levit. xv. 2.

Fem.

דָּם יִהְיֶה זָבָה בִּבְשָׂרָהּ Dam yeeheyeh zoevah *bivſarah*. (And) her iſſue *in her fleſh* be blood, ibid. xix.

2d. To bring, or declare news

or tidings: alſo a meſſenger or bringer of tidings.

Pieng.

אָרוּר הָאִישׁ אֲשֶׁר בִּשַּׂר אֶת אָבִי Arur haeeſh eſher *biſſar* eth avee. Curſed (be) the man who *brought tidings* to my father, Jerm. xx. 15.

רַגְלֵי מְבַשֵּׂר Ragleay *mevaſſear*. The feet of *him that bringeth tidings*, Iſai. lii. 7.

וַיַּעַן הַמְבַשֵּׂר וַיֹּאמֶר Vayyangan *hamevaſſear* vayyoemer. And *the meſſenger* anſwered and ſaid, I. Sam. iv. 17.

Fem.

מְבַשֶּׂרֶת צִיּוֹן *Mevaſſereth* tſeeyoen. O Zion *that bringeſt good tidings*, Iſai. xl. 9.

The noun.

בְּשׂוֹרָה בְּפִיו *Beſoerah* vepheev. (There is) *tidings* in his mouth, II. Sam. xviii. 25.

בשר *Cha.* Fleſh.

אֲכָלִי בְּשַׂר שַׂגִּיא Echulee *beſar* ſaggee. Devour much *fleſh* Dan. vii. 5.

See in בסר.

In *Talm.* Hebrew, it denotes *fleſh*. Perek Kama in Oehaloeth. fol. xlv. and Kethub. fol. lxi. 1.

בשש Baſhaſh. *Cha.* Any kind of food. See the Targ. on Job vi. 6. and in the Miſhna, it is לפתן Laphtan; and in *Rab.* Hebrew it is alſo בשש. And the Baangl Haangruch mentions, that in the land of Iſrael, they take butter, eggs, and pepper, and boil it together in a pot; and ſuch dreſſed food, is called בשש.

בת Bath. A liquid meaſure, called a *bath*; and which contained ſeven gallons, two quarts, and about half a pint wine meaſure; or about one thouſand, ſeven hundred, forty-ſeven and one-half ſolid inches, Engliſh meaſure. It is the ſame as the *ephah*, (and which was the tenth part of the *homer*) as may be ſeen in Ezek. xlv. 11.

הָאֵיפָה וְהַבַּת תִּכֶּן אֶחָד יִהְיֶה לֶשֶׁאת מַעֲשַׂר הַחֹמֶר הַבָּת וַעֲשִׂירִת הַחֹמֶר הָאֵיפָה Haeaphah *vehabbath* toechen echad yeeheyeh laſeath maengſer hachoemer *habbath*, vaengſeerith hachoemer haeaphah. The ephah and the *bath* ſhall be of one meaſure, that the *bath* may

may contain the tenth part of an homer, and the ephah the tenth part of an homer. Again.

וְחֹק הַשֶּׁמֶן הַבַּת הַשֶּׁמֶן מַעֲשַׂר הַבַּת מִן הַכֹּר עֲשֶׂרֶת הַבַּתִּים חֹמֶר כִּי עֲשֶׂרֶת הַבַּתִּים חֹמֶר Vechoek haſhemen, *habbath* haſhemen, maengſar *habbath* min haccoer eſereth *habbatteem* choemer, kee eſereth *habbateem* choemer. Concerning the ordinance of the oil, *the bath* of oil, (ye ſhall offer) the tenth part of *a bath* out of a cor, (which is) an homer of ten *baths*, for ten *baths* (are) an homer, ibid. verſe 14.

Hence it is clear, that the *bath* and *ephah* were the ſame; but with this diſtinction, that the former was a liquid meaſure, and the latter a dry one. See in איפה.

2d. Waſte, deſolate.

וַאֲשִׁיתֵהוּ בָתָה Vaeſheethehu *vathah*. And I will lay it *waſte*, Iſai. v. 6.

Plural.

בְּנַחֲלֵי הַבַּתּוֹת Benachela *habbattoeth*. *In the deſolate* vallies, ibid. vii. 19.

In *Cha*. It donoes a *bath*, a in the Hebrew; and which in the ſingular, is written בֵּיתָא, and in the plural בָּתַיָּא. See Ezra vii. 22. and Targ. Jona. vii. 26. Iſai. v. 10. and Ezek. xlv. 10.

בת Bath. *Talm*. A time.

היה כותבה בבת אחת Hayath coethevah *bevath* achath. He wrote it at one *time*, or at once. Yoema. fol. xxxviii. 2.

בתל Bathal. A virgin.

בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ *Bethulah* veeeſh loe yedaangah. *A virgin* and no man had known her, Gen. xxiv. 16.

Plur.

כְּמֹהַר הַבְּתוּלֹת Kemoehar *habbethuloeth*. According to the dowry of *the virgins*, Exod. xxii. 16.

Conſtuc.

וְאֵלֶּה בְּתוּלֵי בְתִּי Veealeh *bethuleay* vittee. And yet theſe (are the tokens *of*) my daughter's *virginity*, Deut. xxii. 17.

Affix.

וְאֵבְכֶּה עַל בְּתוּלָי Veevkeh al *bethulay*. And bewail *my virginity*, Judg. xi. 37.

It is uſed figuratively, to denote kingdoms not brought into ſubjection.

It is of the ſame ſignification in *Chal.* but with ſome ſmall variation in the form.

It is alſo of the ſame ſignification in *Talm.* and *Rab.* Hebrew: in which it is alſo uſed figuratively to denote any thing not uſed. &c. Oehaloeth. fol. lxix. Nidda. fol. viii. 2. Nazeer. fol. lxv. 1. and Bereſheeth Rabba. ſect. lx.

בְּתוּלָה Bethula. In Aſtronomy, denotes *virgo*, one of the twelve ſigns of the Zodiac, which the ſun enters in Auguſt.

בתן Bathan. In the Jeruſ. Targ. ſignifies Baſhan; i. e. a place ſo called, Pſal. lxviii. 22. &c.

בתק Bathak. To thruſt. Pieng.

וּבִתְקוּךְ בְּחַרְבוֹתָם *Uvitkuch* becharvoethem. And *they ſhall thruſt thee through* with their ſwords, Ezek. xvi. 40.

בתר Bathar. To divide, &c. alſo a piece, &c.

וְאֶת הַצִּפֹּר לֹא בָתָר Veeth hatſippoer loe *vathar*. But the birds divided he not, Gen. xv. 10.

Pieng.

וַיְבַתֵּר אֹתָם בָּתָוֶךְ *Vayevaitear* oetham battavach. *And he divided* them in the midſt. ibid.

The noun.

עַל הָרֵי בָתָר Al harea *vathar*. On the mountains of *diviſion* or ſeparation. Solom. Song. ii. 17.

Plural. Conſtruc.

בֵּין בִּתְרֵי הָעֵגֶל Bean *bithree* haeanggel. Between *the parts* of the calf, Jerm. xxxiv. 19.

בתר Bathar. *Cha.* After, afterwards, &c.

וַחֲיָא נֹחַ בָּתַר טוּפָנָא. Vaheya noeach *bathar* tuphana. And Noah lived *after* the flood. Targ. Onk. Gen. ix. 28.

וַהֲוָה מִבָּתַר כְּנָא Vahevah *mibbathar* kean. And it came to paſs *after* this. Targ. Jona. II. Sam. xv. 1.

גַּבְרָא בַתְרָאָה Gavra *vathraah*. *The latter* huſband. Targ. Onk. Deut. xxiv. 3.

And

And in ſome of the Targums, בותרא *Buthra*, denotes a bunch, or cluſter of grapes.

Of ſuch as have FOUR RADICALS.

בדלח Bedoelach. A precious ſtone; tranſlated in Engliſh bdellium; and which ſome take to be a pearl, and others a diamond.

שָׁם הַבְּדֹלַח Sham *habbedoelach*. There (is) the *bdellium*, Gen. ii. 12.

בלעד Bilangd. A declinable adverb. Beſides, except, &c.

בִּלְעָדַי *Bilangday*. *Beſides me*; i. e. Beſides me there is another interpreter; i. e. God, Gen. xli. 16.

בִּלְעָדַי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים *Bilangday* rak eſher achelu hanangreem. *Save* only that which the young men have eaten, Gen. xiv. 24.

וּבִלְעָדֶיךָ *Uvilangdecha*. *And without* thee, ibid. verſe, 44.

And with מ *men* prefixed.

מִבַּלְעָדֵי אִישֶׁךָ *Mibbalengdea* eeſheach. *Beſide* thine huſband, Numb. v. 20.

בלעיל. See in בל.

בעבע. See in בעה.

And בעליל. See in עלל.

בקבק Bakbuk. A bottle.

וְקָנִיתָ בַּקְבֻּק יוֹצֵר חָרֶשׂ Vekaneetha *bakbuk* yoetſear charaſh. And buy thee a potter's earthen *bottle*. Jer. xix. 1.

It is conjectured by ſome, that it is ſo called, on account of the ſound which the liquor makes in the neck, in meeting with the air. See Kimchi in Sepher Haſharaſheem.

ברבר Barbar. Whence וּבַרְבָּרִים אֲבוּסִים *Uvarbureem* evuſeem. And fatted fowl, I. Kings iv. 23.

What ſort of fowl they were, is not mentioned; but it is the prevailing opinion among the commentators, that they were *capons*. But according to the Rabbins, they were a ſpecie of bird, ſo called, on account of their coming from בַּרְבָּרִיָא; i. e. Barbary.

ברזל Barzel. Iron.

וְאִם בִּכְלִי בַרְזֶל הִכָּהוּ Veim bichlee *vazel* hiccahu. And if he ſmite him with an *iron* inſtrument, Numb. xxxv. 16.

בְּשֶׁבֶט בַּרְזֶל Beſheavet *barzel*. With a rod of *iron*, Pſalm ix.

וְתַחַת הָאֲבָנִים בַּרְזֶל Vethachath haevaneem *barzel*. And for, or inſtead of ſtones, *iron*, Iſai. lx. 17.

ברזל

נשלמתי אות הבית
בעזרת האנה בכל עת.

END OF VOLUME THE FIRST.

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